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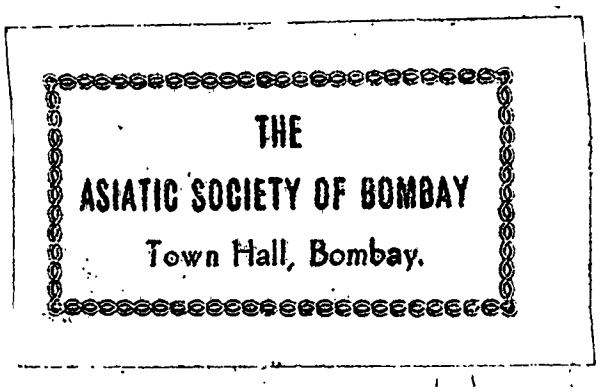

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A

LATIN GRAMMAR

FOR THE USE OF SCHOOLS,

BY I. N. MADVIG,

PROFESSOR OF LATIN LITERATURE, COPENHAGEN.

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TRANSLATED FROM THE ORIGINAL GERMAN, WITH THE SANCTION AND COOPERATION OF THE AUTHOR,

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ac.

BY THE

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OF UNIVERSITY COLLEGE, OXFORD; RECTOR OF SULLY, GLAMORGANSHIRE.

Ax-a-36

A NEW EDITION, WITH AN INDEX OF AUTHORS.

OXFORD,

AND 377, STRAND, LONDON:

JAMES PARKER AND CO.

1870.

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Mad/Lat
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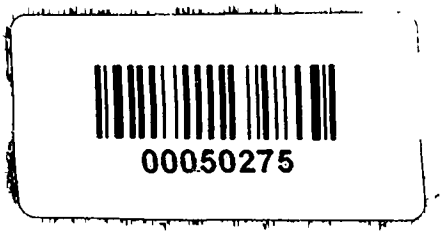

TRANSLATOR'S PREFACE.

BEFORE the appearance of the present work, the author, Professor Madvig, of Copenhagen, had acquired a high reputation on the Continent as a critic and philologist, both by a variety of dissertations, published at first in an ephemeral form, and subsequently collected and arranged by him in two series of Opuscula[a], and also by an excellent edition of Cicero de Finibus. The Latin Grammar, of which a translation is now given, being intended for use in the schools of Denmark, originally appeared in Danish; but in order to ensure for it a more extensive circulation, and to make his views known in a country pre-eminently distinguished by the zeal and industry of its scholars, he afterwards clothed it in a German dress. And although in many points he controverted the views of German critics, and attacked some well-known names, in his "Supplementary Observations," with considerable severity, yet the book was favourably received, and a second edition has become necessary. With this view the Professor has considerably enlarged and improved the original work, and the Translator gladly embraces this opportunity of expressing his acknowledgments to him for the ready kindness with which he has communicated to him, in manuscript, all the additional matter which he had prepared for publication.

It does not appear necessary here to point out in what respects the following treatise differs from other works on

[a] "Opuscula Academica," Haun. 1834, and "Opuscula Academica altera," Haun. 1842.

the same subject, or to enter into a defence of the writer's views on some debated topics. In general it may be left to speak for itself, and the intelligent teacher will judge how far the arguments used are conclusive, and the rules borne out by the examples cited. One or two peculiarities, however, may be adverted to, which seem to require explanation, and for which the author has adduced his reasons elsewhere[b]. "In §. 28 b. *obs.*," he remarks, "the reader will find only a small remnant of the rule impressed on us from our childhood, viz. that the names of places and countries (as such) belong to the feminine gender. The real fact is, that not a single Latin name of a place, irrespectively of the character of its termination, is of this gender, nor had the Romans any particular fancy for giving words of this class a feminine form, as plainly appears from the terminations *um*, *i*, *e*, *ur*, *o*. The names of places in *us* are all without exception Greek, and the Romans were so well aware of this, that when Silius Italicus wished to substitute for the simple Latin *Tarentum* a Greek form with a more agreeable sound, he wrote *Tarentus*, forgetting that the actual Greek name is *Taras*. The same remark applies to *Saguntum*, for which Latin form, the only one admissible in good prose (and which is also found in Strabo), the poets and writers like Mela and Florus have *Saguntus*. The names of places in *on* are also Greek. The Italian names in *o* are masculine, following the Latin analogy of this termination, and this analogy has been extended even to the Greek *Croton* in the form *Croto;* the Spanish names of places, on the other hand, so far as the gender can be determined, are feminine (*Barcino, Tarraco, Castulo*), and the same is therefore to be inferred of the rest (*Obulco, Olisipo*, &c.) In the instance of *Narbo*, which undoubtedly belonged originally to the same class, and is feminine in Greek writers, as, for instance, *Strabo*, but as a Roman

[b] "Bemerkungen über verschiedene Puncte des Systems der Lateinischen Sprachlehre." Braunschweig, 1844.

colony was called *Narbo Martius*, we see clearly how in a Romanized town, where the popular language gained the upper hand, the Latin analogy contended successfully against the influence, whatever it may have been, which led to other words of this class being cited as feminines. The gender of the names of countries in Latin is also simply decided by the termination, but this, with the exception of the few in *ium*, is the same for all, viz. the feminine *a* (*Africa*). Those in *us* are Greek."

The arrangement adopted for the cases in this work, especially as it regards the place of the accusative, differs from that which has been commonly followed by Latin grammarians. On this subject, the following remarks, from the Supplementary Observations, will be found interesting. After observing that the accusative is placed immediately after the nominative in Sanscrit, and that the same order has been adopted by the distinguished philologist Rask, as applicable to the Grammar of the European languages generally, the Professor goes on to say: "In the most simple inflection of substantives in the neuter, there is but *one* form of the word to express its most simple relations in the proposition, which form it also has when used as a simple appellation (out of the proposition). In words, which to the imagination conveyed an idea of personality or resemblance to it, a greater prominence being given to the subjective relation, the above common form was divided into two, for instance, *magnum* into *magnus* and *magnum*, and it was only in this way that, in Latin and Greek, a peculiar masculine termination originated through the formation of the cases, the masculine gender having no distinct characteristic of its own independently of this, while it is otherwise with the generality of feminine words, viz. those which belong to the open form. The form which in the neuter belongs both to the nominative and accusative, and which in the other genders remains as an accusative after the formation of the nomina-

tive, is itself in no way formed by the addition of a termination or suffix; it is the word without any relational sign, the theme (*calcar*, *ver*), only usually somewhat modified in the pronunciation. In the open substantives (those in *u* and *a*) the word ends with the obscure and weak nasal sound, in Latin with *m*, which disappears by elision, in Greek with *ν*, the parasitical nature of which as a final letter may be clearly seen in the *ν ἐφελκυστικόν*. In the close substantives (of the third declension) no such sound is usually appended in the neuter, but one of two final consonants is dropt by a slovenliness in the pronunciation (*lac*, *cor*), or the last vowel becomes more obscure in the close syllable (*corpus*, *robur*); in some words (in most adjectives) a light final vowel *e* is attached to the consonant, e. g. *rete*, *forte*; in the other genders on the contrary this final vowel takes also the nasal sound, *consulem*, *urbem* (in Greek the final vowel *α* alone is attached to these genders). That we have nothing here before us but euphonic modifications, is shewn both by the relation of the open and close words in the neuter, the former of which take *m*, the latter some of them no suffix, and others *e*, and by that of the close words in the neuter and the other genders, the neuter having either no termination or *e*, the others *em*; and this is made further evident by the nominative function of the form ending in *m* in the open neuter words (*lignum*), besides which we may remark, that an accusative suffix, as will be shewn below, is completely superfluous. The rejection of the euphonic addition where the utterance was more animated, was sufficient to form the nominative in feminine words in *a*, and in some close masculine and feminine words, which by the loss of this appendage were further exposed to the weakening and dropping of the final consonant (*sermo* for *sermōn*)[c]. From this comparative

[c] "To confirm this view of the accusative being nearly allied to the nominative, and the latter only a special termination of a later date, I may remark, that the Italian has retained the word in an accusative form,

view of the formation of the Greek and Latin nominative and accusative, which is borne out by the analogy of the whole family of languages to which these belong, it follows first, that we ought to place the two cases together, that the unity of the neuter may not be broken up into two or (if the vocative is also placed separately) three forms. In the next place that case (the accusative), which is only the theme euphoniously modified, ought not to be inserted between cases which are formed by special terminations of their own. Hence this further advantage is gained by the correct arrangement, that the simple form which in the plural corresponds to the dative and ablative singular is not divided into two by the interposition of the accusative, and that in the singular too the forms in *o* are not separated in the second declension. And even if no importance is attached to a correct view of the character of these forms and the relation it bears to their proper functions, yet it is not to be overlooked on behalf of the learner, that in this way the complicated series, *signum, signi, signo, signum, signum, signo*, and further, *signa, signorum, signis, signa, signa, signis*, is reduced to the more short and simple one; *signum, signi, signo; signa, signorum, signis;* an arrangement which is followed by *all grammarians* in the Greek dual. It is another and no trifling advantage that the learner is thus led to see clearly what is often lost sight of even by the authors of grammars, viz. that a case is not the word used in a certain construction, but the word used *in a certain form by virtue of the construction*, and that there are consequently, in fact, no more cases in a language, than there are distinct forms of cases[d].

but with the omission of the nasal sound, *domino* being derived from *dominum*, and *ponte* from *pontem*. The modern Greek exhibits precisely similar phenomena. The idea that the forms of the Italian nouns are derived from the Latin ablative is, it is to be hoped, completely exploded."

[d] "In itself it is not quite correct to assign to Latin neuter nouns *both* the nominative *and* the accusative, since they have not these *two* cases: the same holds good of the dative and ablative plural. For the sake of

We not unfrequently meet with writers who do not correctly know how to distinguish between what is marked in a language by peculiar forms of inflection, and that which, without any such mark, is no less clearly present in the mind of the speaker, and communicated by him to the hearer, a confusion which often appears in speaking of the supposed excellencies and deficiencies of different languages. To counteract this it will be useful to understand distinctly that the Latins have only one case in the plural to express the same relations, for which they have two in the singular, the dative and the ablative, and that in the singular itself they have one case more in masculine and feminine than in neuter nouns. Further, the identity of the dative and ablative in the plural may serve to remind us that the cases in a language have not developed themselves in conformity with some defined, abstract idea, and that the original signification of these two cases in particular was distinguished by a vague limit, which only acquired precision by degrees."

"It is of great practical moment, that the accusative, and its relation to the other cases, should be rightly treated in the Syntax, and for this the way is prepared by a correct arrangement in the first part of the Grammar. The accusative having been hitherto placed between the dative and ablative in the Etymology, the same arrangement was adhered to in the Syntax, i. e. the first and most important definition of the predicate was considered after the more special and remote, while at the same time the relation indicated by the accusative was placed exactly in the same light as that expressed by the dative and ablative. Hence when efforts were made in more recent times to fix with precision the primary signification of the several so-

convenience the undivided case is designated by the united names of the two forms, into which it is divided in the other genders or the other number, instead of a distinct name of its own. Still more does this hold of the vocative."

called oblique cases, which in the dative and ablative was rightly found to consist in a relation of place and the direction of a movement, the same notion was transferred to the accusative, and it was said to designate that to which a motion takes place. Thus starting with that use of the accusative of the names of places which is quite subordinate and special, these writers in effect charged the language with the absurdity of designating the object as a point out of the action, to which it moves.—The dative and ablative denote ideas which are considered as *external* to the action, and bear a relation to it, which is primarily a local one, and designated as such; the object, on the other hand, is concerned *in* the action no less than the subject. Here there is no relation to the action to be expressed, and the word is simply added to the verb without inflection. This juxtaposition, however, is also made use of in some cases, when an idea is not represented as the immediate object of an action, but yet in consequence of the peculiar character of the predicate as well as its own bears such an obvious relation to it, that any special form to express it would be superfluous (the accusative of *time* and *measure*). The prepositions are some of them prefixed to the uninflected word, so that the relation is expressed by the preposition alone, some are combined with the word in a form which of itself generally indicates a certain relation, so that in the case of prepositions with the ablative (in Greek with the genitive and dative), the relation is expressed in a twofold way.—A case being formed in masculine and feminine nouns to express the subject, the accusative remains as the word without any further grammatical definition, than that it is not the subject (or predicative word with *sum* or a passive verb), and it is employed whenever there is no necessity for some more special description.—By the present arrangement the Learner is at once introduced to the most simple method of completing the predicate, and sees the connection between the active and passive forms

of the proposition; he becomes accustomed not to look for any special signification indicated by the form when he meets with the accusative as an object, and hence easily connects with it the other applications of the same case, having actually here before him the same undistinguished combination which recurs in those languages in which the forms of the cases (with the exception of the genitive) have been given up, as, for example, Danish and English, only that in Latin he has, in all but the neuter, the distinction of the nominative. Consequently he does not miss in the neuter a form to correspond to that employed in the other genders."

With respect to the pronunciation of the Latin vowels (in which, by the way, the English schools and universities differ not only from the Continental usage, but also from each other), the author recommends that the long and short should be distinguished, wherever it can be done with certainty and precision. Thus the *o* in *sol* should not be pronounced as in the first syllable of the English word *solitude*, but like that in *sole*[e], the second *o* in *honos* like that in *bonos*, while *ōs*, *oris*, should be distinguished in pronunciation from *ŏs*, *ossis*.

In the typographical execution of the work, regard has been had to the convenience of the teacher, by printing the observations, and those paragraphs which are adapted only to more advanced pupils, in a smaller type. It might be well, however, to restrict the first course within still narrower limits than those thus pointed out, that a knowledge of the *forms* may be acquired as soon as possible. Professor

[e] The most usual practice in this country is to pronounce *sōl* as if it were short (*sŏl*), and the same vowel in *sŏleo* as if it were long (*sōleo*), the pronunciation being thus regulated, in many instances, not by the actual quantity of the vowel, but by the division of the syllables. It is almost unnecessary to observe, that this very much tends to hinder the acquisition of a correct knowledge of prosody. On this subject, so far as it applies to the Greek language, the reader may consult Buttmann with advantage.

Madvig considers, and it is the opinion, be it remembered, of one who is at once an able scholar, and himself practically acquainted with education, that the study of Latin is commonly commenced too early. "The object," he remarks, "is a remote and difficult one, for which the learner is not yet prepared by those which are nearer and easier of accomplishment, it is therefore acquired but slowly, and for a long time with a certain indistinctness and confusion, which are removed with difficulty at a later period: the student has to go through the hands of many instructors, and becomes wearied of the task, without having acquired any clear and definite views. Begin teaching Latin a few years later (say at the age of twelve), but then with concentrated energy and with habits of learning and application already formed, and as favourable a result would be obtained with less irksomeness to the pupil."

It is recommended that the learner should make use of a reading-book as soon as he has mastered the two first declensions. Even before he has learned the verbal inflection he will have no difficulty in understanding short and easy sentences, the verb being put in the third person of the present indicative, and the signification of this form explained without any further analysis.

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In preparing the present Edition for the Press, the translation has been carefully revised throughout, and compared, wherever a doubt presented itself, with the original German. In this way a few inaccuracies have been corrected, while passages which appeared obscure or ambiguous have been expressed, it is hoped, with greater precision and perspicuity. Some additional examples, for which the Translator alone is responsible, have been added in the Notes, and are distinguished by brackets. Should they be considered of little value or importance, they can, at least, easily be passed over. It only remains for him to express his gratification at the favourable reception the book has met with from English Scholars, and the progress which, though it has had several established rivals to contend with, it is evidently making in our Schools and Universities.

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LATIN GRAMMAR.

§. 1. LATIN GRAMMAR (*Grammatica Latina*) teaches the Form of Latin Words, and their Combination in a sentence. It is divided into ETYMOLOGY and SYNTAX. Latin METRE, or the rules for the structure of Latin verse, will be treated as supplementary to the Grammar.

Obs. The remaining part of Latin philology relates to the signification of separate words, and is comprised in Dictionaries (*Lexica*).

§. 2. The Latin language was formerly spoken by the Romans, first in a part of Central Italy, and subsequently in the whole of Italy, and in other countries which they had subjugated; at present it is known only from books and other written monuments of this nation.

The oldest Latin writings which have come down to us were composed about 200 years before the birth of Christ. In the 6th century after that epoch the language became entirely extinct, being thoroughly corrupted and mixed with their own tongues by foreign nations who had migrated into the Roman territories. By these means various new languages (as Italian, French, Spanish, Portuguese) were gradually formed. The numerous authors, who have written in Latin in later times, learned it as a dead language.

During the long period above specified the language underwent many changes, not only in the number of words, and in their significations, forms, and combinations, but partially also in the pronunciation. In this Grammar it is for the most part represented as it was spoken and written during the most brilliant period of Roman literature, from about the time of Caesar and Cicero till shortly after the birth of Christ. (This period is commonly termed the *golden age* of the language, and the following, to about 120 years after the birth of Christ, the *silver age*.)

Obs. The Latin language is primarily most nearly related to the Greek, and from this also it borrowed many terms at a later period, when the Romans became acquainted with the arts, the sciences, and the institutions of the Greeks. Further, both languages belong to the same stem, from which the German and Northern tongues, with many others, have sprung; as the ancient Sanscrit, now totally extinct, in India, and the Zend in Persia. All these languages are designated by the common name of Indo-Germanic or Japhetic.

ETYMOLOGY.

ETYMOLOGY.

§. 3. Etymology treats 1. Of the Sounds, of which words consist, and their Pronunciation. 2. Of the Inflection of words, and 3. Of their Derivation and Composition.

I. *Of Pronunciation.*

CHAPTER I.

The Letters.

§. 4. The Latin language is written with twenty-three Letters (*litterae*), *a, b, c, d, e, f, g, h, i,* (*j*), *k, l, m, n, o, p, q, r, s, t, u,* (*v*), *x, y, z* (*zeta*). The consonants which have an affinity with the vowels *i* and *u*, viz. *j* (*i consonans*) and *v* (*u consonans*), were written by the Romans like those vowels (*v* for *u* as well as for *v*). These vowels and consonants are now usually distinguished in writing. The letters *y* and *z* do not belong to the original Roman characters, and are employed only in Greek words, which were adopted by the Latins at a later period (*litterae Graecae*).

Obs. 1. The Romans made no distinction between large and small letters. According to the present usage large initial letters are usually employed only at the commencement of a sentence, and in proper names, with the adjectives and adverbs derived from them.

Obs. 2. The Latin characters, as well as the Greek, were borrowed from the Hebrew and Phoenician.

§. 5. a. The vowels (*litterae vocales*) were pronounced partly short (with a sharp utterance, broken off by a movement of the organs of speech), partly long (with a broad, continuous sound), but this difference of pronunciation is not discriminated in writing.

Obs. 1. In elementary books (as, for example, in this Grammar) the long vowels are sometimes distinguished by ¯, and the short by ˘, placed over them. (The sign ◡̄ denotes that the vowel over which it is placed was pronounced sometimes long and sometimes short.) Anciently a long vowel was sometimes distinguished by reduplication. The long *i* was also expressed by *ei* (*heic* for *hīc*, as it was always pronounced, *eidus, arteis*).

Obs. 2. *I* is a consonant (*j*) at the beginning of Latin words before every other vowel, except in the participle *iens*. So also in the middle of words between two vowels, (*major, Pompejus*, but *Gaï*), except in *tenuia, tenuior, assiduior*, (in the Greek names *Achaja, Grajus, Maja, Ajax, Troja*, but *Troïus*). Before a vowel at the beginning of Greek words it is a vowel (*i-ambus*).

Obs. 3. *U* is a consonant (*v*) at the beginning of words before a vowel (*vado*), and in the middle of words between two vowels (*avidus*), also after *ng, l*, and *r*, when *u* does not belong to the termination of inflection (*angvis, solvo, arvum*, but *colui*), and in some words after the initial *s* (*svadeo, svavis, svesco, Svetonius*). In compound words it follows the same rule as in the simple, e. g. *e-ruo*. After *v* it was the old usage to pronounce and write *o* in the place of *u*, e. g. *servos* for *servus, divom* for *divum*, and in some words *o* for *e*, e. g. *voster, vortex*, for *vester, vertex*.

Obs. 4. For the sake of the verse the poets sometimes give to *i*, after a consonant, the sound of *j*, and to *u* that of *v*, e. g. *abjes, consiljum, genva, tenvia*, for *abies, consilium, genua, tenuia*. Conversely they resolve *v* into *u*, as *su-emus* instead of *svemus*, and frequently after *l* (*silu-a, dissolu-o, dissolu-endus*. This is called *diaerĕsis* (resolution) [a].

Obs. 5. In some cases the pronunciation wavered between two cognate vowels, or varied at different periods, which also led to a variation in the orthography, e. g. in *classes* and *classis* (accus. plur.), *heri* and *here*, yesterday, *faciendus* and *faciundus*. In some few words and forms, where *ĭ* was both spoken and written at a later period, the sound of *ŭ* was formerly predominant (even down to the time of Cicero and Caesar), e. g. *lubet* for *libet, optumus* for *optimus*.

b. Of the compound vowel sounds (Diphthongs) those commonly met with are *ae, oe*, and *au; eu* (which has nearly the sound of *ev*) occurs only in a few words (*heus, heu, eheu, ceu, seu, neu, neuter, neutiqvam*); *ei* only in the interjection *hei; ui* in *huic* and *cui*, and in the interjection *hui*.

Obs. 1. *Ae* originated in *ai*, as it was also written in the earliest times, *oe* in *oi*. In pronunciation *oe* had some resemblance to *u* (*poena, punire*). These Diphthongs correspond to the Greek αι and οι (*Hecataeus, Philetaerus, Oeta*).

Obs. 2. In words adopted by the Latins from the Greek, ει is expressed before consonants by *ī*, before vowels by *ī* or *ē* (*Heraclītus, Euclīdes, Aristogīton, Eclīpsis; Darēus*, and *Darīus, Alexandrēa* and *Alexandrīa, Aristotelius* and *Aristotelēus*).

Obs. 3. In some words the pronunciation and orthography waver

[a] The word diaeresis is Greek, as well as the names synaloephe, synaeresis, synizesis, ecthlipsis, and syncope, which occur in the ensuing paragraphs.

between *ae* and *e* (*saeculum, saepire, taeter*, are better than *seculum*, &c., *heres* better than *haeres*), in others between *oe* and *e* (*fecundus, femina, fenus, fetus*), in others again between *ae* and *oe* (*caelum, caeruleus, maereo*); in *obscoenus* between all three forms. *Au* and *ō* were also interchanged in some words (*plaudo, plōdo, Claudius, Clōdius*). A preference should be given to such forms as are most sanctioned by ancient inscriptions.

c. The following remarks apply to the permutation of the vowels as resulting from the inflection, derivation, and composition of words.

If the radical vowel be lengthened in the inflection, *ă* is generally changed into *ē* (*ăgo-ēgi*). If the radical vowel be weakened by an addition before the word, *ae* is often changed into *ī* (*laedo, illīdo*), *ă* into *ĭ*, if the syllable be open (i. e. ending in a vowel), and into *ĕ*, if it be close (i. e. ending in a consonant), e. g. *facio, perfi-cio, perfec-tus*; *ĕ* in an open syllable is often changed into *ĭ* (*teneo, contineo*, but *conten-tus; nomen, nomi-nis; semen*, but *seminarium*; before *r* it remains unchanged, e. g. *affero, congero*, from *fero, gero*); conversely *ĭ* is changed into *ĕ* in a close syllable, e. g. *judex* from the theme *judĭc*. *Ŏ* in an open syllable often becomes *ŭ* in a close one, e. g. in *adolesco, adultus; colo, cultus; ebur, eboris; corpus, corporis*. *U* often takes the place of other vowels before *l* (*pello, pepuli; scalpo, exsculpo; familia, famulus*).

§. 6. When two consecutive vowels are to be separated and pronounced distinctly, a kind of hesitation (*hiatus*, gap) is produced in the utterance, especially if one vowel concludes a word and the other commences one (e. g. *contra audentior*). Hence in reading verse the former vowel is regularly omitted without regard to the quantity, which is termed *elisio* (striking out), or *synaloephe* (blending); e. g. *saper' aude* for *saperĕ aude*, *qvoqv' et* for *qvoqvĕ et*, *Dardanid' e muris* for *Dardanidae e muris*, *ultr' Asiam* for *ultrō Asiam*. The same takes place if the second word begins with *h*, or the first ends in *m*, e. g. *toller' humo* for *tollere humo*, *mult' ille* for *multum ille*; see §. 8 and 9. (For the exceptions compare §. 502 b.) Without doubt something like this occurred in ordinary pronunciation.

Obs. 1. It often happens also, that in the formation and inflection of words, what were originally two vowels are contracted into a long vowel or diphthong, especially when *a* or *o* is followed by another vowel, or the same vowel repeated twice, e. g. *cōgo* from *cŏăgo*, *tibīcen* from *tibĭĭcen*, *mensae* from *mensai*. Sometimes only *one* vowel was pronounced, though two were written (*deest, deerunt*). In some cases, con-

trary to the prose usage, the poets allow themselves to combine two vowels into one sound (by *synaerĕsis* or *synizēsis*, sinking together), as *dein, deinde, proinde, quoad*, particularly *e* with *i*, *a*, and *o*, in words, the nominative of which ends in *eus*, *ea*, or *eum*, e. g. *alvei, cerea, aureo*, as well as *anteis, anteit*, from the verb *anteeo*. The old Comic writers (Plautus and Terence) go much further in this (*quia*, &c.).

Obs. 2. In the interrogative particle *nĕ* attached to the end of words the vowel was sometimes left out in the ordinary pronunciation, even before a consonant (e. g. *nostin', qvaeso*); in this case the final *s* is also omitted in the second person sing. pres. of some verbs, and in *satis* (*viden'* for *videsne*, *audin'* for *audisne*, *satin'* for *satisne*).

§. 7. Of the Consonants (*litterae consonantes*) some are mutes (*mutae*) *b, c, (k, q,) d, f, g, p, t,* which have an abrupt sound, some liquids (*liqvidae*), *l, m, n, r,* which (particularly *l* and *r*) may be easily attached to a preceding consonant. To these may also be added the sibilant (*littera sibilans*) *s*. *X* is a double letter for *cs*, *z* (Greek) for *sd*.

Of the mute consonants *c* (*k, q,*) and *g* are palatals (*palatinae*), *p* and *b* labials (*labiales*), *t* and *d* dentals (*dentales*). Some have a harder and rougher pronunciation (*c, p, t, tenues,*) some a softer and with somewhat of an aspiration (*b, g, d,* which, in relation to those which have the strongest aspiration, *ch, ph, th,* are called *mediae*). *F* approaches nearly to the labials, but has at the same time somewhat of a dental sound.

§. 8. With reference to the pronunciation of the particular consonants it may be observed, that *c* was always pronounced by the ancients like *k*, or with only a slight modification of that sound (in *doces* as in *doctus*, in *accipis* as in *capis*). At a very late period, when the language was on the verge of extinction, that pronunciation came into vogue which is now usual in Germany, viz. of giving *c* before *e, i, y, ae, oe, eu,* the sound of *ts* (compare *ti*). A peculiar variety of the sound *c* was *qv* (*qu*), which is reckoned as *one* consonant, as *inqvilinus* from *incolo*. The subordinate sound was occasionally dropped in some words (*qvotidie* and *cotidie*, as it was often pronounced and written, *coqvus* and *cocus*). Before a consonant *qv* is either changed simply into *c*, as in *relictus, coxi* (*coc-si*) from *relinqvo, coqvo*, or in some cases into *cu*, as in *secutus* from *seqvor*. If in the inflection *u* would have to stand after *qv*, the Latins pronounced and wrote either *cu*, or *qvo* (according to §. 5. a. *Obs.* 3.), as *secuntur* or *seqvontur*; at a later period however they wrote

qvum, and, according to the present usage, *seqvuntur*, *relinqvuntur*. (*Concutio*, from *qvatio*.)

K was only used in a few words as an initial letter before *a*, especially in abbreviations, *K.*=*Kaeso* (a praenomen), *K.* or *Kal.*=*Kalendae*.

Ti is now pronounced before vowels like *tsi**, except after *s* and *t* (*justior, mixtio, Attius*), in the lengthened passive infinitive (*patier*), and in Greek words (*Isocratius*=*Isocratēus, Boeotia*); but this pronunciation dates from a very recent period. Thus in the later pronunciation *ti* before a vowel, and *ci*, came to have the same sound, and were occasionally interchanged in writing, e. g. in the derivative ending *cius* (*patricius, suppositicius*).

M as a final consonant, when followed by a vowel, had an obscure and scarcely audible sound, on which account it is dropped in reading verse (by *ecthlipsis*, squeezing out), together with the vowel which precedes it, precisely as if that terminated the word (*ventur' excidio* for *venturum excidio, necd' etiam* for *necdum etiam*). See §. 6.

M and *n* are related in such a way (as nasal sounds) that *m* is heard before *m, b,* and *p,* but *n* before the remaining consonants (*comburo;* but *concipio, condo; tum,* but *tunc*). Before the enclitic particles *ne* and *que m* is retained (*deorumne, hominumqve*). Before *c* (*q*) and *g, n* had the same sound as in the English word *long*.

R now stands in many Latin words where there was formerly an *s*, since the Romans, with the exception of a few words (such as *quaeso, vasis,* &c., from *vas, asinus, miser*), have changed *s* between two vowels into *r* (*Papirius, Veturius,* for *Papisius, Vetusius, arborem* for *arbosem, gero* for *geso*, whence *gessi, oris* for *osis,* from *os*). *S* however always remains unchanged, when another consonant has been dropt before it (*divisi* for *dividsi,* from *divido*), or when it begins the last part of a compound word (*de-silio*).

§. 9. *H* is not a consonant, but the sign of a guttural aspiration (*aspiratio*) of the vowel, so that two vowels with an *h* between them are considered as immediately following each other, and the elision of a final vowel is not prevented by *h* (§. 6). Hence some words with *h* between two vowels are occasionally contracted (*nihil* and *nil, prehendo* and *prendo, vehemens* and *vemens*). At the beginning of some words *h* was sometimes prefixed, and at other times omitted (*arundo, harundo, ave, have, hedera, edera, herus, erus*).

* In England ci, ti, and si coming before a vowel in Latin words are generally pronounced like shi.

In the earliest times the consonants were scarcely ever aspirated (pronounced with *h*): afterwards this was done in Greek words (*thesaurus, elephantus, delphinus*), and in those of barbarous origin (*rheda*), but only in very few genuine Latin words, as *brachium, pulcher, triumphus* (*sepulchrum* is incorrect), and in some proper names, as *Cethēgus, Gracchus.*

§. 10. A regard for Euphony and convenience of pronunciation has often much influence on the consonants in words, and leads to alterations in them.

At the end of words (as a final consonant) no consonant is doubled (we have therefore *mel, fel,* although the gen. is *mellis, fellis*): no consonant is doubled before another in the middle of a word, except a mute before a liquid (*effluo*; but *falsum* from *fallo, cursum* from *curro*). Yet among the words compounded with the prepositions *trans* and *ex* (*ecs*) we sometimes find *transscribo,* and frequently *exspecto, exstinguo* (*ecsspecto*) for *expecto, extinguo.* A consonant has sometimes been dropt from the end of a word which has no termination of inflection (*sermo, sermonis, cor, cordis, lac, lactis*).

Changes take place more especially when consonants of a different character are brought together, either by composition, or by the addition of a termination of inflection or derivation.

Before a liquid a tenuis is often changed into the corresponding media (*negligens* from *nec*), and a media before a tenuis or *s* into the corresponding tenuis, in the pronunciation, though not always in writing. (*G* before *t* and *s* always becomes *c, actus,* from *ago, unxi* (*unc-si*) from *ungo,* and *b* before *t* and *s* generally becomes *p, scriptus, scripsi,* yet we find both *obtineo* and *optineo, absens, obsideo, urbs.*)

Sometimes (by *assimilation*) a consonant was completely changed into that which succeeded it (*d, t,* and *b* into *s* in *cessi, fossum, passus, fassus, jussi,* from *cedo, fodio, patior, fateor, jubeo, d* into *c* in *qvicqvam, qvicqvid, n* and *r* into *l* in *corolla, agellus,* from *corona, ager*), especially the final consonant of the prepositions (*attingo* from *ad* and *tango*), in which case however the change was often not distinguished in writing (compare §. 173 and 204, *Obs.* 1.). Sometimes one consonant was obliged to give way to a following one, particularly *d* and *t* to *s,* e. g. *divisi* for *divid-si,* from *divido, mons* for *monts, nox* for *nocts* (genitive *noct-is*), *flexi* for *flectsi.*

§. 11. In order to facilitate the pronunciation, a vowel is sometimes inserted between two consonants (*e* in *ager,* gen. *agri, u* in

vinculum, which was also pronounced *vinclum*). On the other hand, a vowel was sometimes left out in familiar discourse, and here and there in writing (by *syncope*, abbreviation), e. g. *dextra* for *dextera*, *consumpse* (instead of *consumpssse*, §. 10), for *consumpsisse*. Abbreviations of this kind are frequent in the Comic writers.

Obs. The oldest pronunciation of all nations shews itself inclined to certain combinations of sound and averse to others, and particular sounds are somewhat modified by nations of kindred origin. The pronunciation too alters very much before the introduction of written language. These are the causes of certain variations in the Greek and Latin pronunciation, e. g. in the sounds *v* and *f*, in *m* and *ν* as final consonants, in the aspiration (which stands at the commencement of several words in Greek which in Latin begin with *s*, e. g. *ὑπέρ*, *super*, *ὑπό*, *sub*, *ὕλη*, *silva*, *ὗς*, *sus*). Hence also arise other variations in several particular words which were originally identical: e. g. an initial consonant has been dropt in Latin in *uro* (*πῦρ*, *comburo*) and *fallo* (*σφάλλω*), and in Greek in *τρίζω* (*stridо*). Such modifications in the pronunciation and form of words shew themselves also in the inflection, which has sometimes preserved traces of an older form of the word, e. g. *fluxi*, *struxi*, from *fluo*, *struo*.

§. 12. The orthography of the Romans was somewhat undetermined, even at the same period, since some invariably followed the pronunciation, which again in some words and forms was not quite definite and distinct (e. g. in *urbēs* or *urbīs* as the acc. pl.). Others on the contrary in compound or derivative words looked more to their origin (e.g. *tamqvam*, *numqvam*, although they were pronounced as *tanqvam* or *nunqvam*) or adhered to an orthography which had been once adopted, though it might be no longer conformable to the pronunciation then in vogue. Far greater was the diversity in the orthography of different periods, inasmuch as the pronunciation also underwent many changes. On the whole it is now best and safest to follow the orthography of the later Roman grammarians, which corresponds to the pronunciation of that day, or to a gradually established usage. In doubtful cases we shall often find what is right by considering the origin of the words, and what may from thence be probably inferred as to their pronunciation (e. g. *condicio* from *condicere*). But in editions of the works of the older writers, e. g. Cicero and Virgil, the antiquated orthography is retained in many words, e. g. *divom*, *volt* (§. 5. a. *Obs.* 3).

§. 13. In the writings of the ancients the words at the end of the lines were not divided accurately according to the syllables (*syllabae*). A consonant between two vowels belongs to the last vowel,

with which it is also combined in the pronunciation; of two or more consonants the last, or if they can begin a Latin word, the two last go with the following vowel, the other or others with the preceding (*pa-tris, fa-scia, ef-fluo, perfec-tus, emp-tus*). The double letter *x*, which belongs partly to the preceding, partly to the following vowel, is best connected with the preceding. In words compounded with prepositions the final consonant of the preposition is not separated from it (*ab-eo, ad-eo, praeter-eo,* so *prod-eo, red-eo*).

Obs. 1. Latin words cannot begin with any other combinations of consonants than with a mute followed by *l* or *r*, or *s* with a tenuis (*sc, sp, st*), or *s* with a tenuis and *r* or *l* (*splendor, scribo, spretus, stratus*). Yet we find *gnarus* and (rarely) *gnavus, gnatus.*

Obs. 2. Yet according to a very prevalent usage the words are in many books so divided, that all those consonants likewise, which can begin a word in Greek, and all mutes with liquids (even if they cannot begin a Greek word, e. g. *gm*), and, lastly, similar combinations of two mutes (e. g. *gd* and *ct*) are attached to the syllable following (*i-gnis, o-mnis, ra-ptus, Ca-dmus, i-pse, scri-psi, Le-sbos, a-gmen, Da-phne, rhy-thmus, smara-gdus*).

CHAPTER II.

The Measure of the Syllables and Accentuation (Prosody) [b].

§. 14. The pronunciation of the syllables varies according to the duration of the sound (the quantity of the syllables, *quantitas syllabarum*) and the accentuation (*accentus*). As the ancients themselves pronounced, the first distinction, according to which the position of the accent is also regulated in Latin, was the clearest and most perceptible, and on this Euphony depends both in prose and verse: at the present day (as in our own and in modern languages generally), the difference of accent only is commonly heard distinctly and indeed more strongly than was the case with the ancients, while the difference of quantity is only observable in particular cases, and not in the continued sequence of the syllables.

§. 15. Some syllables are long, some short; to the first is attributed twice the duration (*mora*) of the last; a very few only are doubtful (*ancipites*), so that they may be pronounced either way. A syllable is long either *by nature*, when its vowel has of itself the

[b] The Greek word προσῳδία (properly an accompanying song, a tone accompanying the pronunciation) signified first the accentuation, but at a later period it was used also to denote the quantity (length or shortness) of the syllables, and the rules relating to it.

long, broad pronunciation, e. g. *sōl, trādo* (§. 5 a), or by *the position* (*positio*) of the vowel, when on account of two or more following consonants a vowel which is in itself short must be sustained for a longer time, e. g. the first syllable in *ossis.*

Obs. 1. In the old pronunciation it was distinctly heard whether a vowel before two or more consonants was long in itself, without any reference to position, (as in *mōns, gēntis, pāx*, gen. *pācis, ēst* for *ĕdit*), or whether the vowel itself was short and the syllable consequently only long by position (as in *făx*, gen. *fācis, ĕst* from *sum*): but we are often not acquainted with this distinction, since we have generally no other means of ascertaining the quantity of syllables than from the usage of the poets, where it makes no difference what is the nature of the vowel provided there be position.

Obs. 2. To pronounce a syllable long is called *producere syllabam*, to pronounce it short *corripere syllabam.*

§. 16. a. All Diphthongs are long.

Obs. The Diphthong *ae* in *prae* is shortened before a vowel in compound words, e. g. *praeacutus*, but in all other (Greek) words it is always long, even before a vowel, e. g. *Aeolides, Aeetes.*

b. Every vowel before another vowel in the same word (even if an *h* be interposed, §. 9) is pronounced short, (*dĕus, contrăho, advĕho*).

From this rule are excepted

1. *e* before *i* after a vowel in the genitive and dative of the fifth declension (*diēi*, but *fidĕi*).
2. *a* in the resolved genitive in *aï* in the first declension (*mensāï*).
3. *i* in the genitives in *ius* (*alius*, &c.).
4. *a* and *e* before *i* in the vocative of proper names in *jus* in the second declension, (*Gāi, Pompēi*).
5. The first vowel in the interjections *ēheu* and *ōhe* (but also *ŏhe*), in the adjective *dius*, sometimes in the proper name *Diāna* (more frequently *Dĭāna*), and in all the forms from *fīō*, except *fierem* (*fieres*, &c.) and *fieri.*
6. Greek words, in which the vowel retains the quantity which it has in Greek, *āër, ēos, herōus, Menelāus.* In such words therefore *e* and *i* are long before another vowel, when *η* or *ει* occur in the Greek (*Brisēis, Medēa, Aenēas, Alexandrēa* or *Alexandrīa, Epicurēus, Spondēus; chorēa* alone is sometimes *chorĕa*); on the other hand they are short, when the Greek has *ε* or *ι* (*idĕa, philosophĭa*). But we find *academīa* (*ἀκαδημία*).

Obs. At the end of a word a long vowel or *ae* may sometimes be short-

ened in verse before a vowel following, instead of being elided. Compare §. 502 b.

§. 17. Those vowels in the middle of words which have originated from contraction and syncope are long (*cōgo* from *cŏăgo*, *mālo* from *măgĕvŏlo*, *tibīcen* from *tibĭĭcen*, *jūnior* from *jŭvĕnior*).

§. 18. The quantity of the radical syllables of words which are not monosyllables cannot be determined by rules; but the radical syllables and their vowels retain the same quantity in all inflections of the word, and in all its derivatives and compounds, even if the vowel be changed into another cognate vowel, e. g. *māter, māternus; păter, păternus; scrībo, scrībere, scrība, conscrībere; ămo, ămor, ămicus, ămicitia, inĭmicitiae; căd̆o, incĭdo; caedo, incīdo.* In the same way the vowel of a particular form of inflection retains the same quantity in the further modifications of this form, and in the words derived from it, e. g. *docēbam, docēbamus; docēbamini; amātus, amāturus; monĭtum, admonĭtio.*

From this rule are excepted

1. Inflections: a. Perfects in *i* formed without reduplication, which lengthen the first syllable, unless one vowel stands before another: see §. 103 b: b. Perfects and supines, (with the forms derived from them,) in which the last radical consonant of the verb has been dropped before *si, sum, tum* (*divĭdo, divīsi, divīsum; vĭdeo, vīsum; mŏveo, mōtum; căd̆o, cāsum*): c. *Pŏsui, pŏsitum*, from *pōno*: d. Some monosyllable nominatives of words of the third declension, in which the vowel is long, though the radical syllable in the other cases is short, see §. 21, 2 b.

2. Derivatives: a. *Hūmanus* (*hŏmo*), *sēcius* (*sĕcus*), *rex, rēgis, rēgula* (*rĕgo*), *lex, lēgis* (*lĕgo*), *tēgula* (*tĕgo*), *suspīcio* (*suspĭcor*), *vox, vōcis* (*vŏco*), *sēdes* (*sĕdeo*), *persōna* (*sŏno*): b. *Ambĭtus, ambĭtio* (*ambītum* from *ambire*), *condĭcio* (*condīco*), *dĭcax*, and the words in *dĭcus* (*maledĭcus*, &c.) from *dīco, dux, dŭcis* (*dūco*), *fĭdes, perfĭdus* (*fīdo, fīdus, infĭdus*), *nŏta, nŏtare* (*nōtus*), *păciscor* (*pax, pācis*), *sŏpor* (*sōpire*), *lăbo* (*lābor, lābi*), *lŭcerna* (*lūceo*), *mŏlestus* (*mōles*). From *stāre* come both *stātūrus*, and *stătio, stăbilis.*

3. Compounds: *dejĕro, pejĕro* (*jūro*), *cognĭtus, agnĭtus* (*nōtus*), *pronŭbus, innŭbus* (*nūbo*). For *connūbium* we have also *connŭbium* (or *connūbjum* according to §. 5 a. *Obs.* 4).

Obs. If a word with a particular grammatical termination becomes the first part of a compound, or has an additional syllable appended to it, the quantity of the termination remains unchanged, e. g. *qvāpropter, qvātenus* (*qvā*), *mēcum, mēmet* (*mē*), *qvīlibet* (*qvī*), *aliōqvi* (*aliō*), *intrōduco* (*intrō*), *agrīcultura* (*agrī*). (Yet we find *sīqvidem* from *sī*, *qvandŏqvidem* from *qvandō*.)

§. 19. The quantity of those syllables by which derivative words are formed, and of *the last syllables but one* of the terminations of inflection is noticed in its proper place among the rules for the formation and inflection of words. We now give the rules by which the quantity of the *final syllable* may be determined, both in polysyllables and monosyllables.

In the termination of polysyllables which end in a vowel,

1. *a* is short in nouns (*mensă*, nom. and voc., *lignă, animaliă, Palladă*) except in the abl. sing. of the first declension (*mensā*), and in the voc. from the nom. *as* (*Aeneā, Pallā* from *Pallas, Pallantis*), but long in verbs in the imperative (*amā*), and in indeclinable words (*intrā, extrā, ergā, anteā, quadragintā,*) except *ită, quiă, ejă,* and *pută,* signifying *for example.*

2. *e* is short (*patrĕ, currĕ, nempĕ, propĕ, facilĕ, legerĕ, hoscĕ, reapsĕ, suoptĕ*), except in the ablative of the fifth declension (*speciē*), in the imperative of the second conjugation (*monē*), in the adverbs in *e* formed from adjectives in *us* (*doctē*), together with *ferē, fermē, ohē, hodiē,* and in Greek words in *η* (*crambē, Tempē*). But the adverbs *benĕ, malĕ, infernĕ,* and *supernĕ,* have the *e* short.

Obs. The poets use also some dissyllable imperatives of the second conjugation, the first syllable of which is short, with a short final syllable (e. g. *căvĕ, hăbĕ, vălĕ, vĭdĕ, tăcĕ*). The ablative of *fames* (third declension) has the *e* long, *famē.*

3. *i* is long (*puerī,* gen. and nom., *patrī, fructuī, vidī, viderī*); short only in the voc. of Greek words in *is* (*Parĭ*), and in *nisĭ, qvasĭ* (and *cuĭ,* when considered as a dissyllable); either long or short in *mihī̆, tibī̆, sibī̆, ibī̆, ubī̆.* (From *ubī̆* are formed *necubĭ, sicubĭ, ubĭvis, ubĭnam, ubīqve, ubīcunqve.*)

4. *o* is most frequently long in the nom. and in the first person of verbs, but occasionally short (more commonly in the later poets); in Greek words in *ω* it is always long (*Iō, Echō*); long in cases of the second declension, in *ambō,* and in adverbs (e. g. *porrō, quō, falsō, qvandō, idcircō, vulgō, omninō, ergō*), with the exception of *modŏ* (with its compounds, *tantummodo, dummodo, qvomodo*), *citŏ, immŏ;* it is short in *duŏ, octŏ, egŏ, cedŏ* (tell me), *endŏ* (for *in*).

Obs. The poets of the silver age also use the adverbs *ergo* (therefore), *qvando, porro, postremo, sero,* and the ablative of the gerund (*vigilando*) with a short *o* (always *qvandŏqvidem*).

5. *u* is always long (*cornū, diū*), *y* (occurring in a very few Greek words) is short (*molў*).

§. 20. All final syllables of polysyllabic words, which end in any other (single) consonant than *s*, are short (*donĕc, illŭd, consŭl, amĕm, carmĕn, forsităn, amĕr, amaretŭr, agĕr, patĕr, capŭt, amăt*), except in *alēc, liēn,* compounds of *pār* (*dispār*), cases (except the nom. masc.) and adverbs from *illic* and *istic* (*illōc, illāc*), and in Greek words with a Greek form, which retain their original quantity (*aēr, aethēr, cratēr,* which form in the accus. *aĕra, crătēras, Sirēn, Aenēān, Calliŏpēn, Epigrammatōn*). But the ending ωρ is shortened into *ŏr* (*Hectŏr, rhetŏr,* from Ἕκτωρ, ῥήτωρ).

Of the final syllables in *s*,

1. *as* is long (*mensās, aetās, amās*), except in *anăs* (*anătis*), in the Greek nom. in *as*, gen. *ădis* (*Iliăs*), and in the Greek accus. plur. of the third declension (*heroăs*).

2. *es* is long (*cladēs, aedēs,* nom. sing. *regēs, seriēs, amēs, dicēs, qvotiēs*), except, a. the nominatives sing. of the third declension, which have in the gen. *ĕtis, ĭtis, ĭdis* (*segĕs, milĕs, obsĕs*); the following however, with *ĕtis* in the gen., have *es* long, *abiēs, ariēs, pariēs:* b. compounds of *ĕs* (from *sum*), *adĕs, abĕs, potĕs:* c. the preposition *penĕs:* d. Greek nominatives plur. of the third declension in ες (*cratērĕs, Arcădĕs*): e. Greek neuters in ες (*Cynosargĕs, Hippomanĕs*).

3. *is* is short (*ignĭs, regĭs, facilĭs, dicĭs*), excepting, a. in the dat. and abl. plur. (*mensīs, puerīs, nobīs, vobīs*), and in the acc. plur. of the third declension (*omnīs* for *omnēs*): b. in *gratīs* (*gratiis*) *forīs:* c. in the second pers. sing. pres. of the fourth conjugation (*audīs*), and in the verbs *vīs, sīs,* (*adsīs, possīs,* &c.), *fīs, velīs, nolīs, malīs,* and often in the second pers. of the futurum exactum and perfect conjunctive (*amaverīs*): d. in the nominatives *Qvirīs, Samnīs, Salamīs, Eleusīs, Simoīs.*

4. *os* is long (*honōs, multōs, illōs*), except in *compŏs, impŏs,* and in the Greek termination of cases in ος (*Delŏs,* nom. *Erinnyŏs,* gen.)

5. *us* is short (*annŭs, tempŭs, vetŭs, fontibŭs, legimŭs, tenŭs, funditŭs*) except, a. in the gen. sing., and nom. and acc. plur. of the fourth declension (*senatūs,* but in the nom. sing. *senatŭs*); b. in the nominatives of the third declension which have long *u* in the genitive (*virtūs, virtūtis; palūs, palūdis; tellūs, tellūris*); c. in the Greek gen. *ovς* in the third declension (*Sapphūs*), and in some Greek proper names with *ovς* in the nom. (*Panthūs, Melampūs*). But (*Oedipŭs, Oedipi*).

6. *ys* (in Greek words) is short, e. g. *Cotўs.*

§. 21. 1. All words of one syllable, which end in a vowel, are

long (*ā, ē, nē, that not; dā*); only those particles, which are attached to the end of other words, are short (*qvĕ, vĕ,* and the interrogative *nĕ*).

2. Of words of one syllable, which end in a consonant, it is to be observed:

a. Those, which are declined or conjugated, follow the general rules for final syllables (*dās, flēs, scīs, dăt, stăt, flĕt, qvĭs* nom. *ĭs, ĭd, hīs, qvīs,* dat. and abl. *qvī, qvōs, qvās, hōc, hāc*); *es* from *sum* is short, from *ĕdo* long.

b. The nominatives of substantives and adjectives are long (*ōs,* gen. *oris, mōs, ās, sōl, vēr, fūr, plūs*), even if the radical vowel in the other cases is short (*lār, sāl, pēs, mās, bōs, vās,* gen. *vădis, pār*); but *vir, cor, fel, lac, mel, os,* gen. *ossis,* are short. The pronoun *hic* is either long or short, *hoc* is long.

c. Words that do not vary are short (*ăb, ŏb, pĕr, ăt, qvŏt, nĕc*); but the following are long, *ēn, nōn, qvīn, sīn, crās, cūr,* and the adverbs in *c* (*hīc, hūc, sīc*).

d. The imperatives *dīc, dūc, făc,* and *fĕr,* retain the quantity of their verbs.

§. 22. A syllable with a short vowel is long by position, when it ends either with two consonants or a double consonant (*amabūnt, făx*), or itself ends in a consonant, while the next (either in the same or another word) begins with a consonant (*dāntis, inferrētqve, passūs sum*), or when the next syllable of the same word begins with two consonants, which are not mutes with the liquid *r* or *l*, or with *j*, which when standing between two vowels is as it were doubled in pronunciation (*rēsto, mājor*).

Obs. J does not constitute a position in the compounds of *jugum* (*bĭjugus, qvadrĭjugus*).

If the next syllable of the same word begins with a mute and with *l* or *r*, only weak position (*positio debilis*) results, i. e. the syllable may be used as either long or short, e. g. *pătris, tenĕbrae, mediŏcris, vĕpres, pŏples, Ătlas, assĕcla,* as in this verse of Ovid (Met. XIII. 607): *Et primo similis volŭcri, mox vera volūcris:* and the following of Virgil (Aen. II. 663): *Natum ante ora pătris, pātrem qui obtruncat ad aras.* (We always have *ōb-rēpo, sūb-rĭgo,* &c., when the mute and the liquid belong severally to their part of the compound. If the vowel be long by nature, the same quantity of course holds without any reference to the position, as in *salūbris* from *salūs, ambulācrum, delūbrum.*)

Obs. 1. In a few words, however, familiar pronunciation, as well as the

practice of particular poets, has established a certain usage, so that in some the vowel is almost always lengthened, as in the cases of *nĭger*, and *pĭger*, (*nīgri*, *pīgri*), in others never, as in *arbĭtror*. In prose, that syllable which is only lengthened by *positio debilis* is always pronounced short (*ténĕbrae*).

Obs. 2. In Greek words weak position is also formed by a mute with *m* or *n* (*Cȳcnus*, *Tĕcmessa*, *Dăphne*).

Obs. 3. If a word ends with a short vowel and the following begins with two consonants or a double consonant, no lengthening by position takes place (*praemiă scribae*, *ilicĕ glandis*, *nemorosă Zacynthos*).

Obs. 4. The oldest poets (before Virgil and Horace) often allow *s* as a final consonant (on account of a certain weakness in the pronunciation) to form no position with the following initial consonant (e. g. *certissimŭs nuntiŭs mortis*, or *certissimu' nuntiu' mortis*).

Obs. 5. Since the lengthening of syllables by position is quite distinct from the proper length of the vowels, the older comic poets have often thought themselves justified in disregarding it.

Obs. 6. The poets allow themselves in certain defined cases to supply the place of a long syllable in a verse with a short one; but this is founded on the structure of the verse, not on the nature of the syllable. (See §. 502 a.)

§. 23. In every word the accent (tone) falls on a particular syllable, and is either acute (*accentus acutus*) or drawn out (*accentus circumflexus*), but is not distinguished in writing. (In books of instruction the *accentus acutus* is designated by ', the *circumflexus* by ^). The prepositions only before their cases have no proper accentuation (*per úrbem, propter moénia*; but *moénia própter*).

Monosyllables have the *accentus circumflexus* if the vowel is long by nature, otherwise the *accentus acutus*.

In words of more than one syllable the last (*ultima*) is never accentuated. In dissyllables therefore the accent falls on the first. In words of three or more syllables it falls on the last but one (*penultima*) if this be long, but if this be short, on the third from the end (*antepenultima*). The accent on the last syllable but one is a circumflex, if the vowel be long by nature (not the syllable only by position) and the last syllable short; otherwise an acute; on the third syllable from the end it is never a circumflex (*Rómă, Rómā, hŏmo, léctus; Romānus, Romānās, Metéllus, mōribŭs, carmĭnibus, hŏmĭnēs*).

Obs. 1. In compounds of *facio* with other words than prepositions (*palamfacio*, *calefacio*) the accent always remains on *facio* (*calefăcit*).

Obs. 2. If a new word is formed by the addition of *qve*, the accent fol-

lows the general rule (*ítaqve, utérqve*); but if *qve, ne, ve*, are attached to a word as enclitics, the accent is thrown on the last syllable of the word (*itắqve* = *et ita, Musâqve* in the abl., *Musắqve* in the nom.)

Obs. 3. He who is accustomed to the correct accentuation of the words may thence determine the quantity of the last syllable but one (thus in *expônit* the *o* is long, in *cómparat* the *a* is short in the penultima).

II. *Of the Inflection of Words.*

CHAPTER I.

The Classes of Words. Inflection, Theme, and Termination.

§. 24. Words (*verba* or *voces*) are divided according to their different application in speaking into certain *Classes* (*partes orationis*, parts of speech).

1. The word, by which something (a conception) is expressed by itself alone, is called a NOUN SUBSTANTIVE, *nomen substantivum*, (from *substantia*, existence), e. g. *vir*, the man, *domus*, the house, *actio*, the action. It either denotes a thing with reference to its kind and the general idea, which may comprise a number of individual objects (an APPELLATIVE or common noun, *nomen appellativum*), e. g. *corpus, ovis, flos*, or a single defined object without reference to its kind or the general idea (a PROPER NAME, *nomen proprium*), e. g. *Lucius, Sempronius, Roma.*

2. The word, by which a thing is named and defined according to some property appertaining to it, is called a NOUN ADJECTIVE, *nomen adjectivum*, e. g. *magnus*, great. When joined to the substantive, it forms a descriptive appellation, e. g. *vir magnus* (the property itself is expressed by *magnitudo*).

Substantives and adjectives are comprised in the class of NOUNS, (*nomina*).

A noun, which denotes a number, is called a NUMERAL, *nomen numerale*, and is usually an adjective, inasmuch as it serves to describe a thing by its number, e. g. *tres homines.* The number however may be conceived and described as a thing by itself, and the word is then a substantive, e. g. *millia*, thousands.

Instead of *naming* an object, we may distinguish it by pointing to some relation or other in which it stands. A distinguishing word of this kind is called a PRONOUN, *pronomen*, e. g. *hic*, this here, *ille*, that there, *ego*, I, *tu*, thou. A pronoun may either be employed alone, to denote the idea, and then stands as a substantive,

e. g. *ego, tu, hic;* or it may be combined with a substantive to give a more precise definition, and then it stands as an adjective, e. g. *hic vir, illa domus.*

Obs. 1. Numerals and pronouns are not distinct classes of words in the same sense as the rest, since their application in the sentence is not different from that of the other *nomina*, but are distinguished only according to the idea which they convey; they belong therefore to the class of nouns. In their inflection they have some peculiarities.

Obs. 2. The Latin language does not distinguish, like the English and many other languages, by the addition of a word (the article) or a termination, whether a substantive is intended to denote a single defined person or thing, or an indefinite one amongst several of the same kind, e. g. *vir*, the man, and a man, *viri*, the men, and simply, men, as the context may determine.

3. A VERB, *verbum*, is that word which expresses the idea of an action, or condition of a thing, and thus forms an assertion, or proposition, e. g. *vir sedet*, the man sits, *puer currit*, the boy runs. (The action or condition in itself is called *sessio, cursus.*)

From the verb are derived certain forms, which are used as nouns, either to denote the action or condition more by itself, e. g. *legendo*, by reading; or to specify and describe some object, to which the action or condition relates and appertains as a property, e. g. *liber lectus*, the book read; *vir legens*, the man reading. The substantive forms are called *supinum* and *gerundium*, the adjective form is termed *participium.*

4. An ADVERB, *adverbium*, is a word which serves only for a stricter definition of a description (with an adjective), or of an assertion (with a verb), e. g. *vir valde magnus*, a very great man, *eqvus celeriter currit*, the horse goes swiftly.

5. Words which only denote a relation to a thing are called PREPOSITIONS, *praepositiones* (from *praeponere*, to put before), e. g. *in*, in, *apud*, with, or at the house of; as *in urbe*, in the town.

6. CONJUNCTIONS, *conjunctiones*, mark the combination of individual words or whole sentences, and their connection in the discourse, e. g. *et*, and; as *vir et femina*, the man and the woman, *vir sedet et puer currit.*

Obs. Prepositions, conjunctions, and the adverbs derived from pronouns, are also called particles. The same word may at one and the same time shew the connection of two propositions, and by this connection define the assertion more exactly (e. g. *tum venit, qvum ego absum*), so that certain adverbs and conjunctions are intimately connected with each other.

7. The INTERJECTIONS, *interjectiones*, are mere sounds, which are called forth by certain feelings, but represent no idea, as, *ah!* They are therefore only improperly called words.

§. 25. Nouns and verbs are inflected (*flectuntur, declinantur*), i. e. altered in their form, in order to denote the various combinations and relations of words in a proposition, and the various kinds of propositions. The alteration generally takes place only in the last part of the word, more rarely the remaining part is modified either in the pronunciation (*vēni* from *vĕnio*) or by an addition at the beginning (*tetigi* from *tango*).

Of the adverbs only a few have a certain inflection (that of comparison): the remaining adverbs, with the prepositions, conjunctions, and interjections, are not inflected (*indeclinabilia*).

Obs. Inflection has originated partly from the addition of particular words, which in pronunciation gradually became incorporated with those words to which they were appended, and could no longer be distinguished (as e. g. the personal endings of the verbs originated from pronouns), partly from the pronunciation alone, which was modified according to the way in which an idea was conceived or combined with other ideas: in this way originated the lengthening of the radical vowel (*vēni*) or the reduplication (*tetigi*) in the perfect.

§. 26. That which remains of a word capable of inflection, after the variable terminations or affixes are removed, is called the *theme* (thema), to which the signification of the word properly belongs, e. g. *amator* in *amator-i, amator-es; leg* in *leg-o, leg-is, leg-unt.* In most Latin words the theme does not appear alone, but only as united with some termination. The theme and termination are frequently so incorporated that one or both undergo some modification.

Obs. 1. From the *theme* we must distinguish the *root* (radix), i. e. the original, simple primary word, which has received no accession of any kind. For many words not only have terminations of inflection, but are previously formed from other words by derivation and composition.

Obs. 2. Analogy (ἀναλογία, *proportion*) is the name given in Grammar to the agreement between several relations and circumstances; hence in the rules for inflection it is applied to similarity in the inflection of a number of words. A deviation from analogy is called anomaly (ἀνωμαλία, *unevenness, irregularity*).

CHAPTER II.

Of Gender (genus) *and Inflection by Cases* (declinatio) *in general*[a].

§. 27. The Latin substantives are considered as being either of the masculine gender (*genus masculinum*), or the feminine (*genus femininum*), or neither of the two: the last class is comprised under the appellation *neuter gender* (*genus neutrum*). The adjectives and participles have generally different forms, according to the gender of the substantive to which they belong, e. g. masc. *vir magnus*, a great man, fem. *femina magna*, a great woman, neutr. *folium magnum*, a great leaf. In some words the gender may be determined from the signification, but in by far the greater number it must be inferred from the termination.

Obs. 1. The names of things, which have not, like living creatures, any actual sex, are referred to the masculine or feminine gender, because in certain relations of things the imagination discovered a resemblance with male or female qualities. But this comparison was very fortuitous, so that no fixed rule can be founded on it, and one often fails to perceive the ground for the determination, especially as in many instances words have changed their signification. From the termination on the other hand we can draw an inference as to the gender, because many terminations of derivation, and some of inflection (especially in the nom. and accus.), have been applied according to the gender of the words.

Obs. 2. The gender of some words may be explained from the consideration, that they are properly adjectives, in which case regard is had to a substantive which is omitted: so, for instance, *annalis* is masc. because *liber* is masc. Greek words generally retain the same gender which they have in Greek.

§. 28. a. The following are masculine, without reference to the termination. All general and particular appellations of men and beings of the male sex (*vir*, the man, *scriba*, the clerk, *consul*, the consul, *poeta*, the poet, *Deus*, God, *genius*, the genius); the male of animals (*aries*, the ram, *verres*, the boar, *taurus*, the bull); and the names of rivers and winds (*Tiberis, Albis, Sequăna, Garumna, Creměra, Etesiae*). Of rivers some few in *a* are excepted, particularly *Allia* (*Matrŏna, Albula*) and the imaginary rivers *Lethe* and *Styx* in the lower world, which are feminine, with some of barbarous origin (i. e. neither Latin nor Greek) in *r*, e. g. *Elaver*, which are neuter.

[a] *Declinatio* properly signifies any grammatical inflection, but is now more particularly used in this restricted sense.

Obs. 1. Words, which are only improperly used of a man, and strictly denote an impersonal object, are regulated by their termination and proper meaning, as *mancipium*, a slave (strictly, property), *acroāma*, a flute-player or jester (strictly, entertainment for the ear): so also words, which are used in an improper sense of men taken collectively, e. g. *vigiliae*, sentinels, *auxilia*, auxiliary troops.

Obs. 2. The names of the months are masculine, as adjectives belonging to the word *mensis*, which is masculine, understood, e. g. *Aprīlis* (frequently *mensis Aprilis*).

b. The following are feminine. All appellations of women and female beings, *uxor*, the wife, *soror*, the sister, *socrus*, the mother-in-law, *dea*, the goddess, *nympha*, the nymph. The only exceptions are the terms of reproach *scortum* and *prostibulum*, which originally did not signify a person.

Obs. The names of trees and towns with certain terminations are also feminine, although these terminations do not otherwise imply this gender. See §. 39. b and c. and §. 47.

§. 29. General names of persons, in which the distinction of sex is not thought of, are masculine, e. g. *hostis*, the enemy; but some of them may be used as feminines, if a woman be expressly referred to, and these are therefore called common (*communia*). (In English a particular termination is sometimes used to denote the female sex.) Such words are *adolescens*, a young man or woman, *affinis*, a male or female relative, *antistes*, a priest or priestess (though the latter is commonly expressed by *antistĭta*), *artifex*, an artist, *civis*, a citizen, *comes*, an attendant, *conjux*, husband or wife (generally the latter), *dux*, a leader (male or female), *heres*, an heir or heiress, *hostis*, an enemy, *infans*, an infant, *interpres*, an interpreter, *municeps*, a citizen (of the same municipal town), *obses*, a hostage, *parens*, father or mother, *patruēlis*, a cousin, *sacerdos*, a priest or priestess, *satelles*, a guard, *vates*, a seer; e. g. *civis Gaditanus*, a citizen of Cadiz (man), *civis Gaditana*, a citizen of Cadiz (woman).

Obs. 1. The poets use also as common, *auctor*, an author, *augur*, a soothsayer, *custos*, a guardian, *hospes*, a host or guest, (the feminine is better *hospĭta*), *judex*, a judge, *juvenis*, a youth, *miles*, a soldier, *par*, a comrade, *testis*, a witness.

Obs. 2. Some other words, though used sometimes of persons of the female sex and in apposition to feminine substantives, are never themselves found as feminine substantives with an adjective, e. g. *index*, *vindex*, *incola* (*vox index stultitiae*).

§ 30. a. The names of the different classes and species of ani-

mals have usually a particular gender, either masculine or feminine, which is known by the termination, without reference to the actual sex of the animal named, e. g. the masculines, *cancer*, the crab, *corvus*, the raven, *passer*, the sparrow, *piscis*, the fish; and the feminines, *avis*, the bird, *anas*, the duck, *aqvila*, the eagle, *feles*, the cat, *vulpes*, the fox. These are called *epicene* (*epicoena*[b]). The actual sex of the particular animal is denoted by the addition of *mas* (male), or *femina* (female), e. g. *anas mas*, the drake (also with the adjective *masculus*, *anas mascula*), *vulpes femina*, the fox bitch.

b. Some few names of classes, which are usually masculine, are also (as common nouns) used as feminine, if it be intended specially to designate a female, particularly *bos*, the ox, in the fem. the *cow*; and occasionally *lepus*, *mus*, *elephantus*, *anser*, e. g. *mures praegnantes repertae sunt* (Plin. Maj.).

c. The names of some species of animals are used (without reference to the individual) both in the masculine and the feminine (are *incerta*, undefined), as *angvis*, the snake, *canis*, the dog, *camēlus*, the camel, *dama*, the deer, *grus* (almost always feminine), the crane, *serpens*, the serpent, *sus* (usually feminine); the boar, or sow, *talpa* (generally masculine), the mole, *tigris*, the tiger. If a female be expressly spoken of, they are always used as feminines.

Obs. In the case of some species of animals a particular feminine form is derived from the name in order to denote the female, e. g. *agnus*, the lamb, *agna*, *cervus*, the stag, *cerva*, the hind, *eqvus*, the horse, the stallion, *eqva*, the mare, *gallus*, the cock, *gallina*, the hen. Conversely a masculine form is sometimes moulded from the feminine words, *simia*, the ape, *colŭbra*, the snake, *lacerta*, the lizard, *luscinia*, the nightingale, which are generally used as epicenes of the whole class, *simius*, *coluber*, *lacertus*, *luscinius*. (*Columba* and *columbus*, the dove, as a class; *columbus*, the male, *columba*, the female.)

§. 31. The following are neuter. All indeclinable substantives, e. g. *fas*, right, *nefas*, wrong, *gummi*, gum, and all words which are used as substantives, without being actually such, e. g. *scire tuum*, your knowledge; also every word which is used only to designate its own sound (*materialiter*), e. g. *hoc ipsum diu*, this very word diu, *arx est monosyllabum*, arx is a monosyllable. For this reason also the names of the letters are neuter, though they are sometimes used as feminine, with a reference to *littera* understood.

Obs. So likewise the names of ships and dramatic compositions, even though they be not feminine, have the adjective in that gender, *navis*, the

[b] Ἐπίκοινα, common to both genders.

ship, or *fabula*, the play, being understood (*per synesim*, according to the signification); e. g. *Eunuchus acta est* (Svet.), the play entitled Eunuchus; *centauro invehitur magna* (Virg.), the great ship Centaur. (The same occurs more rarely, and only in some particular writers, with the names of plants, *herba* being understood.)

§. 32. The Latin language distinguishes between the SINGULAR, *numerus singularis*, and the PLURAL, *numerus pluralis*.

In order to express the connection and relations of ideas, nouns have six relational forms or CASES (*casus*; strictly, *falls*); *casus nominativus* (by which the thing is named), *accusativus* (which denotes the object of an action, e. g. *pater castīgat filium*, the father chastises the son), *vocativus* (by which a person is called to), *genitivus* (which denotes a connection or possession, e. g. *domus patris*, the father's house), *dativus* (which denotes the person to whom any thing is given, e. g. *pater dat filio librum*, the father gives the son a book), *ablativus* (which denotes means, place, circumstances, &c., e. g. *hastā*, with the spear).

All substantives do not, however, distinguish all these cases in both numbers. In the plural the dative and ablative are always alike. In all neuter words, the nominative and accusative are always the same. The vocative is distinguished from the nominative in only a very few genuine Latin words (in the 2d declension), never in the plural, or in words of the neuter gender.

Obs. The nominative and vocative are termed *casus recti*, the others *obliqui*; but the accusative, both in its form and application, is more nearly related to the nominative than to the other cases.

§. 33. The endings of the cases are not the same in all words.

There are five kinds of inflection or DECLENSIONS, of which the endings are:

		SINGULAR.		
1st decl.	*2d decl.*	*3d decl.*	*4th decl.*	*5th decl.*
Nom. ă (e, as, es)	us, er, neut. um	s, or undetermined	ŭs neut. u	es
Voc. ă (e, a)	e, —	—	—	—
Acc. am (en)	um	em, im neut. like the nom.	um, u	em
Gen. ae	i	is	ūs	ēi
Dat. ae	o	i	ui, u	ĕi
Abl. ā	o	e *or* i	u	e
		PLURAL.		
Nom. Voc. ae	i, neut. a	ēs, neut. a (ia)	ūs, neut. ua	es
Acc. as	os, neut. a	—	—	—
Gen. ārum	ōrum	um (ium)	uum	ērum
Dat. Abl. is		ĭbus	ĭbus (ubus)	ēbus

Obs. 1. There are properly but two series of terminations; but they are connected in different ways with the theme, and also occasionally intermixed. In the first and second declension, the terminations, which were originally alike, have become united with the last vowel of the theme (in the first declension *a*, in the second *u*, according to the older pronunciation *ŏ*), or have expelled it. The third and fourth declensions have the same terminations, but in the third declension the theme ends in a consonant, in the fourth in *u*. In the fifth declension the theme ends in *e*; and the terminations are partly those of the first and second, partly those of the third declension.

Obs. 2. It cannot always be known by the nominative alone, to which declension a word belongs, because this case may have the same termination in different declensions, e. g. *us* in the second, third, and fourth.

Obs. 3. Of the Greek substantives which have been adopted into the Latin language, those which were most frequently used, and were introduced at the earliest period, acquired a completely Latin form, occasionally with some modification. From the Greek word ποιητής is formed, for example, the Latin *poēta*, from χάρτης (masc.) the Latin *charta* (fem.). Other Greek words, on the contrary, retained their Greek form and termination, e. g. δυνάστης, *dynastes*, Ἀγχίσης, *Anchīses*. In several cases these words have partially Greek inflections. Writers vary from each other in this respect, sometimes keeping nearer to the Latin, sometimes to the Greek form. Where both forms are in use, it is better to adhere to the Latin.

Obs. 4. For the peculiarities in the declension of the numerals and pronouns, see Chapters 11 and 12.

CHAPTER III.

First Declension.

§. 34. All originally Latin words of the first declension end in the nominative in *a*, and are declined as follows:

(*Mensa*, the table; *Scriba*, the clerk.)

	SINGULAR.	
Nom. Voc.	mensă	scribă
Acc.	mensam	scribam
Gen.	mensae	scribae
Dat.	mensa	scribae
Abl.	mensā	scribā
	PLURAL.	
Nom. Voc.	mensae	scribae
Acc.	mensas	scribas
Gen.	mensārum	scribārum
Dat. Abl.	mensis	scribis

In this way are declined also the adjectives and participles in *a* (fem.), as *magna*, great, *picta*, painted. *Mensa rotunda*, a round table.

Obs. 1. In the older poets *ae* of the gen. sing. is sometimes resolved into *āi*, e. g. *aulāi*, *pictāi* (Virg.).

Obs. 2. At a very early period the gen. sometimes ended in *as*. Hence the word *familia*, a family, when it is compounded with *pater*, *mater*, *filius*, *filia*, has the gen. *familias*, e. g. *paterfamilias*, the father of a family (acc. *patremfamilias*, gen. *patrisfamilias*, &c.), plur. *patresfamilias*, fathers of families; though we find also *paterfamiliae*, *patresfamiliarum*.

Obs. 3. In the antiquated style *um* (as in the third declension) is used in the gen. plur. of some words instead of *arum*, especially *drachmum*, *amphŏrum* (with the addition of a numeral; *trium amphorum*), for *drachmarum*, *amphorarum*; by the poets also in the words in *gĕna* and *cŏla* (from *gigno*, to beget, to bear, and *colo*, to till), e. g. *terrigena*, earthborn, *coelicola*, an inhabitant of heaven; and in patronymics *in des*, e. g. *Aeneadum* for *Aeneadarum*; so also in some Greek names of peoples, e. g. *Lapithum* for *Lapitharum*.

Obs. 4. Some few words, which have masculines in *us* corresponding to them in the second declension, particularly, *dea*, the goddess, and *filia*, the daughter (*deus*, *filius*), rarely *liberta*, a freed woman (*libertus*), and a few others, have in the dat. and abl. plur. besides the regular form (*is*) another, *ābus*: e. g. *dis deabusqve omnibus* (Cic.), *cum diabus filiabus virginibus* (Liv.).

Obs. 5. Concerning the gen. and dat. of *una*, *sola*, and some other adjectives in *a*, see §. 37. *Obs.* 2.

§. 35. (Greek forms.) To the first declension belong some Greek words and proper names in *e*, *as*, and *ēs*, (η, ας, ης), which are declined in the singular with some variations (see §. 33, *Obs.* 3):

Nom. epitŏmę	Aeneas	anagnostes
(the abridgment)	(proper name)	(the reader)
Voc. ———	Aenēā	anagnostă
Acc. epitomen	Aeneam	anagnosten
	(Aenean)	(anagnostam)
Gen. epitomes	Aeneae	anagnostae
Dat. epitomae	Aeneae	anagnostae
Abl. epitomę	Aenēā	anagnostā (anagnostē).

Obs. 1. The greater number of common nouns in *e*, especially the names of the arts and sciences in *ce* (e. g. *musĭce*, *logĭce*), have also (and this is to be preferred) the purely Latin form, *musica*, *logica*, *musicam*, &c. Of proper names some have almost always the Latin form, e. g. *Helĕna*, *Creta*, others most usually the Greek, as *Circe*, but in this respect writers differ.

(In answer to the question, where? the names of towns always have the Latin genitive, as *Sinopae*, at Sinope).

Obs. 2. The Greek nominative *as* was sometimes changed by the older writers and in the language of common life to *ă*, e. g. *Mena*, *Apella*. In the accusative *am* is most common in prose writers, *an* in the poets.

Obs. 3. Words in *es* rarely have the Latin form of the nom. in *a*, either in proper names (e. g. *Aeeta*), or in appellatives (e. g. *sophista*, better *sophistes*) except in words which have been completely Latinized, and never have a Greek form, e. g. *poëta*. The voc. besides the termination *ă* (*Atridă*) has also *ē*, when this termination occurs in Greek (in patronymics, e. g. *Atridē*), sometimes *ā* (according to the Doric dialect, e. g. *Anchisā*, Virg.).

Obs. 4. Of the proper names in *es*, which in Greek belong to the first declension, some are declined in Latin according to the third (*Aeschines*, *Apelles*, those in *des* which are not patronymics, e. g. *Alcibiades*, *Euripides*, and barbaric names, as *Astyages*, *Xerxes*). In the accus., however, they have likewise *en*, as in the first declension, *Aeschinen*. Some are found declined in both ways, e. g. *Orestes* (mostly like the third). The common noun *acinăces*, a sabre, follows the third declension; *sorites* (the name of an argument in logic) is declined in the sing. according to the third, in the plural according to the first declension. *Satrăpes*, a satrap, which follows the first, has however also the gen. *satrapis* (3).

§. 36. (*Gender*). All substantives of the first declension in *a* are feminine, if they are not appellations of men (as *scrība*, the clerk, *nauta*, the sailor, *collēga*, the colleague, *aurīga*, the charioteer, *advĕna*, the new-comer), or names of rivers, see §. 28. a. *Hadria*, the Adriatic, is also masculine. (With respect to *dama*, *talpa*, see §. 30. c.) Words in *e* are feminine, those in *as* and *es* masculine, e. g. *comētes*. (All in *as* are proper names).

CHAPTER IV.

Second Declension.

§. 37. Words of the second declension end mostly in *us* and (neutr.) *um*, some in *er*. They are declined in the following manner:

	SINGULAR.		
Nom.	dominus, the lord	puer, the boy	signum, the sign
Voc.	domine	——	——
Acc.	dominum	puerum	——
Gen.	domini	pueri	signi
Dat., Abl.	domino	puero	signo

		PLURAL.	
Nom., Voc.	domini	pueri	signa
Acc.	dominos	pueros.	——
Gen.	dominōrum	puerōrum	signōrum
Dat. Abl.,	dominis	pueris	signis

In the same way are declined the adjectives in *us* and *er* (masc.), and *um* (neutr.), e. g. *bonus,* good, *miser,* wretched, *bonum, miserum. Dominus bonus, signum magnum, puer miser.*

Like *puer* is also declined the solitary word that terminates in *ir, vir,* the man, *virum, viri, viro,* together with its compounds, e. g. *triumvir,* and the national appellation *Trevir,* with the adjective *satur,* sated (*saturum, saturi,* &c.).

Most words in *er* have the *e* only in the nom. and voc. (where it has been inserted to facilitate the pronunciation) but not in the other cases, where it is dropped before *r,* e. g. *ager,* the field, *agrum, agri, agro,* plur. *agri,* &c. *līber,* the book, *librum,* &c. The *e* is retained in the substantives *adulter,* the adulterer, *socer,* the father-in-law, *gener,* the son-in-law, *Liber,* the god Liber or Bacchus, *liberi, liberorum,* children, *puer,* a boy, *vesper,* evening, in the adjectives *asper*[c], rough, *liber,* free, *lacer,* torn, *miser,* wretched, *prosper,* prosperous (better *prosperus*), *tener,* tender, and in those which end in *fer* and *ger* (from *fero,* to convey, bring, and *gero,* to carry), *mortifer,* deadly, *mortiferum, mortiferi; alĭger,* winged, *armiger,* armour-bearer, and in the national appellations, *Iber, Ibērum, Ibĕri,* and *Celtiber, Celtibērum, Celtiberi. Dexter,* right, has *dexteri* and more frequently *dextri, Mulciber* (*Mulceber*), an epithet of the god Vulcan, *Mulcibĕri* and *Mulcibri.*

Obs. 1. Words in *ius* and *ium* have according to analogy *ii* in the gen.; in older times however only one *i* was used in the substantives (not so in the adjectives), e. g. *Appi* from *Appius; ingĕni, consĭli,* instead of *ingenii, consilii,* from *ingenium,* genius, *consilium,* counsel (but *egregii* from *egregius,* distinguished); and so always in verse in Virgil and Horace (*Capitoli immobile saxum,* elided, *Capitol' imm.* Virg.). Afterwards this form became obsolete.

Obs. 2. The following adjectives and pronouns, which in the masc. and neutr. follow the second, and in the fem. the first declension, *unus, solus, totus, ullus, nullus, alius, alter, uter, neuter,* with the compounds of *uter* (*uterque, utercunque, uterlibet, utervis, alterŭter*), have in all genders *ĭus* in the gen. and *i* in the dat. *unīus, solīus, totīus, ullīus, nullīus, alīus, alterīus, utrīus, neutrīus, uni, soli, toti, ulli, nulli, alii, alteri, utri, neutri.*

[c] *Aspris* for *asperis* is found in Virgil.

(So also in the fem., *una, unam, unīus, uni*, abl. *unā*). In verse the *i* is sometimes made short in the gen., most frequently so in *alterius* (*alterĭus*). The terminations formed according to analogy are very rare (e. g. *alii generis* in Varro, *aliae pecudis* in Cicero, *nullo usui* in Caesar).

Obs. 3. Words in *ius* (*jus*) have in the voc. not *ie* (*je*), but *i*, e. g. *Mercuri, Gaï* (*Caï*), *Pompeï* (sometimes in verse *Pompeî*, as a dissyllable), *Demetri, fili*, son. *geni*, guardian spirit, *Feretri*, from the adj. *Feretrius*. Most common nouns and adjectives (as *gladius*, the sword, *fluvius*, the river, *egregius*) have no vocative. Greek adjectives, e. g. *Cynthius*, and proper names in *īus* (also Greek) or *ēus*, *ειος*, e. g. *Arĭus*, have *ie*. *Meus* makes *mi* in the voc. *Deus* always has the voc. like the nom. (Compare Syntax, §. 299. b. *Obs.* 1.)

Obs. 4. The gen. plur. of some substantives is occasionally formed in *um* instead of *orum*, viz. of the appellations of money, weights, and measures, *nummum, sestertium, denarium, talentum, modium, medimnum*, from *nummus*, a piece of money, *sestertius*, a sesterce (a certain coin), *denarius* (also a coin), *talentum*, a talent, (a sum of money), *modius, medimnus*, a bushel (especially after *millia*, e. g. *duo millia nummum, decem millia talentum*, but *tantum nummorum*), and of the distributive numerals, e. g. *senum, denum*, from *seni*, six apiece, *deni*, ten apiece, sometimes also that of the cardinal numbers in *centi* (*genti*), e. g. *ducentum pedum*; further, *liberum* from *liberi*, children, *deum* from *deus, duumvirum, triumvirum* (also *liberorum*, &c.), and finally of some other words in certain combinations, e. g. *praefectus fabrum*, prefect of the workmen (in the army), from *faber*; in the poets also *virum* from *vir*; and of the names of nations, as *Argivum, Pelasgum*, for *Argivorum, Pelasgorum*; compare §. 34. *Obs.* 3.

Obs. 5. The word *deus* has in the nom. and dat. plural, *dei, deis*, according to analogy, but it is more frequently written *di, dis*, also *dii diis*.

§. 38. (*Greek forms*). 1. Greek proper names of towns and islands and some few appellatives are sometimes found with the Greek termination *ŏs, ŏn*, in the nom. and acc. sing., e. g. *Delos*, acc. *Delon, scorpios*, a scorpion, *Pelion* (neutr.). In a few solitary instances we find in names that are very rarely used *oe* (*οι*) in the nom. plur., e. g. *canephoroe*, the basket-bearers, and *ōn* in the gen. plur. of adjectives in the titles of books (e. g. *libri Georgicōn*), and in a few proper names (*colonia Theraeōn*, Sall.). The proper name *Πάνθοος*, contracted *Πάνθους*, is called by Virgil *Panthūs*, voc. *Panthū*.

Obs. Greek proper names in *ρος*, preceded by a consonant, generally have their termination in Latin (in prose always) in *er*, *Alexander, Antipater, Teucer, Meleāger*, gen. *Alexandri*, etc. (Yet we have *Codrus*, and in the poets *Evandrus* and the like). So also *hexamĕter*, but *diamĕtrus*.

2. Greek proper names, which follow the so-called Attic second declen-

sion, either take a purely Latin form (e. g. *Tyndarĕŭs* from Τυνδάρεως) or retain some Greek terminations, as in the nom. *Athōs, Androgeōs, Cēōs,* in the acc. *Athōn.* The name of mount Athos is also inflected according to the third declension, *Atho, Athōnem,* and so also, *Androgeo, Androgeōnem.*

3. Greek proper names in ευς (gen. εως) are either declined with a Latin form thus, nom. *Orpheus* (as a dissyllable), acc. *Orpheum,* gen. *Orphei* (and *Orphei*), dat. and abl. *Orpheo* (without a voc.), or with a Greek form (like the third declension) thus, nom. *Orpheus,* voc. *Orpheu,* acc. *Orphĕă,* gen. *Orphĕŏs,* dat. *Orphĕī* (*Orphei*); but the forms which follow the third declension, with the exception of the acc., are for the most part found only in the poets. The gen. *Achillei* and *Ulixei* (Ἀχιλλεύς) are also formed in this way, though *Achilles, Ulixes,* otherwise follow the third declension.

The name *Perseus* (Περσεύς) is sometimes declined like *Orpheus; Perseus,* acc. *Perseă,* gen. *Persei,* dat. *Perseo* and *Persi* (for *Persei*), abl. *Perseo;* sometimes it has the form *Perses,* and follows the first declension.

§. 39. (*Gender*). Words in *us* (*os*) and *r* are masculine, those in *um* (*on*) are neuter.

But of the words in *us* the following are feminine:

a. The words *alvus,* the stomach, *carbăsus,* linen, *colus,* the distaff (rarely masc.) *humus,* the ground, *vannus,* the winnowing shovel.

b. The names of towns and islands, e. g. *Corinthus, Rhodus,* with the following names of countries, *Aegyptus, Chersonesus, Epirus, Peloponnesus.* (These names in *us* are all Greek; *Canōpus,* however, is masculine).

c. The names of all trees and of some shrubs, e. g. *alnus,* the alder, *fagus,* the beech, *ficus,* the fig-tree (also the fig), *malus,* the apple-tree, *pirus,* the pear-tree, *pomus,* the apple-tree, *populus,* the poplar, *ulmus,* the elm, &c.[d], *buxus,* the box-tree, *junipĕrus,* the juniper, *nardus,* the nard (an odoriferous bush), *papȳrus,* the papyrus plant (rarely masculine), with some Greek names of plants, chiefly ending in *os* (*buglossos*), and the word *balănus,* the acorn or date.

Obs. Other Latin and Latinized names of plants and flowers are masculine, as *acanthus,* the acanthus, *amaranthus,* the amaranth, *asparăgus,* asparagus, *bolētus,* the mushroom, *calamus,* straw, a reed, *carduus,* the thistle, *dumus,* the thorn-bush, *fungus,* the mushroom, *hellebŏrus,* hellebore, *hyacinthus,* the hyacinth, *pampinus,* the vine (rarely fem.), *rubus,* the bramble, &c.

[d] On the other hand *pomum,* the apple, *pirum,* the pear, *malum,* the apple. (*Malus,* a ship's mast, is masc.) Also *buxum,* boxwood.

d. Some words originally Greek, which in Greek are feminine, as those compounded with ὁδός; *methŏdus*, the method, *periŏdus*, the period, and the words *atŏmus*, the atom, *antidŏtus*, the antidote (also *antidŏtum*), *dialectus*, the dialect, *diamĕtrus*, the diameter, *diphthongus*, the diphthong, *paragrăphus*, the paragraph (which words are originally adjectives with a substantive understood); further, the names of most precious stones, e. g. *amethystus*[e]. Lastly *arctos* (the constellation), the Bear. *Barbitos*, the lyre, is both masculine and feminine.

The following in *us* are neuter; *virus*, poison, *vulgus*, the common people (rarely masc.), and *pelăgus*, the sea (τὸ πέλαγος).

CHAPTER V.

Third Declension.

§. 40. Words of the third declension have various endings in the nominative, since they either attach the nominative termination *s* to the theme, or remain without any special termination for that case. The theme, to which the terminations are affixed in the other cases, ends with a consonant, but is often modified in the nom., so that, before we can decline a word, it is necessary to know, not only the nom., but also the theme, from one of the other cases; but of this we shall speak afterwards (§. 41). (We name the gen. sing. in order to indicate the theme, which is ascertained by taking away the termination *is*, peculiar to the case.)

In consequence of this modification of the theme, words, which are different in the other cases, may have the same termination in the nom., e. g. *caedes*, the death-blow, gen. *caedis*; *miles*, the soldier, gen. *milĭtis*; *interpres*, the interpreter, gen. *interprĕtis*.

The rest of the declension may be seen from the following examples, which shew at the same time the different forms of the words, according as the theme remains unaltered in the nom., or is modified by the assumption of a termination and by the pronunciation.

1. Masculine and feminine gender.

a. Words in which the theme undergoes no alteration whatever in the nom., so that the terminations of the other cases are merely affixed to it.

[e] But *smaragdus*, *beryllus*, *opălus* (and the Latin *carbunculus*), are masculine.

(*Consul*, the consul, *dolor*, the pain.)

	SINGULAR.	
Nom. Voc.	consul	dolor
Acc.	consŭlem (consul-em)	dolōrem (dolor-em)
Gen.	consulis	doloris
Dat.	consuli	dolori
Abl.	consule	dolore
	PLURAL.	
Nom. Voc. Acc.	consules	dolores
Gen.	consulum	dolorum
Dat. Abl.	consulibus	doloribus

Obs. Themes ending in *l* and *r* never have a termination affixed to the nominative.

b. Words in which the nominative termination *s* is affixed to the theme, which otherwise undergoes no alteration.

(*Urbs*, the city.)

SINGULAR.		PLURAL.	
Nom. Voc.	urbs	*Nom. Voc. Acc.*	urbes
Acc.	urbem (urb-em)	*Gen.*	urbium
Gen.	urbis	*Dat. Abl.*	urbibus
Dat.	urbi		
Abl.	urbe		

Obs. Of the termination *ium* (*urb-ium*) in the gen. pl. see §. 44. 1.

c. Words in which the nom. termination *s* is affixed to the theme with the vowel *i* or *e* (so that *is* and *es* are dropped from the nom. before adding the terminations of the other cases).

(*Avis*, the bird, *caedes*, the murder.)

	SINGULAR.	
Nom. Voc.	avis	caedes
Acc.	avem (av-em)	caedem
Gen.	avis	caedis
Dat.	avi	caedi
Abl.	ave and avi	caede
	PLURAL.	
Nom. Voc. Acc.	aves	caedes
Gen.	avium	caedium
Dat., Abl.	avibus	caedibus

Obs. 1. These words, the theme of which is found by the rejection of *is* and *es*, are called, to distinguish them from other words of the same

declension in *is* and *es*, parisyllables, because they have the same number of syllables in the nom. as in the other cases singular.

Obs. 2. Of the termination *i* in the ablative, see §. 42, 3.

d. Words, in which the *s* of the nom. is affixed in such a way, that the theme is at the same time changed by the omission of a consonant, (*d* or *t*), or by the transition of *i* into *e*, or in both ways.

(*Aetas*, the age, *judex*, the judge, *miles*, the soldier.)

SINGULAR.

Nom. Voc.	aetas	judex	miles
Acc.	aetātem (aetat-em)	judĭcem (judic-em)	milĭtem (milit-em)
Gen.	aetatis	judicis	militis
Dat.	aetati	judici	militi
Abl.	aetate	judice	milite

PLURAL.

Nom. Voc. Acc.	aetates	judices	milites
Gen.	aetatum	judicum	militum
Dat. Abl.	aetatibus	judicibus	militibus

Obs. I is changed into *e*, because the open syllable becomes a close one; see §. 5. c.

e. Words in which the nom., without any termination affixed, deviates from the theme for the sake of the pronunciation.

(*Sermo*, the discourse, *pater*, the father, *mōs*, the custom.)

SINGULAR.

Nom. Voc.	sermo	pater	mōs
Acc.	sermōnem (sermon-em)	patrem	mōrem
Gen.	sermonis	patris	moris
Dat.	sermoni	patri	mori
Abl.	sermone	patre	more

PLURAL.

Nom. Voc. Acc.	sermones	patres	mores
Gen.	sermonum	patrum	morum
Dat. Abl.	sermonibus	patribus	moribus

Obs. In *sermo n* has been dropped: in *pater e* has been introduced; in *mos s* belongs to the theme, and is changed in the gen. into *r* (§. 8).

2. Neuter Gender. The words of this gender never affix *s* in the nom., but the theme is sometimes different in the nom. and in the other cases on account of the pronunciation.

a. Words with the theme unchanged.

(*Animal*, the animal.)

SINGULAR.		PLURAL.	
Nom. Voc. Acc.	animal	*Nom. Voc. Acc.*	animalia
Gen.	animālis	*Gen.*	animalium
Dat. Abl.	animali	*Dat. Abl.*	animalibus

Obs. On the termination *ia* in the plural see §. 43, 1.

b. Words which have the theme different in the nom. and in the other cases.

(*Nomen*, the name, *corpus*, the body, *lac*, milk).

SINGULAR.			
Nom. Voc. Acc.	nomen	corpus	lac
Gen.	nomĭnis	corpŏris	lactis
	(nomin-is)	(corpor-is)	(lact-is)
Dat.	nomini	corpori	lacti
Abl.	nomine	corpore	lacte
PLURAL.			
Nom. Voc. Acc.	nomina	corpora	
Gen.	nominum	corporum	(not used)
Dat. Abl.	nominibus	corporibus	

Obs. In *corpus s* is not a mere termination, but belongs to the theme, and is changed in the gen. into *r* (§. 8). In *lac* the last consonant of the theme has been dropped in the nom. (§. 10).

c. Words in *e*, which does not belong to the theme, and is dropped before the terminations of the other cases.

(*Mare*, the sea.)

SINGULAR.		PLURAL.	
Nom. Voc. Acc.	mare	*Nom. Voc. Acc.*	maria
Gen.	maris (mar-is)	*Gen.*	marium
Dat. Abl.	mari	*Dat. Abl.*	maribus

Many adjectives also follow the third declension, and are declined like those substantives, with which they agree in the nominative and in the form of the theme, e. g. *gravis*, heavy (masc. and fem.) like *avis* (but in the ablative only *i*, *gravi*), and *grave*, (neutr.), like *mare*. *Dolor gravis, corpus grave.* In the neuter gender of adjectives the accusative is always like the nominative, whatever be the termination of the latter, and the plural, like that of the neuter substantives, is formed in *a* (*ia*).

§. 41. In the third declension the gender cannot be ascertained

from the nom. alone, but from the nom. and the theme (as seen in the other cases) in conjunction. There are, however, some forms of the theme and the nom. in which no rule could be given for the gender (especially the masc. and fem.), which would not be liable to numerous exceptions. Of some forms of the theme only a few or solitary examples occur[f].

All appellations of male and female beings, and of the males and females of animals, follow the natural gender (according to §. 28 and 29), although the form may otherwise properly belong to another gender, e. g. *uxor*, the wife, feminine, though words in *or*, gen. *ōris*, are otherwise masculine; *Juno*, the goddess Juno, fem. (*o*, *ōnis*, masc.); *flamen*, the priest, masc. (*en*, *ĭnis*, neutr.). So also the names of rivers are masculine, without reference to the termination (§. 28).

To the third declension belong a number of Greek or foreign (barbarous) words which came from the Greeks to the Romans, and which are declined according to the corresponding third declension in Greek; these conform in Latin, in respect both of the theme and gender, to the Greek.

The theme of a substantive or adjective, the nominative of which is known, may be often determined from other cognate words, especially verbs, since in them the letters are found, which in the nominative have been dropt or modified, e. g. *custos*, gen. *custōdis*, the guardian, because we have *custodio*, to guard; *nex*, *necis*, death, on account of *neco*, to kill; but *grex*, *gregis*, the herd, on account of *congrego*, to assemble.

1. The following sketch shews what genitives (and hence at the same time, what themes) correspond to the various nominatives, and also gives the gender for every form of the nom. and the theme.

Nom. *e*, gen. *is*, NEUTER; as *mare*, *maris*, the sea.

The abl. of *Praeneste*, the name of a town, sometimes stands in the fem. by synesis, e. g. *Praeneste sub ipsa*. (Compare §. 31. *Obs.*)

Nom. *o*, gen. *ōnis*, MASCULINE; as *sermo*, *sermōnis*, the discourse.

But words in *io*, which are derived from verbs or adjectives, are FEMININE, e. g. *lectio*, reading, *oratio*, the speech, *legio*, the legion (from *lĕgo*, to select), *regio*, the district (from *rego*, to rule), *natio*,

[f] From the nominative alone only so much can be inferred of the gender, that a word which ends in *s*, which does not belong to the theme (and consequently not found in the other cases in the form of *s* or *r*), is either masculine or feminine; but that on the other hand it is neuter, if it neither ends in *s*, nor belongs to one of those forms which never assume *s* for the sake of the pronunciation (as the themes in *l*, *n*, *r*), e. g. *rete*, *caput*.

the nation (from *nascor*, to be born), *coenatio*, the dining-room (from *coeno*, to dine), *seditio*, uproar (from *eo*, to go, compounded with *se*), *communio*, the community, (from *communis*, common), *consortio*, the community (from *consors*, participating). (Other words in *io* are MASCULINE, e. g. *papilio*, the butterfly, *septentrio*, the north, *vespertilio*, the bat, *scipio*, the staff, *unio*, the pearl, *senio*, the number six, *ternio*, the number three; so also *pugio*, the dagger, though from *pungo*).

Further, some names of (Spanish) towns are FEMININE, as *Barcĭno*, Barcelona, *Tarrăco*, Tarragona. (Other names of towns are masculine, as *Sulmo*, *Narbo*, *Vesontio*).

Obs. Some names of nations have the gen. *ŏnis*, as *Macĕdo*, *Seno*. (*Laco*, *Lacōnis*, *Io*, *Iōnis*).

Nom *o*, gen. *ĭnis* (in *do* and *go*), FEMININE, *hirundo*, *hirundĭnis*, the swallow, *imago*, *imagĭnis*, the picture, *Carthago*, *Carthagĭnis*.

But the following are MASCULINE, *ordo*, order, *cardo*, the hinge, and usually *margo*, the edge. (*Cupīdo* as the name of a god is masculine, as an appellative masculine only in the poets, otherwise feminine).

Obs. Besides words in *do* and *go* only the following have this genitive, *homo*, the man, *turbo*, the whirlwind, *nemo*, no one, and the name *Apollo*, all of which are MASCULINE. The following words in *do* and *go* have *ōnis* (and are consequently MASCULINE), *praedo*, the robber, *spado*, the eunuch, *ligo*, the spade, *mango*, the slave-dealer, *harpăgo*, the hook.

The feminine *caro*, flesh, gen. *carnis*, must be noticed separately.

Nom. *c*, NEUTER, as *lac*, *lactis*, milk.

(Besides *lac* we have only the word *alec*, *alēcis*, brine from fish, which has also the form *alex*, *alēcis*, fem.)

Nom. *al*, gen. *ālis*, NEUTER, as *animal*, *animālis*, the animal.

Sal, salt (which is masculine, rarely neuter in the sing.), has *ălis*. So also foreign proper names, as *Hannibal*, *Hannibălis*.

The following substantives in *l* are to be noticed separately. The NEUTERS *fel*, gall, *mel*, honey, *fellis*, *mellis*: the MASCULINE, *sōl*, *sōlis*, the sun; some masculine names of persons in *sul*, *consul*, the consul, *exsul*, the exile, *praesul*, the leader in a dance, *consŭlis*, &c.; with *pugil*, the boxer, *pugĭlis*, and *vigil*, the sentinel, *vigĭlis* (as an adjective, watchful)[6].

Nom. *en*, gen. *ĭnis*, NEUTER, *as nomen*, *nomĭnis*, the name.

The following are MASCULINE: *pecten*, the comb, and from their sig-

[6] *Mugil*, *mugilis*, a kind of fish; also nom. *mugilis*, with the nominative termination *is*.

nification *flamen*, the priest, *cornĭcen*, the horn-blower, *fidĭcen*, the harper, *tibĭcen*, the flute-player, *tubĭcen*, the trumpeter.

Nom. *en*, gen. *ēnis*, MASCULINE, as *ren*, *rēnis*, the kidney (commonly only in the plur., *renes*).

Obs. Besides this only the following are similarly declined. *Lien*, the spleen, and the Greek words, *splen*, the spleen, *lichen*, a complaint of the skin, *attăgen*, a partridge, *Anien*, the name of a river (in the nom. likewise *Anio*), with the feminines *Siren*, the Siren (a fabulous female being), and *Troezen*, a Greek town.

Nom. *ar*, gen. *āris*, NEUTER, as *calcar*, *calcāris*, the spur.

The following have the gen. *ăris*, (also NEUTER): *baccar*, a kind of plant, *jubar*, a sunbeam, *nectar*, nectar, and the proper names *Caesar*, *Hamilcar*, *Arar* (the name of a river), the Saone, and *lar*, *lăris*, the household god (masc.).

From the adjective *par* come *par*, *păris*, the comrade, masc. (common); and *par*, the pair, neuter.

The following, which are NEUTERS, are to be separately noticed; *far*, *farris*, corn, and the Greek word *hepar*, *hepătis*, the liver.

Nom. *er*, gen. *ĕris*, MASCULINE, as *carcer*, *carcĕris*, the prison[h].

But the following are NEUTER; *cadāver*, the corpse, *tuber*, the swelling (also the truffle), *uber*, the udder, *verber*, (only in the plur. *verbera*), the blow, and all botanical names, e. g. *acer*, the maple, *papaver*, the poppy, *piper*, pepper. *Tuber*, a kind of apple, is masculine. (*Mulier*, the woman, fem.)

Nom. *er*, gen. *ris*, MASCULINE, as *venter*, *ventris*, the belly.

Linter, the boat, is FEMININE (so *mater*, the mother).

In the same way are declined all ending in *ter* (except only *later*, *lateris*, masc., the brick), and *imber*, the shower.

We must notice separately the two neuters, *iter*, *itinĕris*, the journey, and *ver*, *vēris*, the spring, with the name of the god *Juppiter* (*Jupiter*), *Jovem*, *Jovis*, &c. (The nom. is compounded of the old name and the word *pater*).

Nom. *or*, gen. *ōris*, MASCULINE, as *dolor*, *dolōris*, pain.

The following are FEMININE by reason of their signification; *soror*, the sister, *uxor*, the wife.

Obs. The words *honor*, honour, and *lepor*, wit, have frequently in older writers (Cicero) the nom. *honos* and *lepos*; so also occasionally other words if they are not derived from verbs, e. g. *labor*, labour, *labos*.

Nom. *or*, gen. *ŏris*, NEUTER, as *aequor*, *aequŏris*, the surface of the sea.

[h] Also the two Greek words, *aër*, *aethēr*.

(So *marmor*, marble, *ador*, spelt). *Arbor* (*arbos*), the tree, is FEMININE. (The Greek word *rhetor*, a teacher of rhetoric, is masculine, from the signification; so also proper names, as *Hector*).

The following is to be separately noticed; *cor, cordis,* the heart, NEUTER.

Nom. *ur,* gen. *ŭris,* NEUTER, as *fulgur, fulgŭris,* lightning; *Tibur,* the city Tibur.

The following are MASCULINE; *furfur,* bran, *turtur,* the turtle-dove, *vultur,* the vulture; and from its signification, *augur,* a sooth-sayer.

Nom. *ur,* gen. *ŏris,* NEUTER, as *robur, robŏris,* strength.

(Of this kind we have only the following; *ebur,* ivory, *femur,* the thigh, *jecur,* the liver.)

Fur, fūris, the thief, masc. from its signification, is to be separately noticed.

Nom. *as,* gen. *ātis,* FEMININE, as *aetas, aetātis,* age.

Anas, the duck, has *anătis,* fem.

The following are to be separately noticed; the MASCULINES, *as, assis,* an as (a copper coin), *mas, măris,* the male, *vas, vădis,* the surety; and the NEUTER *vas, vāsis,* the vessel, (in the plur. *vasa, vasorum,* see §. 56, 6).

Nom, *es,* gen. *is,* FEMININE; as *caedes, caedis,* the murder. *Palumbes,* the wood-pigeon, masc. and fem.; *vepres,* the thorn-bush (not used in the nom., commonly in the plural), masc. *Verres,* the boar, and the names of rivers, e. g. *Euphrates,* are masc. from the signification.

Obs. Some words in *es,* gen. *is,* have also *is* in the nom., with the same gender, e. g. *aedes,* the temple; *feles,* the cat; *vulpes,* the fox; and *aedis, felis, vulpis.*

Nom. *es,* gen. *ĭtis,* MASCULINE; as *miles, milĭtis,* the soldier.

Ales, the bird (properly an adjective, winged) is masculine and feminine, *merges,* the sheaf, feminine[h].

Nom. *es,* gen. *ĕtis,* MASCULINE or FEMININE; as *paries, parietis,* the wall, masculine; *seges, segĕtis,* the corn-field, feminine.

Besides the above, the following are masc. from their signification; *aries,* the ram, *interpres,* the interpreter: *abies,* the fir, and *teges,* the mat, are feminine.

The following are to be separately noticed: the MASCULINES *bes, bessis,* two-thirds of an *as; pes, pĕdis,* the foot (with its compounds,

[h] Like *miles* are declined the personal names *antistes, comes, eques, hospes, pedes, satelles, veles,* and of other substantives *ames, cespes, fomes, gurges, limes, merges, palmes, poples, stipes, termes, trames, tudes.*

as *sesqvipes*, a foot and a half); *praes, praedis*, the surety; *obses*, the hostage, and *praeses*, the protector; *obsĭdis, praesĭdis; heres, herēdis* (common), the heir or heiress; the FEMININES, *mercēs, mercēdis*, wages; *qvies, qviētis*, rest (*reqvies*, rest, recreation); *Ceres, Cerĕris*, the goddess Ceres.

Obs. From *pes* comes the feminine *compes* (generally *compĕdes*, plur.), fetters; the adjective *qvadrupes* is used as a substantive feminine (*bestia*) and neuter (*animal*) of a four-footed beast in general, in the masculine of a horse.

The NEUTER *aes, aeris*, copper, must be separately noticed.

Nom. *is*, gen. *is*, MASCULINE or FEMININE, as *piscis, piscis*, the fish; *avis, avis*, the bird.

The following are MASCULINE; *amnis*, the river, *axis*, the axle, *callis*, the path (rarely fem.), *canalis*, the water-spout, *cassis*, a huntsman's net (generally *casses*, plur.), *caulis*, the stalk, *collis*, the hill, *crinis*, hair, *ensis*, the sword, *fascis*, the faggot, *finis*, the end, the boundary (rarely fem., and that only in the singular signifying end), *follis*, the bellows, *funis*, the rope, *fustis*, the club, *ignis*, fire, *mensis*, the month, *orbis*, the circle, *panis*, bread, *piscis*, the fish, *postis*, the door-post, *scrobis*, the ditch (also *scrobs*, sometimes fem.), *sentis*, the thorn-bush, *torqvis*, the collar (also *torqves*, rarely fem.), *torris*, the firebrand, *ungvis*, the nail, *vectis*, the lever, *vermis*, the worm. Further, some words originally adjectives, which are used as substantives, and with which a masculine substantive is understood; *annalis*, the year-book (*liber*), *natalis*, the birthday (*dies*; also *natales, natalium*, the descent), *molaris*, the millstone, (*lapis*), the grinder (*dens*), *pugillares, pugillarium*, writing tablets (*libri*). Further, the compounds of the word *as*, e. g. *decussis*, ten asses, *manes, manium*, the spirits of the dead, *Lucretĭlis*, the name of a mountain. (So also from their signification, *hostis, testis*, and the names of rivers, as *Tiberis*.)

The following are more frequently masculine than feminine; *angvis*, the snake, *canis*, the dog; the following sometimes one, and sometimes the other; *corbis*, the basket, *clunis*, the hind leg.

The rest are feminine.

Obs. Here too may be noticed the Greek words in *sis* (also feminine) which are derived from verbs, e. g. *poēsis*; the names of towns ending in *polis*, as *Neapolis*; and some few other words and feminine proper names.

Nom. *is*, gen. *ĕris*, MASCULINE, as *cinis, cinĕris*, ashes.

Obs. In this way are declined only *cucumis*, the cucumber, more rarely

cucumis in the gen.: *pulvis*, dust, and *vomis*, the ploughshare, which has more frequently the form *vomer*[i].

Nom. *is*, gen. *ĭdis*, FEMININE, as *cuspis*, *cuspĭdis*, the point of a spear.

Lapis, the stone, is MASCULINE (and, from their signification, the names of rivers, as *Phasis*).

Obs. Only a very few Latin words have this termination, e. g. *cassis*, the helmet[k], but it belongs to various Greek words, which have been adopted in Latin, e. g. *Pyramis*, the Pyramid, *tyrannis*, tyranny, and several names of men and women. *Ibis*, *ibidis*, the ibis, has in the plural *ibes*, *ibium*. *Tigris*, the tiger, has in the gen. both *tigridis*, fem., and *tigris*, masc. and fem.; in the plur. *tigres*, *tigrium*.

The following in *is* are to be separately noticed; the MASCULINES *sangvis*, blood, *pollis*, fine flour (not used in the nom.), *sangvĭnis*, *pollĭnis*; *glis*, *glīris*, the dormouse, *semis*, *semissis*, half an as; the FEMININES *lis*, *lītis*, the lawsuit, *vis*, force, without a genitive. (See §. 55, 2.)

Obs. The Greek names *Salamis*, *Salamīnis*, feminine, and *Simoïs*, *Simoëntis* (a river), masculine.

(Like *lis* are declined the proper name *Dis*, the adjective *dis*, and the national names *Qviris* and *Samnis*.)

Nom. *os*, gen. *ōris*, MASCULINE; as *mos*, *mōris*, the manner.

Os, *ōris*, the mouth, is neuter

Nom. *os*, gen. *ōtis*; *cos*, *cōtis*, the whetstone, and *dos*, the dowry, are FEMININE; *rhinoceros* is MASCULINE. So also from their signification, *nepos*, the grandson, *sacerdos*, the priest.

The following are to be separately noticed; *custos*, *custōdis*, the watchman, masc., *bōs*, *bŏvis*, cattle, common; *ŏs*, *ossis*, the bone, neuter.

Nom. *us*, gen. *ūtis*, FEMININE, as *virtus*, *virtūtis*, virtue.

Nom. *us*, gen. *ūdis*, FEMININE, as *palus*, *palūdis*, the marsh.

(Like *palus* are declined *incus*, the anvil, and the following with a diphthong; *laus*, *laudis*, praise, *fraus*, deceit[l].) *Pecus*, a head of cattle, has *pecŭdis* (also *pecus*, *pecoris*, neutr. See §. 56, 7.)

Nom. *us*, gen. *ĕris*, NEUTER; as *genus*, *genĕris*, a kind, race[m].

(Fem. *Venus*, the goddess so called.)

[i] The *s* in these words belongs to the theme, and has been changed into *r* in the genitive. [k] *Capis*, *promulsis*. [l] *Subscus*.

[m] Like *genus* are declined *acus*, chaff, *foedus*, *funus*, *glomus*, *latus*, *munus*, *olus*, *onus*, *opus*, *pondus*, *rudus*, *scelus*, *sidus*, *ulcus*, *vellus*, *viscus*, *vulnus*. Like *corpus* are declined *decus* (*dedecus*), *facinus*, *fenus*, *frigus*, *littus*, *nemus*, *pecus* (see *us*, gen. *ūdis*), *pectus*,

Nom. *us*, gen. *ŏris*, NEUTER; as *corpus*, *corpŏris*, the body.

Lepus, the hare, is masculine.

Nom. *us*, gen. *ūris*, NEUTER, as *jus*, *jūris*, right, law.

Mus, the mouse, is masculine, *tellus*, the earth, feminine. *Ligus*, a Ligurian, has *Ligŭris*. (*Lemŭres*, ghosts, occurs only in the plural.)

The following must be separately noticed; *sus*, the sow, *grus*, the crane, *suis*, *gruis*, mostly fem., rarely masc.[n]

Nom. *ns*, gen. *ntis*, MASCULINE, as *mons*, *montis*, the mountain, *dens*, *dentis*, the tooth.

Obs. Some words belonging to this class are properly participles, with which a masc. substantive is understood, as *oriens*, east, *occidens*, west, *sol* being understood.

The following are feminine; *gens*, the family or race, *lens*, lentils, *mens*, the intellect, the mind, *frons*, the forehead, with *bidens*, signifying a sheep of two years old (*bidens*, the axe, is masc.). *Serpens*, the serpent (properly a participle), is usually feminine (*bestia*), rarely masculine (*angvis*). *Animans*, a living being, is feminine, in the plural also neuter (*animantia*); signifying a rational being it is masculine. *Continens*, the continent, is usually feminine (*terra*), rarely neuter. The rare philosophical words *ens*, the being, *consequens*, the conclusion, *accidens*, an accident (in logic), are neuter.

Nom. *ns*, gen. *ndis*, FEMININE, as *glans*, *glandis*, the acorn.

(In this way are declined *juglans*, the walnut, *frons*, foliage [o].)

Nom. *bs*, gen. *bis*, FEMININE, as *urbs*, *urbis*, the city.

Nom. *ps* (*eps*), gen. *pis*, (*ĭpis*). The following are FEMININE; *stirps*, the stem, (rarely masculine when it denotes the trunk of a tree), and *daps*, *dapis*, food.

The following are MASC. and FEM.; *adeps*, fat, *forceps*, a pair of tongs.

Personal names in *ceps* are masculine, as *manceps*, a purchaser at an auction, *princeps*, the first, the chief. *Auceps*, the fowler, has *aucŭpis* in the genitive.

Obs. Greek words in *ps* which have been received into the Latin are MASCULINE, and their inflection is regulated according to the Greek, as *hydrops*, *hydrōpis*, the dropsy, *Pelops*, *Pelŏpis* (a proper name), *gryps*, *grȳphis*, the griffin.

penus (see §. 56, 7), *pignus*, *stercus*, *tempus*, *tergus* (commonly *tergum*, *tergi*). From *pignus* we have also *pigneris*. Like *jus* are declined the monosyllables *crus*, *pus*, *rus*, *tus*.

[n] These two words, with *strues*, *struis*, the heap, and *lues*, *luis*, a contagious disease, are the only Latin words of the third declension, the theme of which terminates in a vowel, viz. *u*.

[o] *Lens*, a nit, *libripens*.

Nom. *rs*, gen. *rtis*, FEMININE, as *ars*, *artis*, art.

The following feminines in *s* with a consonant preceding must be separately noticed; *hiems*, *hiĕmis*, winter, *puls*, *pultis*, broth.

Nom. *t*. The only example is *caput*, *capĭtis*, the head, NEUTER, with its compounds *occiput* and *sinciput*.

Nom. *ax*, gen. *ācis*, as *pax*, *pācis*, peace.

The Latin words (*pax*, *fornax*, the oven, *fax*, gen. *făcis*, the torch), are FEMININE; the Greek are MASCULINE, as *thorax*, *thorācis*, the breastplate, except the feminine *limax*, the snail.

Obs. Greek proper names have also *ăcis*, as *Corax*, *Corăcis*, and those in *anax* have *anactis*, as *Astyanax*[p].

Nom. *ix*, gen. *ĭcis*, FEMININE, as *salix*, *salĭcis*, the willow.

The two following are masculine; *calix*, the cup, *fornix*, the vault; *varix*, a varicose vein, is both masculine and feminine.

Nom. *ix*, gen. *īcis*, FEMININE, as *radix*, *radīcis*, the root[q].

Phoenix, the bird so called (a Greek word), is masculine (also a national appellation, a Phoenician).

The following feminines should be separately noticed; *nix*, *nĭvis*, snow, *strix*, *strĭgis*, a fabulous being in the form of a bird.

Nom. *ox*, gen. *ōcis*, FEMININE, as *vox*, *vōcis*, the voice.

(The only other word declined in this way is *celox*, a swift vessel.)

The feminine *nox*, *noctis*, night, must be separately noticed.

(The national names *Cappadox*, *Cappadŏcis*, *Allobrox*, *Allobrŏgis*.)

Nom. *ux*, FEMININE, as *crux*, *crŭcis*, the cross.

The genitive is variously formed with *c* and *g*, *ŭ* and *ū*; *nux*, *nŭcis*, the nut, the nut-tree, *lux*, *lūcis*, light, *conjux*, *conjŭgis*, the wife (as common of two genders it denotes also a spouse); *frux*, *frūgis*, fruit (not used in the nom.), *fdux*, *faucis*, the throat (not used in the nom.)

The following are masculine; *tradux*, *tradŭcis*, the layer of a vine, and from its signification, *dux*, *dŭcis*, the leader (also common), with the proper name *Pollux*, *Pollūcis*.

Nom. *x*, with a consonant preceding, gen. *cis*, FEMININE, as *arx*, *arcis*, the citadel.

The words in *unx* denoting the twelfth parts of an as are mascu-

[p] In Greek we find also common names in *ax*, *ăcis*, but scarcely any one of these is met with in Latin.

[q] Like *salix* are declined besides the words cited above; *coxendix*, *filix* (*fulix*), *hystrix*, *natrix*, *pix*, and the national name *Cilix*, a Cilician. Like *radix* are declined several words, viz. *cervix*, *cicatrix*, *cornix*, *coturnix*, *lodix*, *perdix*, *vibix*, and the feminine appellatives in *trix*, e. g. *victrix*. In *appendix* the quantity is uncertain.

line, *deunx*, eleven twelfths of an as, *quincunx*, *septunx* (rarely *calx*, the heel, *lynx*, a lynx).

Obs. The Greek words *Sphinx*, the Sphinx, *phalanx*, a certain order of battle, *syrinx*, the reed, have *gis*, e. g. *sphingis*.

Nom. *ex*, gen. *ĭcis*, MASCULINE, as *apex*, *apĭcis*, the extreme point.

The following are feminine, *ilex*, the holly, *carex*, sedge, *forfex*, a pair of shears, *vitex*, a species of tree, and, from its signification, *pellex*, a concubine.

The following are masc. and fem., *imbrex*, the tile, *obex*, the bolt, (not used in the nom. sing.), *rumex*, sorrel, and in the poets also *cortex*, bark, *silex*, flint. (*Atriplex*, the orache, is neuter.)

The following must be separately noticed; a. The masculines with an irregular genitive, *grex*, *grĕgis*, the herd, with *aquilex*, a discoverer of springs, and the national name *Lelex*; *rex*, *rēgis*, the king, *remex*, *remĭgis*, the rower, *vervex*, *vervēcis*, the wether, *senex*, *senis*, the old man, *foenisex*, *foenisĕcis*, the haymaker.

b. The feminines with an irregular genitive; *nex*, *nĕcis*, death, *prex*, *prĕcis*, the prayer (not used in the nom. sing.), *lex*, *lēgis*, the law, *supellex*, *supellectĭlis*, household goods, *faex*, *faecis*, lees.

2. Further, there are found in the foreign words which have been adopted from the Greek and other languages different forms of the theme and of the nominative, which do not occur in words originally Latin. (A more copious notice of the Greek words must be sought for in the Greek dictionary.) These terminations are;

Nom. *ma*, gen. *mătis*, NEUTER: as *poëma*, *poëmătis*, the poem.

Nom. *i*, gen. *is*, NEUTER, as *sināpi*, *sināpis*, mustard.

Obs. In this way are declined in the sing. without a plural, some names of foreign products, and those of a few Spanish towns, as *Illiturgi*. Most of them are not used in the gen.; the other cases all end in *i*. *Sinapi* has also the fem. form *sinapis* (nom.). *Oxyměli*, *oxymelĭtis*, a mixture of vinegar and honey, is neuter (μέλι); so also one or two others in *meli*.

Nom. *y*, gen. *yis* (*yos*), NEUTER; as *misy*, *misyis* (contr. *misys*), vitriol (?)

(There are very few words of this class; *misy* is also found indeclinable, *asty* or *astu*, the city [of Athens], only in the accusative.)

Nom. *on*, gen. *ŏnis*, FEMININE, as *Alcyon*, *Alcyŏnis*, the kingfisher.

(So *aëdon*, the nightingale, *sindon*, muslin; with some names of towns, e. g. *Anthēdon*, *Anthedŏnis*, *Chalcēdon*.)

Canon, a rule or plummet, is masculine (with names of men, as *Ixīon*, &c.)

Nom.	on,	on,	an,	en,	in	} MASCULINE.
Gen.	ōnis,	ōntis,	ānis,	ĕnis,	īnis	

Greek proper names, of which the names of towns are feminine; as *Babylon, Babylōnis; Ctesiphon, Ctesiphontis;* and *Eleusin.* (*Delphin, Delphīnis,* the dolphin, also *delphīnus, delphini.*)

(Of the nom. of names in *on,* see §. 45.)

Nom. *ter,* gen. *tēris,* MASCULINE, as *crater, cratēris,* the bowl.

Nom. *as,* gen. *ădis,* FEMININE, as *lampas, lampădis,* the torch.

(The national names *Nomas* and *Arcas,* employed also as feminine adjectives.)

Nom. *as,* gen. *antis,* MASCULINE, as *adamas, adamantis,* the diamond.

Melas, Melanis, masc., the name of a man, a river, and a disease.

Nom. *as.* gen. *ătis,* NEUTER, as *erysipĕlas, erisypelătis,* the complaint so called.

(Very few instances, commonly only in the nom. and acc.)

Nom. *ēs,* gen. *ētis,* MASCULINE, as *lebes, lebētis,* the caldron.

(So *magnes,* the magnet, *tapes,* the carpet, *Tunes,* the city Tunis.)

Nom. *ĕs,* NEUTER, as *cacoēthes,* a malignant tumour.

Nom, *ŏs,* NEUTER, as *epos,* an epic poem.

(Both of these occur in but very few words, and only in the nom. and acc.)

Nom. *ōs,* gen. *ōïs,* MASCULINE, as *heros, herōïs,* the hero, demigod.

Nom. *ūs,* gen. *untis,* MASCULINE, as *Pessinus, Pessinuntis* (a town).

(Only geographical names are thus declined. The names of towns are sometimes used as feminine by *synesis,* e. g. *Amathus* in Ovid.)

Nom. *ūs,* gen. *ŏdis,* MASCULINE, as *tripus, tripŏdis,* the tripod.

(None but compounds of πούς. *Oedipus* generally, and *polypus,* the polypus, always, follow the second declension.)

Nom. *ys,* gen. *yis,* FEMININE, as *chelys, chelyis,* the cithara.

(Mostly proper names. *Othrys,* the mountain so called, is masculine.)

Nom. *ys,* gen. *ŭdis,* FEMININE, as *chlamys, chlamŭdis,* the cloak.

Nom. *yx,* gen. *ŭcis, ūcis, ŭgis, ūgis, ŭchis,* MASCULINE, as *calyx, calŭcis,* the cup of a flower.

The genitives are determined according to the Greek. In Greek many words in *yx* are feminine; of those which have been received into the Latin only *sandyx, sandȳcis,* a kind of red colour, and occasionally *bombyx, bombȳcis,* the silkworm, *sardonyx, sardonȳchis,* a precious stone.

CHAPTER VI.

Peculiarities of the several cases and of the Greek forms in the third declension.

§. 42. 1. In some words in *is* (gen. *is*) the accusative singular ends in *im* instead of *em*, namely, in *amussis*, the ruler, *buris*, the plough-tail, *cucumis*, the cucumber, *ravis*, hoarseness, *sitis*, thirst, *tussis*, a cough, *vis*, force, and in the names of towns and rivers, e. g. *Hispălis*, *Tiběris*, *Ligĕris*; commonly too in *febris*, the fever, *pelvis*, the basin, *puppis*, the hinder part of a ship, *restis*, the rope, *turris*, the tower, *secūris*, the axe; more rarely in *clavis*, the key, *messis*, the harvest, *navis*, the ship.

Obs. The accusative also ends in *im* (or in the Greek form *in*), in many Greek words in *is*; see §. 45, 2 b.

2. The genitive of Greek and foreign proper names in *es* (*parisyllaba*) often ends in the earlier period (e. g. in Cicero) in *i* instead of *is*, e. g.[q] *Aristoteli*, *Isocrati*, *Neocli*, *Achilli*, *Ulixi*. (But this never happens in those words, of which the theme has been altered in the nominative, e. g. *Laches*, *Lachētis*.)

3. The ablative commonly ends in *e*, but in some words in *i*, in some both in *e* and *i*.

The following have *i*;

a. Those words, which have only *im* in the accusative, e. g. *siti*, *Tiberi*, (*poësi*, see 1 *Obs.*)

b. All neuter words in *e*, *i*, *al*, *ar*, gen. *āris*, as *mari*, *sinapi*, *animali*, *calcari* (but *sale*, masc., and *nectăre*, *farre*).

Obs. But the names of towns in *e* have *e* in the abl., e. g. *Praeneste*, *Caere*; so likewise mostly *rete*, and *mare* frequently in the poets.

c. The adjectives of two and three terminations (*is*, *e*, and *er*, *is*, *e*), as *facilis*, abl. *facili*, *acer*, abl. *acri*, with those substantives in *is* which were originally adjectives, e. g. *familiari*, *natali*.

Obs. 1. Such substantives, even if they be no longer in use as adjectives, may be recognized by their adjective terminations (*alis*, *aris*, *ilis*, *ensis*, &c.).

Obs. 2. Some substantives of this kind, however, often have *e*, as *aedile* from *aedilis*, or occasionally take that termination; proper names of this kind almost always have *e*, as *Juvenale*. Adjectives formed from the names of towns (e. g. *Veliensis* from *Velia*) have also sometimes *e*, other adjectives only in some particular passages of the poets.

[q] [*Regnum Alyattei* (Hor. iii. Od. 16. 14.)]

The following have both *e* and *i*:

a. Those words which have both *im* and *em* in the accusative, e. g. *puppi* and *puppe*. (But *restis* always has *reste*, and *securis*, *securi*.)

b. Adjectives and participles of one termination, e. g. *prudenti* and *prudente*, *inerti* and *inerte*. *I* is, however, the prevailing form, e. g. *prudenti*, *ingenti*, *felici*, *vecordi*, *Arpinati*, except in ablatives absolute (see §. 277), when *e* is always used, e. g. *Tarquinio regnante*; or when adjectives in *ens* stand for substantives, e. g. *a sapiente*, *in omni animante*.

Obs. The following adjectives, however, have *e* only; *compos*, *impos*, *coelebs*, *deses*, *pauper*, *princeps*, *pubes* (*pubĕris*), *superstes*, and almost always *ales*, *dives*; commonly, too, *vetus*, *uber*. *Par*[r] and *memor*, on the contrary, always have *i*.

c. The comparatives of adjectives, e. g. *majore*, *majori*; *e* however is the more usual termination.

d. Sometimes too the ablative in *i* is used from other substantives in *s*, gen. *is* (*parisyllaba*), besides those above named, e. g. *igni*, *avi*; likewise from some, which have another termination, as *imbri* (*imber*), *supellectili* (*supellex*), *ruri*, in the country (*rus*), and from some names of towns with the signification *in* (the town), e. g. *Carthagini*, in Carthage, *Tiburi*, *Anxuri*[s].

§. 43. 1. The nominative and accusative plural of neuter words generally end in *a*; but the substantives in *e*, *al*, *ar* (*āris*), with adjectives and participles in the positive (not in the comparative), have *ia*, e. g. *animalia*, *calcaria*, *elegantia*, *inertia*, *animantia*. *Vetus* only has *vetera*.

Obs. Several adjectives of one termination, which follow the third declension, form no neuter in the plural; see §. 60, c.

2. Those masculines and feminines, which end in *ium* in the gen. plur. (see §. 44), had, in the accusative, in the older period, besides *es*, the termination *īs*, which was long the usual one, e. g. *classīs*, *omnīs*. (It was also written *classeis*, *omneis*.) But this pronunciation and orthography were not without exceptions. At a later period they disappeared, but the more ancient orthography is still found here and there in the editions of the early writers.

§. 44. 1. In some words the gen. plur. is formed by affixing *ium* to the theme (as exhibited in the other cases) instead of *um*, viz.

a. In the parisyllables in *es* and *is* (§. 40. 1, c), e. g. *aedium*, *crinium*; except *ambāges*, a circuit (of which the ablative alone is used in the sing.), *strues*, the heap, *vates*, *canis*, *juvenis*, which have

r The substantive *par* has also *pare*. (*Impăre numero*, Virg.)
s In the antiquated style even *parti*, *carni*.

um (*ambagum, canum*), with *volucris,* the bird (properly an adjective), which most usually has *um;* and *apis,* the bee, *sedes,* the seat, *mensis,* the month, which often have that termination.

b. In the several words *imber, linter, venter, uter,* a leather bottle, *Insuber* (a national name), and *caro* (*carnis*), e. g. *imbrium, carnium.*

c. In the monosyllables in *s* or *x* preceded by a consonant, e. g. *mons, montium, arx, arcium,* (except *opum* from *ops* unused in the nom.), and in the several monosyllables *as, glis, lis, mas, mus, os,* gen. *ossis, vis* (*vires, virium*), *faux* (not used in the nom. sing.), *nix* (*nives, nivium*), *nox,* and sometimes *fraus,* (also *fraudum*).

Obs. 1. The Greek words, *gryps, lynx, sphynx,* are to be excepted.

Obs. 2. Some monosyllables do not occur in the gen. plur., though the remaining cases of the plural are in use: of these, the following may be especially noticed; *cor, cos, rus, sal, sol, vas,* gen. *vadis.*

d. In words of more than one syllable in *ns* and *rs,* e. g. *clientium, cohortium,* from *cliens,* the client, *cohors,* the cohort (a division of soldiers); sometimes, particularly in the poets, these words have *um* (*parentes, parentum,* a form also common in prose).

e. In neuter words in *e, al, ar,* (gen. *āris*), and in those adjectives and participles which have a neuter plural, e. g. *marium, animalium, calcarium,* from *mare, animal, calcar; acrium, facilium, felicium, elegantium, inertium, locupletium,* from *acer, facilis, felix, elegans, iners, locuples*[t], except the adjective *vetus* (*veterum*), and *qvadrupes, versicolor,* (*anceps, praeceps,*) which have *um.*

From the adjectives in *ns* we find now and then *um* instead of *ium,* e. g. *sapientum;* from those in *is* very seldom, and only in the poets, e. g. *caelestum* from *caelestis.*

Obs. If, on the other hand, the adjectives have no neuter plural (§. 60, c), the genitive ends in *um;* consequently, we have *inopum, divitum, uberum, vigilum,* from *inops, dives, uber, vigil. Celer, hebes, teres,* are not found in the gen. plur. *Celeres,* the body-guard of the Roman kings, has in the gen. *celerum.*

f. In national names in *is* and *as,* e. g. from *Qviris—Qviritium,* from *Arpinas—Arpinatium,* and in the two plural words, *penates,* the guardian gods, and *optimates,* the nobles (rarely *um*). Other words also in *as, atis,* sometimes have *ium,* e. g. *civitatium* (but *civitatum* is better).

2. The names of some Roman festivals, which end in *alia,* and are used only in the plural, have in the genitive *iorum* (as in the second declension) as well as *ium,* e. g. *Bacchanalia, Bacchanaliorum,*

[t] *Facilium* is, at the same time, in conformity with rule a., *elegantium* and *inertium,* in conformity with d.

the feast of Bacchus. So also the word *ancīle*, a shield which fell from heaven (*anciliorum*).

3. The dative and ablative plural of Greek words in *ma* generally have the termination *is* for *ibus*, e. g. *poëmatis* from *poëma*.

4. The word *bos, bŏvis*, has in the gen. plur. *boum*, in the dat. and abl. *bōbus* or *būbus* (in the nom. and acc. regularly *bŏves*). *Sus* has in the dat. and abl. plur. *suibus*, and (contracted) *subus*.

§. 45. (Greek forms in Greek words.) 1. Greek proper names in ων, gen. ωνος (*ōnis*), and ονος (*ŏnis*), usually assume the Latin form *o*, e. g. *Plato, Zeno, Dio, Laco, Agamemno*; but *on* is retained in some writers (as Cornelius Nepos), e. g. *Dion, Conon*, and almost always in geographical names, e. g. *Babylon, Lacedaemon*. Those in ων, οντος, and ωντος (*ontis*), for the most part retain the *n*, e. g. *Xenophon*. (In Plautus and Terence, however, some names of this kind are altered in the inflection, e. g. *Antipho, Antiphōnis*, instead of *Antiphon, Antiphontis*.)

2. a. In the poets and some prose writers the accusative occasionally ends in *a*, when the Greek has this termination, but in prose, with a few exceptions, only in proper names, e. g. *Agamemnŏna, Babylōna, Periclea* (*Pericles*), *Troezēna, Pana*, and, in the poets, *herōa, thorāca*. Only the words *aër* and *aether* have in prose, too, almost always, *aëra, aethĕra*.

b. Greek words in *is*, gen. *is*, have in the accusative *im* (Latin) and *in* (Greek), e. g. *poësim, poësin, Charybdim, Charybdin*. Of the words in *is, idis*, those which in Greek have ιν and ιδα in the accus., have, for the most part *im* (*in*), in Latin, rarely *idem* (Greek *ida*), e. g. *Paris, Parim, Parin*, rarely *Paridem*; except those in *tis*, which have both forms, e. g. *Phthiōtis, Phthiotim* (*Phthiotin*), and *Phthiotidem* (*Phthiotida*).

Those which in Greek have only ιδα (i. e. all oxytons), have in Latin also *idem* (*ida*), e. g. *tyrannis, tyrannĭdem* (*tyrannĭda*). (So especially feminine patronymics and national names, e. g. *Aeneis, Aeneĭdem*, and *Aeneĭda*.)

c. Words in *ys*, gen. *yis*, have in the acc. *ym* (Latin), or *yn* (Greek), e. g. *Othrym, Othryn*.

d. Those proper names in *es*, gen. *is*, which in Greek follow the first declension (§. 35. Obs. 4), have *en* as well as *em*, e. g. *Aeschinen, Mithridaten*; so also sometimes those which in Greek follow the third decl., but have in the acc. both η (according to the third decl.) and ην (according to the first), e. g. *Xenocraten*. (Others but rarely, as *Sophoclen*, instead of *Sophoclem*.)

e. Proper names in *es, ētis*, e. g. *Thales*, have in the acc., besides *Thalētem*, a shorter form *Thalem, Thalen* (abl. *Thale*; in the gen. and dat. this shorter form, *Thalis, Thali*, is unusual).

3. In the genitive of Greek words, the poets use not unfrequently the form *os*, but particularly in words in *is* and *as*, gen. *idos* and *ados* (espe-

cially in proper names), e. g. *Thetis, Thetidos, Pallas, Pallados;* in those in *ys*, gen. *yos*, e. g. *Tethys, Tethyos;* and in proper names in *eus*, gen. *cos*, e. g. *Peleus, Pelĕŏs* (Latin, *Peleus, Pelei;* see §. 38, 3).

The gen. *seos* from words in *sis*, e. g. *poĕsĕos* from *poĕsis*, is not found in good writers.

Greek female names in *o*, as *Io, Sappho*, have mostly the Greek genitive *ūs* (ους). In the acc., dat., and abl., *ō* is used, e. g. *Sappho* (acc. Σαπφώ, dat. Σαπφοῖ), rarely the Latin form, *Sapphonem, Sapphoni, Sapphone.*

4. The Greek words in *is, ys*, and *eus*, have the Greek vocative, which is formed by the rejection of *s*, e. g. *Phylli, Alexi, Coty, Orpheu;* but those in *is, idos*, have often too (in Latin) the voc. like the nom., e. g. *Thaïs.* Names of men in *as, antis* (the voc. in Greek being αν and α), have *ā*, e. g. *Calchas*, voc. *Calchā.*

Proper names in *es* have *es* and *e*, e. g. *Carneadēs* and *Carneade, Chremes* and *Chreme* (from *Chremes, Chremētis*).

5. In the nom. plur. of Greek words the poets often use *es* (ες) short, instead of making the final syllable long, as is usual in Latin words (§. 20. 2). In the name *Sardīs* (gen. *Sardium*) *is* stands for the Greek εις.

6. The accusative plural sometimes ends in *as*, as in Greek, especially in the poets, e. g. *Aethiŏpas, Pyramĭdas.* This termination is also used in some barbarous national names, which in their form resemble Greek words, e. g. *Allobrŏgas, Lingŏnas*, from *Allobrox, Lingon.*

7. The Greek ending of the genitive *on* is only used in the titles of books, e. g. *Metamorphoseōn libri*[u].

8. The termination of the dative in *si* (*sin*) is very rarely used by a few poets from feminine words in *as* and *is*, e. g. *Troasin, Charisin*, from *Troades, Charites.*

9. From the few Greek neuter words in *os* and *es* there are formed a nom. and acc. plur. in *ē* (η), without any further inflection, e. g. *melos, mele.* (*Tempe*, §. 51. g).

CHAPTER VII.

Fourth Declension.

§. 46. Words of the fourth declension end in *us* or (neutr.) *u*, and are declined as follows:

[u] *Maleon*, Μαλιεῶν, the Maleans, *Curt.*

(*Fructus*, fruit, *cornu*, the horn.)

	SINGULAR.	
Nom. Voc.	fructŭs	cornu
Acc.	fructum	cornu
Gen.	fructūs	cornūs
Dat.	fructui	cornu
Abl.	fructu	cornu
	PLURAL.	
Nom. Acc. Voc.	fructūs	cornua
Gen.	fructuum	cornuum
Dat. Abl.	fructibus	cornibus

Obs. 1. Like *cornu* are declined only a few words (*genu*, the knee, *veru*, the spit). Some cases of other words are formed according to this example, but the word has at the same time other forms, as from *pecu*, cattle, nom. and acc. plur. *pecua*, and dat. *pecubus*; but otherwise *pecus*, *pecŭdis*, and *pecus*, *pecŏris*, after the third declension. (See amongst the *Abundantia* §. 56, 7). *Gelu*, cold, is in ordinary language used only in the ablative. (In other cases we find the form, not a common one, *gelum*, *geli*. The nom. *gelu* belongs to the later Latin, and *gelus* is obsolete).

Obs. 2. The termination *us* in the gen. sing. is contracted from *uis*, which sometimes occurs in the older language, e. g. *anuis*, of an old woman. From some words, especially *senatus*, the senate, and *tumultus*, the stir, some writers (e. g. Sallust) form the genitive in *i*, e. g. *senati*, *tumulti*[x].

Obs. 3. In the dative *ui* is often contracted into *ū*, e. g. *eqvitatu* for *eqvitatui*, as in *cornu*.

Obs. 4. In the dative and ablative plur. dissyllables with *c* before the termination (*acus*, the needle, *arcus*, the bow, *lacus*, the lake, *qvercus*, the oak, *specus*, the cave, and *pecu*), with the words *artus*, the joint, *partus*, birth, *tribus*, the tribe, and *veru*, the spit, have *ŭbus*, instead of *ibus*, e. g. *artŭbus*. *Portus*, the haven, has *portibus* and *portubus*.

Obs. 5. The names of some trees in *us*, especially *cupressus*, the cypress, *ficus*, the fig-tree, *laurus*, the laurel, and *pinus*, the pine, are sometimes declined throughout like the second declension, sometimes they take those cases of the fourth declension which end in *us* and *u*, e. g. gen. *laurus*, abl. *lauru*, nom. and acc. plur. *laurus*. (*Qvercus* is declined entirely according to the fourth declension). So also the word *colus*, the distaff.

Domus, the house, forms some cases exclusively according to the second declension, while in others it has both forms, as follows:

[x] It is not correct to assume that the words in *u* had *u* also in the genitive. Only *cornu bubŭlum*, cow's-horn, and *cornu cervīnum*, stag's-horn, were inflected in later times, as if the substantive and adjective made only one word; *cornububŭli*, *cornucervīni*.

	SINGULAR.		PLURAL.
Nom. Voc.	domus	*Nom.*	domūs
Acc.	domum	*Acc.*	domos (rarely domūs)
Gen.	domūs	*Gen.*	domuum, domorum
Dat.	domui (rarely domo)	*Dat. Abl.*	domibus
Abl.	domo (rarely domu)		

The genitive form *domi* is only used in the signification *at home;* see §. 296. b.[y]

§. 47. (*Gender*). Words of the fourth declension in *us* are MASCULINE, those in *u* NEUTER. But of those in *us* the following are feminine; the names of trees, as *qvercus*, with *acus, colus, domus, manus,* the hand, *penus,* a store of provisions (see §. 56, 7), *porticus,* the portico, *tribus,* the tribe, and the plurals *idus* (*iduum*), the thirteenth or fifteenth day of every month, and *qvinqvatrus,* a certain feast, in the older language also *specus;* (further, from their signification, *anus,* an old woman, *nurus,* a daughter-in-law, *socrus,* a mother-in-law).

Obs. Colus is also found in the masculine, *specus* (in the nom. and acc.) in the neuter, both but rarely.

CHAPTER VIII.

Fifth Declension.

§. 48. This declension comprises only a few words, which all end in *es,* and are declined as follows:

(*Res,* the thing, *dies,* the day.)

	SINGULAR.	
Nom. Voc.	res	dies
Acc.	rem	diem
Gen.	rĕi	diēi
Dat.	rĕi	diēi
Abl.	re	die
	PLURAL.	
Nom. Voc. Acc.	res	dies
Gen.	rērum	diērum
Dat. Abl.	rēbus	diēbus.

Obs. 1. In the gen. and dat. singular the *e* in *ei* is long after a vowel, short after a consonant. In the older period the contracted termination *ē*

[y] By some written also *domui,* on the authority of manuscripts.

was also used in these cases, (e. g. *fidē*, *aciē*, *diē*, for *fidĕi*, *aciēi*, *diēi*, in the gen. in Horace, Caesar, Sallust, *fidē* in the dat. in Horace)[z]. In the genitive there occurred also an old form in *i*, e. g. *pernicii* for *perniciei*.

Obs. 2. Only *res* and *dies* are declined throughout in the plural. The words *acies*, *facies*, *effigies*, *species*, and *spes* (in Virgil *glacies*), are used in the nom. and acc. plur., not in the other cases. The remaining words have no plural.

Obs. 3. Some words have a double form, according to the fifth declension, and according to the first with the nom. in *a*: see among the *abundantia*, §. 56, 3.

§. 49. All words of the FIFTH declension are feminine, except *dies*, which is masculine and feminine in the singular, in the plural only masculine. In the singular too, with the signification *day*, it is usually masculine in good prose writers, but with the signification *term, time* (*longa dies*), it is almost always feminine (in prose always). (*Meridies*, mid-day, is masculine.)

CHAPTER IX.

Of some peculiarities in the use of the numbers of Substantives, and of some irregularities in their inflection.

(*Anomalia declinationis.*)

§. 50. (*Peculiarities relating to the numbers*). Many words in Latin (as in our own language) are not used in the plural, because they are either proper names of defined individual objects (e. g. *Roma*; so also *tellus*, *humus*, used of the earth in general, but *terrae*, lands), or denote an idea in the most general way (in the abstract), and considered as a whole, without regarding the several individual objects in which the idea shews itself, as the names of the properties and circumstances of a being, of a collection of any thing, of a material; e. g. *justitia*, justice, *humanitas*, humanity, *senectus*, old age, *fames*, hunger, *qvies*, rest, *scientia*, knowledge, *indŏles*, the natural ability,—*plebs*, *vulgus*, the populace, *supellex*, furniture,—*aurum*, gold, *ferrum*, iron, *sabulum*, sand, *triticum*, wheat, *oleum*, oil, *sangvis*, blood, *virus*, venom.

If such words, as usually designate a whole, alter their signification, and are used to denote individual objects, they have also the plural, e. g. *aera*, instruments of copper, bronze statues, *cerae*, wax tablets, wax masks, *ligna*, pieces of wood, billets.

[z] [*Constantis juvenem fide* (Hor. Od. iii. 7, 4), *Libra die somnique pares ubi fecerit horas* (Virg. Georg. i. 208).]

Obs. 1. Such changes of the signification must be ascertained by attentive reading and from the dictionary. Thus *mors*, death, is used in the plural of *fatal attacks, kinds of death*, while *letum*, death, is never so employed. In this the poets go further than the prose writers, e. g. *tria tura*, three grains of incense, from *tus*, incense. Sometimes the poets employ names expressive of abstract ideas and names of classes or materials in the plural without a change in the signification (as of a whole consisting of several parts), e. g. *silentia*, silence, *murmura*, murmuring, *flamina*, blowing, *hordea*, barley, but chiefly only in the nom. and acc. Thus the poets sometimes use *ora, pectora, corda*, of a single individual.

Obs. 2. The Latin word may sometimes have originally a more abstract signification than the English which most nearly corresponds to it, and therefore be without a plural, as *specimen*, a proof. (Various horticultural productions, as fruit and flowers, as well as the different species of corn, are in Latin named in the singular, when it is intended to designate the whole kind, or an indefinite quantity, e. g. *abstinere faba, mille modii fabae* (Hor. Ep. i. 16, 55, beans in general; but *fabae*, beans taken separately,) *glande vesci* (Cic. Or. 9), *in rosa jacere*. This applies also sometimes to other kinds of produce).

Obs. 3. The Latins (unlike ourselves) often use words which express abstract ideas in the plural, when the idea (an activity, property, condition, being) is to be conceived as applying to several persons or things (several subjects), or when it is intended to denote that the idea is exhibited several times and in a variety of forms. Thus we find in Cicero; *adventūs imperatorum, exitūs bellorum mites, odia hominum, novorum hominum industriae, proceritates arborum,—invidiae multitudinis, iracundiae, timores, tarditates, celeritates,—tres constantiae* (three kinds of *constantia*); *omnes avaritiae* (all the ways in which avarice displays itself[a]). So of the weather we find the expressions *nives*, snow-storms, *grandines*, hail-storms, *soles*, bursts of sunshine (in the poets, days), *frigora*, cold seasons[b].

Obs. 4. Proper names are used in the plural, not only when borne by several individuals (e. g. *Valerii omnes, duo Scipiones Africani*), but also figuratively of men of a certain kind, e. g. *multi Cicerones* (many orators as distinguished as Cicero).

Obs. 5. In some historians and poets certain words, which denote a man of a particular class or rank, are sometimes used in the singular of the whole class, e. g. *Romanus* for the Romans, *eqves* for the knights, *miles* for the soldiers.

§. 51. Some words are used only in the plural (are *pluralia tantum*), because they either designate a plurality of individual objects, which are so named only in the aggregate, and not when taken

[a] [*Rectique cultus pectora roborant* (Hor.) *Tantaene animis coelestibus irae?* (Virg.)]
[b] [*Siccitates paludum* (Cæs. B. G. iv. 38).]

separately, e. g. *majores*, ancestors; or because they are used of something which originally suggested the idea of several constituent parts, of repetition, or the like, e. g. *arma*, gen. *armorum*, armour, *fides*, gen. *fidium*, the cithara[c].

Obs. Of such words the following are the most usual:

a. *Liberi*, children, *majores*, ancestors (properly the comparative of *magnus*, great), *procĕres* and *primores*, men of rank, *inferi*, the inhabitants of the lower world, *superi*, the inhabitants of the upper world, *caelites*, the inhabitants of heaven, *penates*, household gods, *manes*, the spirits of the departed, *munia* (only in the nom. and acc.), employments, *utensilia*, utensils, provisions, *verbera*, stripes (*verbere*, see §. 55, 3).

b. (Parts of the body) *artus*, the limbs, *cani* (adj., with which *capilli* is to be understood), grey hairs, *cervīces*, the neck (in the later writers *cervix*), *exta*, *intestina*, *viscera* (rarely *viscus*), the intestines, *fauces*, the throat (*fauce*, see §. 55, 3), *praecordia*, the diaphragm, *ilia*, the flank, *renes*, the kidneys.

c. (Material, compound objects) *altaria*, the altar, *arma*, armour, *armamenta*, tackling, *balneae*, the bath-house (*balneum*, a private, single bath, plur. *balnea*), *cancelli*, the lattice, *casses*, a fowler's net, *castra*, the camp (*castrum* as the name of a place, e. g. *Castrum Novum*), *clathri*, a grating, *clitellae*, the pack-saddle, *compedes*, fetters (*compede*, see §. 55. 3), *cunae*, *cunabula*, *incunabula*, the cradle, *exuviae*, an integument stripped off (arms taken in fight), *fides*, the lyre (*fidem*, *fidis*, *fide*, see §. 55, 2), *fori*, rows of seats, *loculi*, a repository (with several compartments), *lustra*, a lurking-place of wild beasts, *manubiae*, booty, *moenia* (*mœnium*), the wall of a town, *obĭces*, a bolt (*obice*, see §. 55, 3), *phalĕrae*, the ornaments of horses, *salīnae*, salt-works, *scalae*, stairs, *scopae*, the broom, *sentes*, the thornbush, *spolia*, spoils, *valvae*, folding doors, *vepres*, brambles (*veprem*, *vepre*, see §. 55, 2), *virgulta*, the thicket; and generally, *bigae*, a carriage with two horses, *qvadrigae*, a carriage with four horses, and the participles *sata*, the cornfields, *serta*, garlands of flowers.

d. *Ambāges*, a roundabout way, (§. 55, 3), *argutiae*, witty, ingenious discourse, *crepundia*, playthings, *deliciae*, delight, *dirae*, a curse, (from the adj. *dirus*), *divitiae*, riches, *excubiae*, the guard, *exseqviae*, funeral solemnities, *epulae*, the banquet (sing. *epulum*, generally a public entertainment), *fasti*, the calendar, *grates*, thanks (only in the nom. and acc.), *induciae*, an armistice, *ineptiae*, silliness (rarely in the sing.), *inferiae*, a

[c] *Majores* denotes all the individual ancestors, but only as taken together; a single ancestor is not called *major*. The same holds good with *liberi*. In these cases therefore regard is had to the individuals which make up the number, and three children is expressed by *tres liberi*. *Fides*, on the other hand, denotes the compound stringed instrument, but not its several parts (the strings are called *nervi*); *arma* is a suit of armour, which consists of several pieces. Here therefore regard is had to the *compound unity*, and *trina arma* (according to §. 76 c) signifies three suits of armour. Most of the *pluralia tantum* belong to this latter description.

sacrifice to the dead, *insidiae*, the ambuscade, *inimicitiae*, enmity (but *amicitia*), *minae*, threatening, *nugae*, nonsense, *nuptiae*, a marriage, *praestigiae*, a blind, deception, *preces*, supplication (*prece*, see §. 55, 3), *primitiae*, the first-fruits, *reliquiae*, the remains, *sordes*, dirt (*sordem*, *sorde*, see §. 55, 2), *tenebrae*, darkness, *vindiciae*, a judicial sentence; so also usually *angustiae*, a strait (embarrassment), *blanditiae*, flattery, *illecebrae*, enticement.

e. (Names of days and festivals.) *Calendae*, the first day of the month, *Nonae*, the fifth (or seventh), *Idūs*, the thirteenth (or fifteenth), *feriae*, the holyday, *nundĭnae*, the market-day, *Bacchanalia*, the feast of Bacchus, *Saturnalia*, the feast of Saturn, and other names of festivals in *alia* and *ilia*.

f. The names of many towns, e. g. *Veji*, *Athenae*, *Leuctra*, *Gades*. (Of those in *i* some designate both the town and its inhabitants, e. g. *Delphi*, *Leontini*.)

g. The mountain chains *Alpes* and *Acroceraunia*, and the valley of *Tempe* (§. 45, 9). (The poets use some Greek names of mountains as neuter in the plural instead of masculine in the singular, as *Taygeta* for *Taygetus*.)

§. 52. Some words, which in the singular are employed to denote a single object or idea, are used in the plural to express not only a number of such objects, but also (as *pluralia tantum*) a more complex object which bears some affinity to them, or a collection of objects, e. g. *littera*, a letter of the alphabet, *litterae*, either letters or an epistle, *auxilium*, aid, *auxilia*, resources or auxiliary troops. (*Binae litterae*, two epistles, *bina auxilia*, two bodies of auxiliaries, see §. 76 c. We also find *litterae* sometimes without a numeral to signify epistles, e. g. *afferuntur ex Asia qvotidie litterae*, Cic. pro leg. Man. 2.)

Obs. Further instances of such words are:

SINGULAR.	PLURAL.
aedes, the temple.	*aedes*, a. temples, b. a house.
aqva, water.	*aqvae*, a. waters, b. a mineral spring.
carcer, the prison.	*carceres*, the space partitioned off by the barriers (on the racecourse).
codicillus (rare), a small log.	*codicilli*, the writing-tablet, the note.
copia, fulness, a store, a number.	*copiae*, a. stores. b. troops.
comitium, a place in the market in Rome.	*comitia*, an assembly of the people.
fortuna, fortune.	*fortunae*, the goods of fortune.
gratia, thankfulness (in action and in feeling).	*gratiae*, thanks.

SINGULAR.	PLURAL.
hortus, the garden.	*horti*, a. gardens. b. pleasure-gardens, a country house.
impedimentum, the hindrance.	*impedimenta*, a. hinderances. b. baggage.
ludus, play, a jest.	*ludi*, a public spectacle.
naris, the nostril.	*nares*, the nose (rarely in the sing. in this signification).
natalis (adj. *dies*), a birthday.	*natales*, pedigree.
ops (not used in the nom.), help.	*opes*, power, riches.
pars, a part.	*partes*, a. parts. b. the part (of an actor in a play), side, party.
rostrum, a beak, the beak of a ship.	*rostra*, the platform for the orators in the market at Rome (adorned with beaks of ships).
tabula, the board, tablet.	*tabulae*, a. boards, &c. b. an account-book, a document[d].

§. 53. In some compound words, which consist of two entire unaltered words in the nominative, and may be again resolved into their constituent parts (spurious compounds), both parts of the compound are declined, e. g. *respublica*, the state, acc. *rempublicam*, gen. *reipublicae*, &c. (according to the fifth and first decl.), *jusjurandum*, the oath, gen. *jurisjurandi*, &c. (according to the third and second).

§. 54. Some few substantives have no inflection of the cases (are *indeclinabilia*), namely, the Latin and Greek names of the letters (*a, alpha*, &c.), the words *fas*, right, *nefas*, wrong, *instar*, equality (in size and signification), *mane*, the early morning, *caepe*, the onion, *gummi*, gum; but these words, with the exception of the letters, are only used as nominatives and accusatives. *Mane* however is also used as an ablative (*summo mane*, at the earliest dawn).

Obs. 1. The names of the letters are also used as genitives, datives, or ablatives, when the addition of an adjective (e. g. *y Graecae*) or the connection clearly shows the case.

Obs. 2. For *gummi* writers also use *gummis*, gen. *gummis*, fem., and *gumen*, neuter: for *caepe* often *caepa*, gen. *caepae*.

Obs. 3. *Pondo* is also undeclined, being used sometimes as an abl. sing. signifying *in weight*, e. g. *coronam auream, libram pondo* (a pound in weight, weighing a pound), sometimes as a plural noun in the nom. acc.

[d] *Animi*, spirit, (haughtiness), and *spiritūs*, haughtiness, pride; used also of a single individual.

and gen., e. g. *qvinqvagena pondo data consulibus; torqves aureus, duo pondo* (by apposition); *corona aurea pondo ducentum* (*ducentorum*).

Obs. 4. Barbarous names, the Hebrew, for instance (in Christian authors), often receive a Latin termination, in order to make declension practicable, either in the nominative, e. g. *Abrahamus*, or in the other cases, the foreign form being used for the nom., e. g. *David*, gen. *Davidis*. The name *Jesus* has in the acc. *Jesum*, in the other cases *Jesu*.

§. 55. Some words have an inflection of the cases, but not throughout (are *defectiva casibus*, deficient in their cases).

Obs. According to the number of the cases in use, such words are called *monoptōta*, *diptota*, *triptota*, or *tetraptota*, words with one, two, three, or four cases[e]. The cause of this incompleteness resides in the notion or the usage of the word, which made only certain cases necessary or retained no others in use.

1. The following words want the nom.; (*daps*, obsolete) *dapis*, food, (*dicio*) *dicionis*, dominion, (*frux*) *frugis*, fruit, (*internecio*) *internecionis*, destruction, (*pollis*) *pollinis*, fine flour.

2. The following words are used in the sing. only in certain cases;

fors, accident, in the nom. and abl. (*forte*, usually as an adverb, accidentally), without a plural.

(*fides* or *fidis*, unused, the lyre), in the acc., gen., and abl., *fidem, fidis, fide*. Used only by the poets; commonly *fides, fidium*, as a *plur. tantum*.

(*impes*, unused, violence), in the gen. and abl. *impĕtis, impete*. (Without plural. Usually *impetus*, after the fourth declension.)

lues, an epidemical disease, in the nom., acc., and abl. *luem, lue*. (No plural.)

(*ops*, unused, help), in the acc., gen., and abl. *opem, opis, ope*. In the plural *opes, opum*, power, riches, it is declined throughout, see §. 52.

(*sordes*, unused, dirt), in the acc. and abl. *sordem, sorde*, both rare. Usually *sordes, sordium*, as *plur. tantum*.

(*vepres*, unused, the bramble), in the acc. and abl. *veprem, vepre*, both rare. Commonly *plur. tant., vepres, veprium*.

(*vicis* or *vix*, unused, change), in the acc., gen., and abl. *vicem, vicis, vice*. In the plural *vices, vicibus;* the gen. is wanting.

vis, force, in the nom., acc., and abl. *vim, vi*. In the plural *vires, virium*, the powers, complete[f].

3. The following words are used in the ablative only of the sin-

[e] From πτῶσις, case, with the Greek numerals. [f] Acc. plur. *vīs*, in Lucretius.

gular; *ambāge, compĕde, fauce, obice, prece, verbere,* and all, if we except *prece* and (rarely) *verbere,* only by the poets; otherwise they are *pluralia tantum, ambāges,* &c. (§. 51, *Obs.*)[g]

4. *Sponte,* an impulse (fem.), is used in the abl. sing. only (without a plural) with a possessive pronoun (e. g. *sua sponte,* of his own accord, *nostra sponte*); so likewise several verbal substantives in *u* from supines, which are constructed only with a genitive or a possessive pronoun, e. g. *jussu populi,* by order of the people, *mandatu Caesaris,* by a commission from Caesar, *rogatu meo,* at my request, together with *natu,* in respect of age (birth), e. g. *grandis natu,* advanced in age. (*In promptu, in procinctu.*)

5. The following substantives are only used in one particular case and in certain combinations; *dicis* (*dicis causa,* for form's sake), *nauci* (*non nauci,* as gen. of the price, not worth a farthing; *non nauci facio, non nauci est*), *derisui* (*esse,* to be a laughing-stock, according to §. 249, and so also), *despicatui* and *ostentui* (*esse*), *infitias* (*ire,* to deny), *suppetias* (*ferre,* to bring assistance), *venum* (*ire,* to be sold, *dare,* to sell)[h].

Secus, sex, with the adjective *virile* or *muliebre,* is used without alteration in the acc. in apposition to all cases, signifying of the male (or female) sex, e. g. *Liberorum capitum, virile secus, ad decem millia capta* (Liv. XXVI. 47). (Otherwise *sexus;* after the fourth declension). *Repetundarum* and (*de*) *repetundis* (*pecuniarum, pecuniis*) are found only in these cases, when reference is made to judicial proceedings on account of money raised illegally.

6. The gen. plur. is wanting in some monosyllables of the third declension; (see §. 44 *c. Obs.* 2.)

7. The plural *grates,* some plurals used only by the poets (see §. 50. *Obs.* 1.), and the plurals of some monosyllables of the neuter gender (*aera, jura, rura, farra*), are found only in the nom. and acc.; so likewise some plural words of the fifth declension (§. 48. *Obs.* 2), and of the fourth; *impetus, spiritus.*

§. 56. Some words are declined in two or more ways (are *abundantia*), and of these some vary in gender as well as in the termination of the nominative case. In some instances, however, one form is used more frequently than the other.

Obs. Words with various inflections are termed *heteroclĭta,* those with various genders *heterogenea*[i].

Particular examples of this have been already mentioned, as

[g] (*Ambages,* nom. sing., in Tacitus?), *preci,* dat., in Terence, *verberis,* gen., in Ovid.

[h] *Astu,* craftily, as an adverb: in later writers also *astus,* craft, nom., and *astūs,* nom. and acc. plur.

[i] From ἕτερος, another, and κλίσις, inflection, γένος, gender.

laurus, lauri, and *laurūs, domus,* &c. (§. 46, *Obs.* 5), as also the variation between Greek and Latin forms, e. g. *logice* and *logica* (§. 35, *Obs.* 1.).

To this class belong also the following:

1. In the second declension some words end both in *us* (masc.) and in *um* (neutr.), as *callus* and *callum,* the callosity, *commentarius* and *commentarium,* the memoir. *Jugulus* and *jugulum,* the throat; some names of plants, as *lupinus, lupinum,* the lupine; *porrus, porrum,* the leek; *cubitus,* the elbow, also *cubitum* (particularly *cubita,* ells); *balteus,* the belt, *baculum,* the stick, *clipeus,* the shield, more rarely *balteum, baculus, clipeum.*

2. *Menda* and *mendum,* the fault, varies between the first and second declension. *Vespera,* the evening, has at the same time *vesper,* and acc. *vesperum,* after the second declension, in the ablative usually *vespere, vesperi,* after the third. (*Vesper, vesperi* (2), the evening-star.) (*Aranea* and *araneus,* the spider, *columbus* and *columba,* the dove, and some other names of animals; see §. 30, *Obs.*

3. Some words in *ia* and *ies* vary between the first and fifth declension, e. g. *barbaria* and *barbaries, mollitia, mollities, luxuria, luxuries.* (In the gen., dat., and abl. these words rarely follow the fifth decl.) (The form *materies* is generally used to denote wood for building, *materia* for matter.)

4. Some substantives of the fourth declension derived from verbs have an additional form in *um, i,* e. g. *eventus, eventum,* the event. So also *angiportus* (4) and *angiportum* (2), a narrow street, *suggestus* (4) and *suggestum* (2), the platform, *tonitrus* (4) and *tonitruum* (2), thunder.

5. The following are to be separately noticed:

plebs, plebis (3), and *plebes, plebei* (5), the common people. (*Tribuni plebis* and *plebei,* also *plebi;* see §. 48, *Obs.* 1.)

reqvies, reqviētis, rest; in the acc. and abl. also *reqviem, reqvie* (5).

gausăpe, gausapis, and *gausapum* (2) neutr., a kind of woollen stuff, also *gausapa* (1) fem., and *gausapes, gausapis,* masc.

praesēpe, praesepis, neutr., the manger: also *praesepes, praesepis,* fem., and *praesepium* (2).

tapes, tapētis, masc., the carpet; also *tapete, tapetis,* neutr., and *tapetum, tapeti.*

ilia, the flanks (*plur. tant.*), gen. *ilium* (3) and *iliorum,* dat. and abl. *ilibus.*

6. *Jugerum, jugeri,* an acre, is declined in the singular after the

second declension, in the plural after the third; *jugera, jugerum, jugeribus.* (Rarely *jugeris.*)

Vas, vasis, the vessel (3), follows the second declension in the plural; *vasa, vasorum, vasis.*

7. In some words not only the terminations of inflection, but even the theme itself varies (so that they are properly distinct words, not merely different ways of inflecting one). Of this class are to be noticed:

femur, the thigh, *femŏris* and *femĭnis* (from the unused nom. *femĕn*), and so the remaining cases.

jecur, jecŏris, the liver; in the gen. also *jocinŏris, jecinŏris, jocinĕris,* and so the remaining cases.

juventus, juventutis, youth; in the poets *juventa* (1), and *Juventas, Juventatis,* the goddess of youth.

Senectus, old age, in the poets *senecta* (1).

Pecus, pecŭdis, fem., a head of (small) cattle (the nom. rare): *pecus, pecŏris* (generally collectively, cattle); also *pecua, plur. tant. pecubus.*

penus, penŏris, plur. *penŏra,* a store of provisions; also *penus, penus,* fem., and *penum, peni* (the two last forms without a plural).

So also *colluvio* (3) and *colluvies* (5), filth washed together, a confused mixture; *contagio* (3) and *contagium* (2, in the poets and later writers), contact, contagion; *scorpio* (3) and *scorpius* (2), the scorpion, with some others.

Obs. Some Greek words are partly adopted in their Greek form, partly employed in a Latin form somewhat modified, e. g. *crater* (3, masc.) and *cratēra*[k] (fem.), *elephas* (*elephantis,* 3) and *elephantus* (2), *tiāras* (1, masc.) and *tiāra* (fem.); see §. 33, *Obs.* 3. Of the words *chaos,* chaos, *cetos,* the whale, *melos,* a song (3, neuter), we find (but rarely) the Latin forms *chaus* (abl. *chao*), *cetus, melus* (masc.). The city of Argos is also named in Latin *Argi, Argorum* (§. 51 f.).

§. 57. Some few words change wholly or partially in the plural the gender which they have in the singular; viz.

jocus, the jest, plur. *joci* and *joca.*

locus, the place, plur. *loca,* places, in a material signification, *loci,* passages in books, objects. (Some authors however use *loci* in the sense of *loca.*)

carbasus, linen (fem.), plur. *carbasa* (sails).

coelum, heaven, plur. *coeli.*

frenum, the bit, *freni* and *frena.*

[k] [Hor. Od. iii. 18, 7.]

rastrum, the mattock, *rastri* and *rastra*.
ostrea, the oyster, *ostreae* and *ostrea, ostreorum*.
sibilus, hissing, *sibili*, poet. *sibila*.
Tartarus, hell, plur. *Tartara*. (A Greek word, used only in the poets.)

Obs. Of *balneae* and *epulae* (*balneum, epulum*), see §. 51, *Obs. c, d.*

CHAPTER X.

The Inflection of Adjectives.

§. 58. Adjectives and also participles have an inflection by cases, but this inflection is somewhat modified by the gender of the substantive to which they belong. This modification (*motio*) is shown in those adjectives which follow the second declension in the masculine, by the theme assuming the termination *a* throughout in the feminine gender, and consequently following the first declension; in those, on the other hand, which follow the third declension (the theme of which ends in a consonant), only by regulating the termination of the nominative and accusative in conformity with this declension. They thus become (in the nominative) adjectives of three, two, or one termination. They are then declined like substantives with a similar theme and of the same gender, as is shown under the declension of substantives. (No adjectives belong to the fourth or fifth declension.)

1. (*Adjectives of the first and second declension, and three terminations.*) Those adjectives, which in the masculine and neuter gender follow the second declension, end either in *us*, in the neuter in *um*, and in the feminine in *a*, e. g. *probus, proba, probum*, honest, or in *er, ĕrum* (*rum*), *ĕra* (*ra*), e. g. *liber, libera, liberum*, free, *niger, nigra, nigrum*, black; one ends in *ur; satur, satŭra, satŭrum*, sated[1].

Those adjectives in *er*, which retain *e* before *r* in the gen. sing. (and have already been enumerated in §. 37.) retain it also in the fem. and neutr.; e. g. *liber*, gen. *liberi, libera, liberum;* the others omit it, e. g. *niger*, gen. *nigri, nigra, nigrum.*

Obs. 1. In this way are also modified the participles in *us*, as *amatus, amata, amatum*, loved, *amaturus, amatura, amaturum*, that will love, and *amandus, amanda, amandum*, that is to be loved, loveable.

Obs. 2. Of the irregular gen. and dat. of some adjectives in *us*, we have already spoken in treating of the second declension (§. 37, *Obs.* 2.).

[1] It is usual to name the genders in this order, though the masculine and neuter are most nearly related in respect of form.

Obs. 3. The distinction between the two classes of adjectives consists only in this, that those in *er* have not assumed the termination *us* in the nominative (as *properus*, *praeposterus*, and *triqvetrus* have done, as well as all those with a long *e*, as *sevērus*), and that in some of them an *e* has been inserted in the nominative. Of *cetera*, *ceterum* (acc. *ceterum*, *ceteram*, *ceterum*, and so on in all genders), and *ludicra*, *ludicrum* (acc. *ludicrum*, *ludicram*, *ludicrum*, &c.) the nom. masc. sing. is not in use, that of *posterus* rarely occurs.

§. 59. 2. (*Adjectives of the third declension and two or three terminations.*) Of the adjectives of the third declension some end in *is* in the nominative of the masculine and feminine (with the connecting vowel *i* inserted between the theme and *s*, see §. 40, 1, *c*) in that of the neuter in *e* (with *e* as an affix, see §. 40, 2, *c*), e. g. *lĕvis*, *leve*, light (abl. *levi*, neutr. plur. *levia*, gen. plur. *levium*; see §. 42—44). The distinction between the neuter and the other genders is only marked in the nom. and acc. sing. and plur. (*levis*, *leve*; *levem*, *leve*; *leves*, *levia*.)

Thirteen adjectives, the theme of which ends in *r*, and which are in other respects declined like those adduced ending in *is*, *e*, have in the nom. sing. masc. gender *er* for *ris*, and therefore in this case three terminations, e. g. masc. *acer*, fem. *acris*, neutr. *acre* (gen. *acris*, &c.). These adjectives are *acer*, keen, *alăcer*, alert, *campester*, belonging to the field, flat, *celĕber*, much frequented, famous, *celer*, swift, *eqvester*, belonging to the cavalry or to knighthood, *paluster*, marshy, *pedester*, belonging to the infantry, *puter*, putrid, *salūber*, wholesome, *silvester*, belonging to a wood, wooded, *terrester*, belonging to the earth or continent, *volūcer*, winged. *Celer* alone retains the *e* in the inflection, fem. *celĕris*, neutr. *celere*, gen. *celeris*.

Obs. 1. Sometimes these adjectives end in the masc. also in *ris*, so that they in no respect differ from the others in *is*, e. g. *annus salubris* (Cic.), *collis silvestris* (Caes.). But this occurs but rarely in most words of this class, and chiefly in the poets.

Obs. 2. To the same form as these adjectives belong the names of the months *September*, *October*, *November*, *December*, which in the nom. sing. occur only in the masc. (*mensis*), but are found in the feminine in such phrases as *Kalendae Septembres*, &c. (*libertate Decembri*, the freedom of December, Hor.).

Obs. 3. Some few adjectives have both the form in *us* (*a*, *um*) and that in *is* (*e*), viz. *hilarus*, *hilaris*, merry, and various adjectives formed by composition from substantives of the first and second decl.; *imbecillus* (*imbecillis*, rare), weak, *imberbus*, *imberbis*, without a beard, *inermus*, *inermis*, unarmed, *semiermis*, *semiermus*, half-armed, *exanimus*, *exanimis*, deprived

of life, *semianimus, semianimis*, half deprived of life, *unanimus, unanimis*, unanimous, *bijugus, qvadrijugus, multijugus*, and *bijugis*, &c., with two, four, or many horses, *infrenus, infrenis*, unbridled. So of *acclīvis*, rising (in the form of a hill), *declīvis*, inclined downwards, *proclīvis*, inclined downwards (also, inclined to anything, and, easy), there is found a rare form *acclīvus*, &c.

§. 60. 3. (*Adjectives of the third declension and one termination.*) a. The remaining adjectives of the third declension have only one termination in the nominative, e. g. *sapiens*, wise, *felix*, happy, gen. *sapientis, felīcis*; so also the participles in *ns*, as *amans*, loving, *legens*, reading. But the neuter gender is distinguished in the singular by having the acc. the same as the nom. (masc. and fem. *sapientem, felicem*, neutr. *sapiens, felix*), and in the nom. and acc. plural by the termination *ia* (masc. and fem. *sapientes, felices*, neutr. *sapientia, felicia*). (Only *vetus* has *vetera*, see §. 43. 1. Ablative *sapienti* and *sapiente*, see §. 42; genitive plural *sapientium*, see §. 44.)

b. Adjectives of one termination are found in many of the forms of the theme and nominative given under the substantives (§. 41, a.) Those which occur most frequently are: nom. *as*, gen. *ātis*, e. g. *Arpinas, Arpinātis*, belonging to the city of Arpinum; *ns, ntis*, e. g. *sapiens, sapientis*, wise; *ax, ācis*, e. g. *ferax, ferācis*, fruitful. The remaining forms are *er*, gen. *ĕris* (viz. *degener, pauper, uber*); *es*, gen. *ĭtis* (viz. *ales, coeles, dives, sospes, superstes*); *es, ĕtis* (*hebes, indiges, praepes, teres*: the following should be noticed separately; *deses* and *reses, desidis* and *residis*; *locuples, locuplētis*; *pubes, pubĕris*, and *impūbes, impubĕris*, which is also declined *impubis, impubis*); *ex, ĭcis* (e. g. *supplex*); *ix, īcis*, (*felix, pernix*); *ox, ōcis* (*atrox, ferox, velox*; but *praecox, praecŏcis*); the several words *caelebs, caelĭbis*; *cicur, cicŭris*; *compos* and *impos, compŏtis, impŏtis*; *dis, dĭtis*; *memor, memŏris*; *oscen, oscĭnis*; *par, păris* (*dispar, impar*); *trux, trŭcis*; *vetus, vetĕris*; *vigil, vigĭlis*, with some which are formed from substantives of the third declension, and have the theme of these substantives, as *concors, concordis*, with others from *cor*; *biceps, bicipitis*, with others (*anceps, praeceps, triceps*) from *caput*; *intercus, intercŭtis*, from *cŭtis*; *iners, inertis*, from *ars*; *discolor, discolōris*, from *color*; *qvadrupes, qvadrupĕdis*, with others from *pes*, &c. (*Exsangvis* however has *exsangvis* in the genitive.)

c. The neuter plural is only formed from those adjectives of one termination, which end in *ans* and *ens*, in *as* (rarely), *rs, ax, ix* and *ox*, and from the numeral adjectives in *plex*, e. g. *elegantia, sapientia, Larinatia, sollertia, concordia, tenacia, felicia, atrocia, simplicia, duplicia*, (from *elegans*, elegant, *sapiens*, wise, *Larinas*, belonging to

the city of Larinum, *sollers*, prudent, ingenious, *concors*, agreed, *tenax*, tenacious, persevering, *felix*, happy, *atrox*, horrible), and from the following, to be separately noticed, *anceps*, two-sided, *praeceps*, steep, *locuples*, rich, *par*, equal; in later writers also from *hebes*, blunt, *teres*, round, *quadrupes*, four-footed, *versicolor*, of various colours. (Consequently not, for example, from *memor*, *pauper*, *supplex*, *trux*, *compos*, &c.)

Some adjectives, which otherwise have no neuter in the plural, nevertheless occur with neuter substantives in the dat. and abl., e. g. *supplicibus verbis*, with suppliant words (Cic.), *discoloribus signis*, with signs of various colours (id.), *puberibus foliis*, with sprouting leaves (from *pubes*, Virg.).

Obs. 1. Some few adjectives vary between the third and the second and first declension, as, *opulens*, rich, and *opulentus*, *a*, *um*, *violens*, violent, and more frequently, *violentus*. *Dives*, rich, changes with *dis* (gen. *ditis*), neutr. *dite*; the neuter plural is *ditia*, the comp. and superl. both *divitior*, *divitissimus*, and *ditior*, *ditissimus*.

Obs. 2. The substantives derived from verbs (personal names) in *tor*, which form feminines in *trix* (see §. 177, 2.), are sometimes connected as adjectives with other substantives, especially *victor*, the conqueror, as an adj., victorious, fem. *victrix*, and *ultor*, the revenger, as an adj. revenging, fem. *ultrix*, e. g. *victor exercitus*, *ultrices deae*. From these two the poets form a neuter plural, *victricia* (e. g. *arma*) and *ultricia* (e. g. *tela*), and in the same way from the substantive *hospes*, the stranger, the guest, the neuter plural *hospita* (e. g. *aequora*).

Obs. 3. Some other appellations of persons are also used by the poets and later writers as adjectives (by apposition), e. g. *artifex*, the artist (*artifex motus*, artificial motion, Quinct.), *incŏla*, the inhabitant (*turba incola*, the crowd of inhabitants, Ovid), but very rarely with a neuter substantive (*ruricola aratrum*, the field-tilling plough, Ovid)[m].

Obs. 4. *Juvenis* and *senex* are poetically used as adjectives (*juvenes anni*, youthful years, Ovid); *junior* and *senior* are completely such. *Princeps* is an adjective (*princeps locus*, *principes viri*), but most frequently as belonging to a verb; as, *Gorgias princeps ausus est*, Gorgias first ventured. (See Syntax, §. 300, *a*.)

Obs. 5. Words are formed in Greek from the names of countries, towns, and nations, ending in *as* (*ados*) and in *is* (*idos*), which are feminine national names, and feminine adjectives. These the Latin poets also use as feminine adjectives, and form others on the same principle; e. g. *Pelias hasta*, the Pelian spear (from mount Pelion), *Ausŏnis ora*, the Ausonian coast (*Ausones*), *Hesperides aqvae*, the Hesperian (Italian) waters.

§. 61. Certain forms of some adjectives are not in use, as the nomina-

[m] [*populum late regem*, (Virg.), *regina pecunia*, (Hor.).]

tives *primor*, eminent, *seminex*, half-dead, *sons*, guilty (*caeterus*, *ludicrus*, §. 58. *Obs.* 3.). *Exlex*, without law, and *exspes*, without hope, are found only in the nom. and acc. *pernox*, through the night, in the nom. and abl., *trilicem*, of three threads, only in the acc. *Pauci*, few, and generally *plerique*, most (many), are used in the plur. only, the last without a genitive. We find however *pleraque nobilitas, juventus*, the greater part of the nobility, of the youth, *plerumque exercitum* (acc.), and sometimes *plerumque* (neut.), signifying *the greater part*. *Frugi*, good, and *nequam*, good for nothing, are indeclinable in all cases. (*Homo frugi, hominem frugi, hominis frugi*, &c.; *homines frugi*, &c.)

Obs. The words *opus* and *necesse* (also undeclined) are only used in connection with the verb *sum*: (*opus est, sunt*, it is necessary; *necesse est*, impers., it is necessary).

§. 62. Besides the form which is used when a property is simply attributed to an object (*gradus positivus*), adjectives have two forms of comparison (*gradus comparationis*). One is used when, in a comparison of two objects, a property is attributed to one in a higher degree than to the other (or than to the same at another time); and is called *gradus comparativus*, e. g. *vir probior*, a more upright man. The other form is employed when a property is attributed to an object in the highest degree, and is named *gradus superlativus*, e. g. *vir probissimus*, the most upright man. The changing of the adjective from the positive to the other forms is called its comparison.

The participles in *ns* (present participle active), and the passive participle (perf. part.) in *us*, are also compared, when they take the complete signification of adjectives, i. e. when they signify a property without reference to time.

Obs. The participle in *urus* (future participle active) and the gerundive (in *ndus*) are never compared.

§. 63. The comparative is formed by adding to the theme (as it is seen in the positive, when the termination of inflection is removed) the terminations *ior* (masc. and fem.) and *ius* (neutr.), e. g. *probus* (*prob-us*), compar. *probior, probius*; *liber* (acc. *liber-um*), *liberior, liberius*; *niger*, (acc. *nigr-um*), *nigrior, nigrius*; *lĕvis* (*lev-is*), *levior, levius*; *sapiens* (acc. *sapient-em*), *sapientior, sapientius*; *felix* (acc. *felic-em*), *felicior, felicius*. (Acc. *probiorem, probius*, gen. *probioris*, &c. according to the third declension, abl. *probiore*, more rarely *probiori*, plur. *probiores, probiora*, gen. *probiorum*.)

Obs. From the comparative of some adjectives there is formed a diminutive in *culus* (see §. 182, *c. Obs.*), e. g. *duriusculus, duriuscula, duriuscu-*

lum, grandiusculus, longiusculus, majusculus (from *major*), sometimes to show a slight preponderance, e. g. *Thais, qvam ego sum, grandiuscula est,* a little older, sometimes to diminish the force of the positive, e. g. *duriusculum est,* it is somewhat hard.

§. 64. The superlative generally ends in *issĭmus* (*a, um*), which is added to the theme in the same way as the termination of the comparative, e. g. *probissimus, levissimus, sapientissimus, felicissĭmus.*

In adjectives that end in *er* in the nom. masc. (both of the second and third declension) the *r* of the nom. is doubled, and the termination *ĭmus* affixed, e. g. *liber, liberrimus, niger, nigerrimus, acer, acerrimus, celer, celerrimus.* On the same principle are formed *veterrimus* from *vetus* (gen. *veter-is*), and *prosperrimus* from *prosperus. Maturus,* ripe, has *maturissimus* and *maturrimus* (especially the adverb *maturrime*).

The adjectives *facilis,* easy, *difficilis,* difficult, *gracilis,* slender, thin, *humilis,* low, *similis,* like, *dissimilis,* unlike, form the superlative, after removing the termination, by doubling the *l* and adding *ĭmus; facillimus, difficillimus, gracillimus,* &c. (From *imbecillis,* weak, is formed *imbecillimus,* but from *imbecillus imbecillissimus;* see above, §. 59, *Obs.* 3.)

Obs. 1. The remaining adjectives in *ilis* have the usual form, e. g. *utilis, utilissimus,* but many want the superlative (see below).

Obs. 2. We may remark the antiquated orthography *probissumus, nigerrumus,* &c., for *probissimus, nigĕrrimus,* (see §. 5, *a. Obs.* 5.)

§. 65. Some adjectives vary from the regular comparison. 1. Adjectives in *dĭcus, fĭcus, vŏlus,* derived from the verbs *dico, facio, volo,* e. g. *maledicus,* slanderous, *munificus,* liberal, *benevolus,* well-wishing, form the comparative in *entior,* the superlative in *entissimus* (as if from participles in *ens*); *maledicentior, munificentior, benevolentior, maledicentissimus, munificentissimus, benevolentissimus*[n].

Obs. Egĕnus, needy, and *provĭdus,* prudent, take for their degrees of comparison those of the participles *egens* and *providens,* as *egentior, egentissimus.*

2. The following adjectives form their degrees of comparison either with some change of the theme, as it exists in the positive, or from an entirely different theme, sometimes too with variations in the ending.

[n] *Mirificissimus* from *mirificus,* in Terence.

POSITIVE.	COMPARATIVE.	SUPERLATIVE.
bonus, good	*melior, melius*	*optimus*
malus, bad	*pejor, pejus*	*pessimus*
magnus, great	*major, majus*	*maximus*
multus, much	In the singular only the neutr. *plus*, more, nom. and acc., with the genitive *pluris*, in the plur. *plures, plura*, several, *plurium, pluribus*	*plurimus*
parvus, little	*minor, minus*	*minimus*
neqvam, good for nothing (indecl. in the positive)	*neqvior*	*neqvissimus*
frugi (indecl. in the positive)	*frugalior*	*frugalissimus.*

From *senex, juvenis*, are formed the comparatives *senior, junior*, without a superlative.

Obs. Multus in prose signifies *much*; as *multus sudor, multa cura.* In the poets it denotes in the sing. *many a*, e. g. *multa tabella, multa victima. Pluris* is used only as a genitive of the price (*Syntax*, §. 294). *Pluria* for *plura* is rare and antiquated. From *plures* comes *complures, complura* (rarely *compluria*), gen. *complurium.*

§. 66. a. Some adjectives which denote the relation of time or place which one object bears to another, are commonly used only in the comparative and superlative. The positive is either not used at all (but only a corresponding preposition or adverb), or only in certain particular combinations, or with a peculiar meaning. The superlative in these adjectives has an irregular, and in some a double form.

(POSITIVE.)	COMPARATIVE.	SUPERLATIVE.
(*citra*, prep.)	*citerior*, on this side.	*citimus*, most of all on this side.
(*extĕri*, in the plur. only, *extra*, prep.)	*exterior*, outer	*extrēmus*, the utmost (rarely *extĭmus*).

Obs. Extĕri, strangers, foreigners; also *exterae nationes, extera regna*, &c.

(*infĕrum*, plur. *inferi* prep. *infra*)	*inferior*, lower	*infimus* or *imus*, the lowest, undermost.

Obs. Inferum is commonly used only in the combination *mare inferum*

the sea below Italy, southward of Italy; *inferi*, the inhabitants of the infernal regions; *infera flumina*, *inferae partes*, the rivers of the lower world, the subterraneous parts of the world.

(*intra*, prep.)	*interior*, inner	*intimus*, most inward.
(*prope*, prep.)	*propior*, nearer	*proximus*, nearest.

Obs. Propinqvus is used for the positive. Its comp., *propinqvior*, is rare.

(*postĕrus*, prep. *post*)	*posterior*, later, hinder	*postrēmus*, the last.

Obs. Posterus (unused in the nom. masc.) signifies the following, the next (in order of time), e. g. *posterum diem*, *postera nocte*, in the poets *postera aetas*, and so on. *Posteri*, posterity. The superlative form *postumus* is found in good writers only in the signification (last-born) born after (after the father's death), *filius postumus*. (*Anterior*, from *ante*, is found only in later writers.)

(*superum*, plur. *superi*, prep. *supra*.)	*superior*, upper	*suprēmus*, the extreme, last (in point of time). *summus*, the highest.

Obs. Superum is usually found only in the expression *mare superum*, the sea north of Italy (the Adriatic); *superi*, the gods above; *supera*, the upper parts of the world. (Rarely as an adjective, *res superae*, belonging to the upper world, *limen superum*.)

(*ultra*, prep.)	*ulterior*, on the other side, further	*ultimus*, the last
	prior, the first, former	*primus*, first. (See §. 74.)

b. The following comparatives and superlatives also want the positive:

aeterior, worse	*deterrimus*
ocior, swifter	*ocissimus*
potior, preferable	*potissimus*

Obs. Sĕqvior, *seqvius*, worse, less good, is rare as an adjective. It appears to be related to the adverb *sĕcius*.

§. 67. Many adjectives have no forms for the comparative and superlative, because they only shew that an object does or does not belong to a strictly limited class, so that it is impossible or difficult to conceive a difference of degree, e. g. *aureus*, golden, and all those which designate a material, *Graecus*, Greek, *pedester*, belonging to the infantry, *aestivus*, belonging to the summer, *hesternus*, of yesterday, and others which denote a certain period of time, *vivus*,

living, *sospes*, uninjured, *merus*, mere, pure, *memor*, remembering. Other adjectives have no comparative or superlative, because, from the form of the adjective, these would want euphony. On account of one or other of these impediments the following adjectives have commonly no forms of comparison.

a. Those which have the termination *us* preceded by a vowel, e. g. *idoneus*, convenient, *dubius*, doubtful (but *tenuis*, thin, *tenuior*, *tenuissimus*).

Obs. Those in *uus* however are sometimes used in the superlative; *assiduissimus*, *strenuissimus* (from *assiduus*, persevering, *strenuus*, vigorous), more rarely in the comparative, as *assiduior*. Of those in *ius* there occurs the comparative *egregior* from *egregius*, distinguished, with some others, and the superlatives *egregiissimus* and *piissimus* from *pius*, pious, but not in the better writers.

b. Most of those which are compounded of verbs or substantives, e. g. those in *fer* and *ger* from *fero*, *gero*, *ignivŏmus*, vomiting fire (*vomo*), *degener*, degenerate (*genus*), *discolor*, of various colours (*color*), *inops*, poor (*ops*), *magnanimus*, noble-minded (*animus*). We must however except those in *dicus*, *ficus*, *volus*, from *dico*, *facio*, *volo*, of which several (not all) are compared (see §. 65. 1.), and those from *ars*, *mens*, *cor*, as *iners*, *sollers*, *demens*, *concors*, *discors*, *vecors* (rarely *misericors*).

c. Most of those which are manifestly derivatives (from Latin words in use) with the terminations *ĭcus*, *alis* or *aris*, *ĭlis*, *ulus*, *timus*, *īnus*, *ivus*, *orus* (e. g. *civĭcus*, *naturalis*, *hostĭlis*, *qverulus*, *legitimus*, *peregrīnus*, *furtīvus*, *odōrus*), with those derived from substantives with the terminations *atus* and *itus* (e. g. *barbatus*, bearded).

Obs. Some exceptions however occur, partly in the comparative and superlative, e. g. *hospitalis*, hospitable, *liberalis*, liberal, *divinus*, godlike, divine (*liberalior*, *liberalissimus*, &c.), partly in the comparative alone, as *rusticus*, rural, rustic, *aeqvalis*, equal, uniform, *capitalis*, fatal, capital, *popularis*, favourable to the people, *regalis*, royal, *salutaris*, wholesome, *civīlis*, civil, *tempestivus*, seasonable (*aeqvalior*, &c.).

d. To these are to be added some particular words, which cannot be referred to any general rule, e. g. *ferus*, wild, *gnarus*, knowing, *mirus*, wonderful, *navus*, active, *rudis*, raw, unpolished, *trux*, harsh (while *verus*, *clarus*, *dirus*, with the same form, have the degrees of comparison).

Obs. 1. Of adjectives with certain terminations, especially *ĭdus*, many

remain without comparison (e. g. *trepidus*, apprehensive), while others are compared (e. g. *callidus*, sly, *candidus*, white, &c.). In some adjectives it may be simply accident, that the forms of comparison occur in no old writer.

Obs. 2. The words *dexter*, right, and *sinister*, left, express already in the positive a relation to some other object, and the comparative is consequently superfluous. Yet some writers have used *dexterior* and *sinisterior* in the signification of the positive, and even the superlative *dextĭmus* (Sall.).

§. 68. a. The following adjectives have no comparison in use, while the superlative occurs; *falsus*, false, *inclĭtus*, renowned, *novus*, new (*novissimus*, the last), *sacer*, holy, *serus*, late (*serissimus* is rare), *vetus*, old (*veterrimus*; on the other hand *vetustus*, *vetustior*, *vetustissimus*).

Obs. Several participles are also used in the superlative without a comparative, e. g. *meritus* and *invictus*, unconquered, invincible, compounded with *in*. (But *doctus*, learned, *doctior*, *doctissĭmus*; *indoctus*, *indoctior*, *indoctissimus*, &c.)

b. Many adjectives in *ĭlis* (*bĭlis*), which are derived from verbs, have the comparative, but not the superlative, e. g. *agilis*, active, *docilis*, teachable, *credibilis*, credible, *probabilis*, allowable, probable; also the following, *ater*, black, *coecus*, blind, *jejunus*, fasting, *longinqvus*, distant, *proclivis*, leaning downwards, *propinqvus*, near (see under *propior*, §. 66, a.), *surdus*, deaf, *teres*, round, and some others. (*Adolescentior* from *adolescens*, young, commonly a substantive, the youth.)

Obs. Others in *ilis* (*bilis*) are compared throughout, e. g. *amabilis*, *fragilis*, *fertilis* (*fero*), *nobilis* (*nosco*), *ignobilis*, *mobilis*, *utilis*. (*Subtĭlis* and *vilis* are not derived from verbs.)

c. When it is necessary to institute a comparison, where the form of the comparative and superlative are not in use, *magis*, more, and *maxime*, most, are prefixed to the adjective, e. g. *magis mirus*, *maxime* (*summe*, in the highest degree) *mirus*. Otherwise this circumlocution is generally used only by the poets.

Obs. With a view to heighten the signification *per* is prefixed to many adjectives, and by all writers, e. g. *percommodus*, very convenient. Those with *prae*, e. g. *praegelidus*, very cold, are found more in the poets and later prose. Adjectives which have their signification enhanced in this way, are not compared. Only *praeclarus*, illustrious, is compared as a simple word, and used by all writers.

CHAPTER XI.

The Numerals (nomina numeralia).

§. 69. Those numerals, which are used only to count and to express a given number are called *cardinal* numbers (*nomina numeralia cardinalia*); those derived from them, which express the number of an object and its place in the series, e. g. *tertius*, the third, are called *ordinals* (*nomina numeralia ordinalia*). Besides these two kinds there are in Latin numbers expressing division or repetition (*distributives; nomina numeralia distributiva*), which express a number as thought of several times (one for each object or case), e. g. *seni*, six each (several sixes, and one each time, one for each).

§. 70. The Cardinals are named as follows (the forms of the Latin numerals are subjoined);

I *unus, una, unum.*
II *duo, duae, duo.*
III *tres, tria.*
IV *qvattuor.*
V *qvinqve.*
VI *sex.*
VII *septem.*
VIII *octo.*
VIIII or IX *novem.*
X *decem.*
XI *undecim.*
XII *duodecim.*
XIII *tredecim* or *decem et tres* (*tres et decem*).
XIV *qvattuordecim.*
XV *qvindecim.*
XVI *sedecim* (*sexdecim, decem et sex*).
XVII *decem et septem* or *septendecim* (*septem et decem*).
XVIII *duodeviginti* (properly 2 from 20, 20 minus 2) or (more rarely) *decem et octo.*
XIX *undeviginti* or (more rarely) *decem et novem*
XX *viginti.*
XXI *unus* (*a, um*) *et viginti* or *viginti unus* (*a, um*).
XXII *duo* (*duae*) *et viginti* or *viginti duo* (*duae*), and so on, e. g.
XXV *qvinqve et viginti* or *viginti qvinqve.*
XXVIII *duodetriginta* or (more rarely) *octo et viginti* or *viginti octo.*
XXIX *undetriginta* or (more rarely) *novem et viginti* or *viginti novem.*
XXX *triginta*, and so on, as with *viginti*, e. g.
XXXIX *undeqvadraginta* or (more rarely) *novem et triginta* or *triginta novem.*
XL *quadraginta*
L *qvinqvaginta.*
LX *sexaginta.*
LXX *septuaginta.*
LXXX *octoginta.*
XC *nonaginta.*
XCVIII *nonaginta octo, octo et nonaginta.*
XCIX or IC *nonaginta novem, novem et nonaginta, undecentum.*
C *centum.*
CI *centum et unus*, or *centum unus.*

CII *centum et duo, centum duo,* &c., e. g.
CXXIV *centum et viginti qvattuor, centum viginti qvattuor.*
CC *ducenti, ae, a.*
CCC *trecenti, ae, a.*
CCCC *qvadringenti, ae, a.*
IↃ or D *qvingenti, ae, a.*
DC *sexcenti, ae, a**.
DCC *septingenti, ae, a.*
DCCC *octingenti, ae, a.*
DCCCC *nongenti, ae, a.*
CIↃ or M *mille.*
CIↃCIↃ or MM *duo millia,* &c.
IↃↃ *qvinqve millia.*
IↃↃCIↃↃCIↃ or IↃMM *septem millia.*
CCIↃↃ *decem millia.*
IↃↃↃ *qvinqvaginta millia.*
CCCIↃↃↃ *centum millia.*

Obs. 1. To these numbers correspond the pronominal words (see §. 93) *tot*, so many, *qvot*, how many? and *totidem*, just so many. (The numeral adjectives *multi, pauci, omnes, nulli, nonnulli, pleriqve*, are also allied to them in signification.)

Obs. 2. The Latin numeral signs, with the exception of M (an abbreviation of *mille*), were originally not letters, but arbitrary signs, which subsequently received the form of letters. A stroke (I) with a Ↄ (inverted) is 500, and every additional Ↄ corresponds to a cipher in our figures, therefore IↃↃ=5000, IↃↃↃ=50000. The number is doubled when as many C's are put before the stroke, as there stand Ↄ's after it: therefore CIↃ=1000, CCIↃↃ=10000, CCCIↃↃↃ=100000. In more modern books our (Arabic) numerals are sometimes made use of.

§. 71. The numerals under *mille* are adjectives; the three first are declined: the numbers from *qvattuor* to *decem*, those which end in *decim*, and the tens (*viginti, triginta*, &c.) with *centum* are undeclined: so also *undeviginti, duodeviginti*, and the others which are formed in the same way (by subtraction). *Ducenti* and the following hundreds are declined like the plural of adjectives in *us*.

Unus, una, unum, has in the gen. in all genders *unīus*, in the dat. *uni* (see §. 37. *Obs.* 2), but is otherwise regularly declined after the second and first declension. It has also a plural *uni, unae, una*, in the signification *alone, of one kind*, with plural substantives. (*Uni Svevi*, the Suevi alone; *unis moribus vivere*, Cic. pro Flacc. 26, to live with manners unchanged. *Uni—alteri*, the one party—the other. Of *unae litterae*, see §. 76, c. *Obs.*)

Duo is thus declined:

	MASC. AND NEUT.	FEM.
Nom.	duo	duae
Acc.	duo, masc. also duos	duas
Gen.	duorum	duarum
Dat. Abl.	duōbus	duābus

* *Sexcenti* is used of an indefinite large number, as a hundred, a thousand, in English. [So *trecenti* in Horace: *Amatorem trecentae Pirithoum cohibent catenae* (Od. iii. 4, 79).]

In the same way is declined the word *amвo, ambae, ambo,* both (e. g. acc. masc. *ambo* or *ambos*). The gen. of *duo* has also the form *duum,* especially *duum millium.* (See §. 34. *Obs.* 3. §. 37. *Obs.* 4.)

Tres is declined according to the third decl. thus:

Nom. Acc.	tres	-	*Neutr.* tria
Gen.	trium		
Dat. Abl.	tribus		

§. 72. a. *Mille* is usually an indeclinable adjective, e. g. *mille homines, mille hominum, mille hominibus.* Sometimes however it is used as a substantive in the sing., and is followed by the name of the objects enumerated in the gen., e. g. *ea civitas mille misit militum* (Corn. Milt. 5), but then usually only in the nom. or acc.

Obs. 1. When *mille* stands as a nom. in the way last mentioned (as a substantive with the gen. following), it is notwithstanding usually followed by a verb in the plural; *mille passuum erant inter urbem castraqve* (Liv. XXIII. 44). Such a phrase as *ibi mille hominum occiditur* is antiquated.

Obs. 2. *Mille* seldom occurs as a substantive in any other case than the nom. and acc., and then only in combination with *millia* in the same case: *cum octo millibus peditum, mille eqvitum* (Liv. XXI. 61).

b. From *mille* comes the plural *millia* (*milia*), thousands, a substantive (gen. *millium,* dat. abl. *millibus*), to which the smaller numerals are prefixed; *tria, sex, viginti, centum millia,* with the gen. of the objects enumerated (see §. 285, a), e. g. *sex millia peditum, duo millia eqvitum.*

Obs. 1. When smaller (adjective) numerals are subjoined after *millia,* the name of the objects enumerated, provided it comes afterwards, is put in the same case as *millia* (not in the genitive), e. g. *Caesi sunt tria millia trecenti milites; Caesar cepit duo millia trecentos sex Gallos.* But if the name of the objects enumerated comes first it is usually put in the genitive, governed by *millia,* e. g. *Caesar Gallorum duo millia qvingentos sex cepit.* Sometimes however; *Gallos cepit duo millia qvingentos sex.* (*Omnes eqvites, XV millia numero, convenire jubet,* in apposition. Caesar B. G. VII. 64.)

Obs. 2. *Bis mille, ter mille,* instead of *duo millia, tria millia,* is poetical.

§. 73. From the examples in §. 70 it is seen, that in compounding the numbers that fall between the tens from 20 up to 100, either the ten *without et,* or the smaller number *with et,* is placed first (*viginti unus, unus et viginti. Viginti et unus* is rare). For 28, 29, 38, 39, &c., the expressions formed by subtraction are the most usual (*duodetriginta, undetriginta*).

The hundreds (in prose) are always placed before the tens, with or without *et*, and then the tens before the units, e. g. *centum et sexaginta sex* or *centum sexaginta sex*. (Deviations from this are rare.)

A million is denoted in Latin by the expression 10 times 100000; *decies centum millia* or (with the distributive numeral, see §. 76, b.) *decies centena millia*, and so on, above a million; *undecies, duodecies centum* or *centena millia* (1100000, 1200000), *vicies, tricies centum millia* (2000000, 3000000), *vicies qvinqvies centena millia* (2500000). To these the single thousands are added in the following way; *decies centena millia triginta sex millia centum nonaginta sex* (1036196).

§. 74. The Ordinals (*ordinalia*) are all adjectives in *us, a, um*, and are regularly declined. Their names are:

1 *primus* first (of two *prior*, which is a comparative, see §. 66, a).
2 *secundus* or *alter*.
3 *tertius*.
4 *qvartus*.
5 *qvintus*.
6 *sextus*.
7 *septimus*.
8 *octavus*.
9 *nonus*.
10 *decimus*.
11 *undecimus*.
12 *duodecimus*.
13 *tertius decimus* (rarely *decimus et tertius*, &c.)
14 *qvartus decimus*.
15 *qvintus decimus*.
16 *sextus decimus*.
17 *septimus decimus*.
18 *duodevicesimus* (more rarely *octavus decimus*).
19 *undevicesimus* (more rarely *nonus decimus*).
20 *vicesimus* (*vigesimus*).
21 *unusetvicesimus* (*unaetvicesima, unumetvicesimum*), more rarely *primus et vicesimus, vicesimus primus*.
22 *alter* (rarely *secundus*) *et vicesimus, vicesimus alter*, or *duoetvicesimus* (*duoetvicesima, duoetvicesimum*).
23 *tertius et vicesimus, vicesimus tertius*.
24 *qvartus et vicesimus, vicesimus qvartus*, and so on.
28 *duodetricesimus*, more rarely *octavus et vicesimus, vicesimus octavus*.
29 *undetricesimus*, more rarely *nonus et vicesimus, vicesimus nonus*.
30 *tricesimus* (*trigesimus*).
31 *primus et tricesimus, tricesimus primus* or *unusettricesimus*, &c., as in *vicesimus*.
38 *duodeqvadragesimus*, more rarely *octavus et tricesimus, tricesimus octavus*.
39 *undeqvadragesimus*, more rarely *nonus et tricesimus, tricesimus nonus*.
40 *qvadragesimus*.
50 *qvinqvagesimus*.
60 *sexagesimus*.
70 *septuagesimus*.
80 *octogesimus*.
90 *nonagesimus*.
100 *centesimus*.
101 *centesimus primus*.
110 *centesimus decimus*.

124	*centesimus vicesimus qvartus*, &c.	700	*septingentesimus.*
200	*ducentesimus.*	800	*octingentesimus.*
300	*trecentesimus.*	900	*nongentesimus.*
400	*qvadringentesimus.*	1000	*millesimus.*
500	*qvingentesimus.*	2000	*bis millesimus*, and so on, with adverbs, e. g.
600	*sexcentesimus.*	10000	*decies millesimus.*

Obs. 1. Deviations in the composition of the intermediate numbers from 20 to 100 (e. g. *primus vicesimus* without *et*, or *vicesimus et primus* with *et*) are unfrequent. *Unus* in *unusetvicesimus*, &c. is declinable, but we find also in the feminine the abbreviated form *unetvicesima*, with *un* invariable. *Duo* in *duoetvicesimus*, &c. is undeclined.

Obs. 2. To these numbers belongs the interrogative *qvotus*[p], which in the series? *Every third, every fourth*, &c. are expressed by *tertius qvisqve, qvartus qvisqve*, &c. with the pronoun *qvisqve*; but *every other* (*every second*) is usually expressed by the adjective *alternus*, with the substantive in the plural, e. g. (abl.) *alternis diebus*, every other day. *Qvotus qvisqve hoc facit* properly signifies, which in the series does this in the way of repetition? (e. g. is it every seventh, every eighth? &c.). It also signifies, how many do it, pray? (always in a disparaging sense).

Obs. 3. The number of years is expressed in Latin by *annus* with an ordinal number: *annus millesimus octingentesimus qvadragesimus octavus.*

§. 75. The distributive or repetitive numbers (*distributiva*) are adjectives of three terminations following the first and second declension in the plural. (In the gen. they often have *um* instead of *orum*; see §. 37. *Obs.* 4.) They are as follows:

1	*singuli, ae, a*, one each.	19	*noveni deni* or *undeviceni.*
2	*bini, ae, a.*	20	*vicēni.*
3	*terni* (*trini*).	21	*viceni singuli.*
4	*qvaterni.*	22	*viceni bini*, &c.
5	*qvini.*	30	*triceni.*
6	*seni.*	40	*qvadrageni.*
7	*septēni.*	50	*qvinqvageni.*
8	*octōni.*	60	*sexageni.*
9	*novēni.*	70	*septuageni.*
10	*dēni.*	80	*octogeni.*
11	*undēni.*	90	*nonageni.*
12	*duodeni.*	100	*centeni.*
13	*terni deni.*	200	*duceni.*
14	*qvaterni deni*, and so on.	300	*treceni.*
18	*octoni deni* or *duodeviceni.*	400	*qvadringeni.*

[p] [*Qvotus annus* (Hor.).]

500 *qvingeni.*	900 *nongeni.*
600 *sexceni.*	1000 *singula millia* (or only *millia*).
700 *septingeni.*	2000 *bina millia.*
800 *octingeni.*	10000 *dena millia.*

Obs. To these numerals corresponds the interrogative *qvotēni*, how many for each?

§. 76. The distributives are employed

a. When it is denoted that a certain number (or something in a certain number,) is repeated for each of the persons or things mentioned or thought of, e. g. *Caesar et Ariovistus denos comites ad colloqvium adduxerunt*, brought each ten attendants; *agri septena jugera plebi divisa sunt*, seven acres to each citizen; *pueri senum septenumve denum annorum*, of sixteen or seventeen years (each of that age); *turres in centenos vicenos pedes attollebantur; ambulare bina millia passuum* (every day or each time). *Tritici modius erat* (was worth, stood at) *sestertiis ternis* (Cic. Ver. III. 81). *Singuli homines, singuli cives*, each several man (the men each for himself), each single citizen.

Obs. If in expressing a division *singuli*, each, be added, the number may be either a distributive or a cardinal, e. g. *pro tritici modiis singulis ternos denarios exegit* (Cic.); *singulis denarii trecenti imperabantur* (id.). Instead of *singula millia* the word *millia* is sometimes used alone; so also *asses* for *singuli asses* (an *as* each), and some other words which denote a specific measure, weight, &c.

b. When a multiplication is to be expressed, e. g. *bis bina*, twice two, *ter novenae virgines, decies centena millia.* (But also *decies centum millia*, and particularly in the poets *bis qvinqve viri, ter centum*, &c.)

c. With those plural substantives (*substantiva pluralia tantum*) which denote a compound object, which can be repeated and counted, e. g. *castra*, a camp, *bina castra*, two camps, *litterae*, a letter, *qvinae litterae*, five letters. (On the contrary, *tres liberi*, three children, because they are counted as individuals.

Obs. In such instances *uni* is employed, not *singuli* (§. 71), e. g. *unae litterae*, one letter, *una castra*, one camp; we also usually meet with the form *trini* for *terni*, 3.

d. Sometimes with reference to objects, which are reckoned in pairs, e. g. *bini scyphi*, a pair of goblets (belonging to each other; Cic.), and not very rarely in the poets with precisely the same meaning as the cardinals, e. g. *bina hastilia*, two spear-shafts (Virg.).

Obs. The poets sometimes use the singular of the distributives to express a complex object: as *binum corpus*, a double body (Lucr.); *septeno gurgite*, with sevenfold flood (Lucan), of the Nile.

§. 77. From some numbers are formed adjectives of one termination in *plex* (from *plicare*, to fold), to denote the multiplication defined by the numeral, namely *simplex*, simple, *duplex*, double, *triplex*, triple, *qvadruplex*, *qvincuplex*, *septemplex*, *decemplex*, *centuplex*. They are called *adjectiva multiplicativa*, and regularly declined.

Obs. 1. Some words in *plus* (*simplus*, *duplus*, *triplus*, *qvadruplus*, [*septuplus*], *octuplus*), are commonly used only in the neuter, to denote a magnitude, so many times greater than another magnitude. (*Duplum*, the double of something else; *duplex*, twice as great as something else, or double in itself.

Obs. 2. On the numeral adverbs see the rules for the formation of words, §. 199.

CHAPTER XII.

The Pronouns.

§. 78. The Latin pronouns (properly so called) are distributed according to the manner in which they denote an object, into six classes, viz. the personal (*pronomina personalia*), the demonstrative (*pr. demonstrativa*), the reflective (*pronomen reflexivum*), the relative (*pronomina relativa*), the interrogative (*pronomina interrogativa*), the indefinite (*pronomina indefinita*). To these may be added some adjectives derived from pronouns, and termed pronominal adjectives.

Most pronouns have different terminations for the genders of the objects signified, and may be combined with them like adjectives (*hic vir, haec femina, hoc signum*).

§. 79. The *Personal Pronouns* denote the speaker himself (in the plural the speaker and those in whose name he speaks), and the person or persons spoken to. They have no distinction of gender, and are not combined with a substantive, inasmuch as they contain in themselves all the definition required. They are declined in the following manner:

	First Person.	*Second Person.*
	SINGULAR.	
Nom.	ego, I.	tu, thou (so also Voc.).
Acc.	me, me.	te, thee.
Dat.	mihi, to me.	tibi, to thee.
Abl.	me.	te.

PLURAL.

Nom. Acc.	nos, we, us.	vos, you (so also Voc.).
Gen. (occasionally)	nostrum.	vestrum.
Dat. Abl.	nōbis.	vōbis.

Obs. 1. Instead of the genitive of these pronouns the derivative adjectives (*pr. possessiva*) *meus* and *tuus*, *noster* and *vester* (see §. 92) are sometimes made use of, sometimes the genitive neuter of these adjectives, *mei* (*of my being*), *tui*, *nostri*, *vestri*; *nostrum* and *vestrum* are only used in certain combinations: on this see §. 297.

Obs. 2. To all cases of these pronouns, except *tu*, *nostrum*, and *vestrum*, may be affixed the syllable *met*, which gives prominence to that person in comparison with others (I myself); frequently *ipse* too is added, e. g. *temetipsum*. From *tu* are formed *tutĕ* and *tutemet* with the same signification.

Obs. 3. For *mihi* the poets often use *mi* (contracted); *tete* is sometimes found for *te* in the most ancient style. *Tu* and *vos* are the only vocatives of pronouns.

§. 80. The *Demonstrative Pronouns* point to some defined object (or give it prominence). They are, *hic*, this here, this, *iste*, that there (with you), *ille*, yon, that there, *is*, that (which has been already mentioned, or is now defined by the addition of *which*), he (she, it), *idem*, the same, *ipse*, self; to which may be also added, *alius*, another, and *alter*, the other (when two are spoken of).

Obs. *Hic*, *iste*, *ille*, may be named direct demonstratives, *is* an indirect demonstrative, *idem* and *ipse* emphatic demonstratives. *Alius* and *alter* denote the opposite of something defined, but *alter* has also an indefinite signification: one (of two persons or objects).

§. 81. The demonstratives are declined as follows:

1. *Hic.*

SINGULAR.

	Masc.	*Fem.*	*Neutr.*
Nom.	hic	haec	hoc
Acc.	hunc	hanc	—
Gen.	hujus in all genders.		
Dat.	huĭc in all genders (monosyllable).		
Abl.	hoc	hac	hoc.

PLURAL.

Nom.	hi	hae	haec
Acc.	hos	has	—
Gen.	horum	harum	horum
Dat. Abl.	his in all genders.		

Obs. *Ce* is sometimes appended to the cases in *m* (*nc*) and *s*, particularly the last, e. g. *hunce, hujusce, hosce, horunce,* and this form is more emphatic. In those cases which end in *c*, an *e* was sometimes heard after the *c* in the older pronunciation, as *hice, huice.* From this with the interrogative particle *ne* originated *hicĭne, hocĭne* (less correctly *hiccine*), &c. (In the cases in *c* the demonstrative particle *ce* coalesces with the theme of the pronoun. *Hicae, haece,* for *hi, hae,* was antiquated.) *Huic,* pronounced as a dissyllable, belongs to a late period.

§. 82. 2. *Iste.*

	SINGULAR.		
	Masc.	*Fem.*	*Neutr.*
Nom.	iste	ista	istud
Acc.	istum	istam	——
Gen.	istius in all genders.		
Dat.	isti		
Abl.	isto	ista	isto.

The plural (*isti, istae, ista*) is declined regularly after the second and first declension.

3. In the same way is declined *ille, illa, illud.*

Obs. 1. From an old form *ollus* for *ille* we find in Virgil a dat. sing. and nom. plur. *olli.* The gen. *illi, illae* for *illius,* and the dat. *illae* (fem.) for *illi* are obsolete. (Instead of *istīus* and *illius* we also find in verse *istĭus* and *illĭus:* comp. §. 37. *Obs.* 2.) For *ellum* see under *is.*

Obs. 2. For *iste* and *ille* we find also *istic,* fem. *istaec,* neutr. *istoc* or *istuc,* and *illic, illaec, illoc* or *illuc,* which in the nom., acc., and abl., are declined like *hic.* Sometimes in the antiquated style *ce* is appended to other cases of *iste* and *ille,* e. g. *illasce.*

4. Like *iste* is declined *ipse, ipsa, ipsum,* only with *m* (not *d*) in the neuter.

Obs. *Ipse* (sometimes in the comic poets *ipsus*) is formed from *is* and the termination *pse,* as *idem* is formed from *is* and *dem.* The old forms *ea-pse, eam-pse,* and *eo-pse,* for *ipsa, ipsam,* and *ipso,* are found in Plautus, and *eapse* in the word *reapse,* which was in use also at a later period, (=*re ipsa,* in fact).

§. 83. 5. *Is.*

	SINGULAR.		
	Masc.	*Fem.*	*Neutr.*
Nom.	is	ea	id
Acc.	eum	eam	—
Gen.	ejus in all genders.		
Dat.	ei		
Abl.	eo	eā	eo.

PLURAL.

Nom.	ii (ei)	eae	ea
Acc.	eos	eas	—
Gen.	eorum	earum	eorum
Dat. Abl.	iis (eis) in all genders.		

In the same way is declined *īdem* (for *is-dem*), compounded of is and the syllable *dem*, viz., *īdem, eădem, ĭdem, dem* being added to the cases of *is*. (Acc. *eundem, eandem*, gen. plur. *eorundem.*)

Obs. 1. The orthography *ei* in the plural is rare (*eidem* scarcely ever used), *eis* less common than *iis*. *Ii* and *iis* were probably pronounced as monosyllables, and in the poets *iidem* and *iisdem* are always dissyllables (*īdem, īsdem*).

Obs. 2. From the particles *ecce* and *en* (see there !), and the acc. masc. and fem. of *is* and *ille*, there originated in familiar language the forms *eccum, eccam, eccos, eccas, ellum, ellam, ellos, ellas*, which occur in Plautus and Terence. (In *eccillum, eccistam*, the *e* only is elided.)

§. 84. 6. *Alius.*

SINGULAR.

	Masc.	*Fem.*	*Neutr.*
Nom.	alius	alia	aliud
Acc.	alium	aliam	——
Gen.	alīus in all genders.		
Dat.	alii		
Abl.	alio	aljā	alio.

The plural is declined regularly after the second and first declension.

Alter, altera, alterum, gen. *alterīus*, dat. *alteri* (see §. 37, *Obs.* 2), otherwise regular.

Obs. Alteri in the plural signifies, one (of two plurals), one (of two parties, &c.), and in the same way (viz. of two plurals) the plural of the other pronouns in *ter* is employed, namely, *utri, neutri*, and the compounds of *uter*.

§. 85. The *Reflective Pronoun se* (himself, herself, itself, themselves) refers back to the person or thing which is the subject of the proposition, without being itself united to a substantive. It has in the acc. and abl. of both numbers *se* or *sese*, in the dat. *sibi*. The nom. is wanting, as also the gen., in place of which is used the derivative *suus*, or its neutr. gen. *sui*, as with *ego meus* and *mei* (§. 79, *Obs.* 1.)

Obs. Met is affixed to *se* and *sibi*, as to *ego* (§. 79. *Obs.* 2).

§. 86. The *Relative Pronoun qvi* (who, which) refers to something in another proposition, to which a definition is subjoined by means of the pronoun (*Cato, qvi; is, qvi*). It is declined as follows:

SINGULAR.

	Masc.	*Fem.*	*Neutr.*
Nom.	qvi	qvae	qvod
Acc.	qvem	qvam	——
Gen.	cujus in all genders.		
Dat.	cui . . . . . (monosyllable)		
Abl.	qvo	qvā	qvo.

PLURAL.

Nom.	qvi	qvae	qvae
Acc.	qvos	qvas	——
Gen.	qvorum	qvarum	qvorum
Dat. Abl.	qvibus (qvīs) in all genders.		

Obs. 1. The more ancient way of writing the genitive and dative was *qvojus* and *qvoi*. *Cŭĭ*, as a dissyllable, is found only in the later poets.

Obs. 2. The ablative *qvīs* (*qveis* is only another way of writing it) is antiquated, but sometimes readopted by later writers. An old form *qvi* occurs as an abl. sing., but is only used by good writers in combination with the preposition *cum* (*qvicum=qvocum*, masc. and neut., in the more antiquated style also=*qvacum*, fem.) and with verbs in some few expressions as a neuter after an indefinite pronoun understood; *habeo, qvi utar* (what I can make use of); *vix reliqvit, qvi efferretur* (enough to bury him); compare §. 88, *Obs.* 2.

§. 87. The *Indefinite Relative Pronouns* (*pronomina relativa indefinita*) *qvicunqve, qvisqvis* (every one who, whoever), *uter, utercunqve* (whichever of two), show that the definition comprises several, and that it is indifferent which is thought of.

Qvicunqve, qvaecunqve, qvodcunqve, is declined like *qvi* (the affix *cunqve* remains unaltered); *uter, utra, utrum* (usually an interrogative pronoun, is regularly declined (except in the gen. and dat. sing. *utrĭus, utri*; see §. 37, *Obs.* 2), and so also *utercunqve*.

Qvisqvis is usually found only in the nom. masc., and the nom. and acc. neutr. (*qvidqvid* or *qvicqvid*, subst.), also in the abl. masc. and neutr. (*qvoqvo*): we rarely meet with *qvemqvem, qvibusqvibus*, and not till a late period with the abl. fem. *qvaqva*. From the unused gen. has originated by an abbreviated pronunciation the expression *cuicuimodi*, of whatever kind.

Obs. 1. It is rarely (in the best writers only in the expression *qvacunqve ratione*, in any way, *qvocunqve modo*, Sall.), that *qvicunqve* occurs simply as an indefinite pronoun with the notion of universality (every one), without a relative signification. So also *qvisqvis* in the expression *qvoqvo modo*, in any way [q].

Obs. 2. *Qvicunqve* is sometimes resolved and separated by the interposition of an unaccented word, e. g. *qva re cunqve possum* (even by two pronouns; *qvo ea me cunqve ducet*, Cic.). The same division (*tmesis*) occurs in *qvaliscunqve* (§. 93), e. g. *necesse est, aliqvid sit melius, qvale id cunqve est.* It occurs less frequently in *qvantuscunqve* and *qvilibet* (*cujus rei libet simulator*, Sall.).

§. 88. The *Interrogative Pronoun*, which denotes an object, which it is required should be specified, is *qvis* or *qvi*, fem. *qvae*, neutr. *qvid* or *qvod*, who? which? with the more emphatic form *qvisnam, qvinam, qvaenam, qvidnam, qvodnam*, who then? which then? and of two, *uter, utra, utrum*, which? (see §. 87). *Qvis* and *qvisnam*, with the exception of the double nom. masc., and the nom. and acc. neutr., are declined exactly like the relative pronoun *qvi*. In the neuter *qvid* and *qvidnam* are substantives, *qvod* and *qvodnam* adjectives (*qvid feci? qvod facinus commisit? qvodnam consilium cepit?*). In the masculine *qvis* is both a substantive and adjective, *qvi* for the most part an adjective (*qvi cantus?*).

Obs. 1. *Qvis* (with the nominative termination *s*) occurs as an adjective in the older writers (Cic.) chiefly with substantives which denote a person (*qvis senator? qvis rex?* but *qvi vir?* in the signification, what man= what sort of man?) but often too with others (*qvis locus? qvis casus?*). *Qvi* (*qvinam*) on the other hand is rare as a substantive, and is found almost exclusively in dependent interrogative clauses, as, *non id solum spectatur, qvi debeat, sed etiam qvi possit ulcisci* (Cic. Divin. in Caec. 16). In independent interrogative sentences (e. g. *qvi primus Ameriam nuntiat?*) it is almost unused.

Obs. 2. The ablative form *qvi* (see §. 86, *Obs.* 2) is used only in the signification *how?* (*qvi fit? qvi convenit?* how is it suitable?)

§. 89. The *Indefinite Pronouns* (*pr. indefinita*) are *qvis*, one, any one, *aliqvis, qvispiam*, one, any one, *qvisqvam*, any one whatever, *ullus*, any, *qvidam*, some one, a certain one, *alteruter*, one or the other (of two), with those which denote a division; *qvisqve*, each severally, *unusqvisqve*, each individual, *uterqve*, properly, each of two separately; then, both (*uterqve frater*, both brothers; *uterqve*

[q] *Qvidqvid* for *qvidqve* (§. 89) in certain combinations, as *ut qvidqvid* for *ut qvidqve* (Cic.) is rare and antiquated.

eorum, both of them; *utrigve,* both parties), and those which denote a universality without distinction (which may be named *indefinita universalia*); *qvivis, qvilibet,* any one you like (whoever it may be), *utervis, uterlibet,* any one you like (of two); to which may also be added the negative words *nemo,* no one (subst.), *nihil,* nothing (subst.), *nullus,* no, none, *neuter,* neither.

§. 90. 1. *Qvis, qvi,* fem. *qvae* and *qvă,* neutr. *qvid* and *qvod,* is declined (except in the nom.) like the relative pronoun, with the exception, that the nom. and acc. neutr. plural, as well as the nom. sing. fem., have both forms *qvae* and *qvă*. *Qvid* is used as a substantive, *qvod* as an adjective; *qvis* as both, and in all combinations (*dicat qvis, si qvis, si qvis dux*), *qvi* only after the conjunctions *si, nisi, ne, num,* both as a substantive and an adjective, but chiefly as an adjective (*ne qvis* and *ne qvi, si qvis dux* and *si qvi dux*). *Qva* is more common in the neutr. plural than *qvae*[r].

The following are formed from *qvis* and declined like it: *ecqvis, ecqvi, ecqva, ecqvae, ecqvid, ecqvod,* does any one? and the stronger form *ecqvisnam* (also *numqvisnam*).

2. Like *qvis* is declined *aliqvis,* except that it has only *aliqva* in the fem. sing. and neutr. plur. *Aliqvid* is used as a substantive, *aliqvod* as an adjective, *aliqvis* as both, *aliqvi* as an adjective.

3. *Qvisqvam,* neutr. *qvidqvam* (*qvicqvam*) without a fem., and without a plur., is declined like *qvis* (without *qvi* or *qvod*).

Obs. Qvisqvam is used as a substantive, and also as an adjective with the appellations of persons (*scriptor qvisqvam, qvisqvam Gallus*); the corresponding *ullus* as an adjective, but sometimes (in the best writers only *ullius* and *ullo,* in some also the dat. *ulli*) it is used as a substantive.

§. 91. 4. *Qvidam, qvispiam, qvivis, qvilibet,* and *qvisqve,* are declined like the relative pronoun, except that as substantives they have in the neuter the form *qvid* (*qviddam,* &c.), as adjectives *qvod* (*qvoddam,* &c.). In *unusqvisqve* both words are declined (*unaqvaeqve, unumqvidqve* and *unumqvodqve, unumqvemqve,* &c.).

In *utervis* (*utrăvis, utrumvis*), *uterlibet* (*utralibet, utrumlibet*), *uterqve* (*utrăqve, utrumqve*), *uter* is declined (*utriusqve,* &c., see §. 87). In *alteruter* sometimes both words are declined (*alterautra, alterumutrum,* gen. *alteriusutrius,* &c.), sometimes only the last (*alterutra, alterutrum*). The adjectives *ullus* (*a, um*), *nullus, nonnullus, neuter* (*neutra, neutrum*), are regularly declined, except in the gen. (*ullius,* &c. *neutrius*) and in the dative (*ulli,* &c. *neutri*).

[r] And, to judge by the poets, in the fem. sing. also.

Nemo is a substantive of the masculine gender, and follows the third declension (see §. 41 under the termination *o, ĭnis*). The genitive is not used in common language, nor the ablative in the best writers; in their stead *nullius* and *nullo* are used[t].

Obs. Nemo is also used as an adjective with the names of persons, e. g. *nemo scriptor, nemo Gallus.* (Also *scriptor nullus*, but with national names always *nemo.*)

Nihil is nominative and accusative without any other cases. (The form *nihilum* with the genitive *nihili* and the ablative *nihilo* is used in some few combinations; see §. 494 b. *Obs.* 3.)

§. 92. From the personal and reflective pronouns are derived adjectives, which denote that an object belongs to the speaker, or the person addressed, or the subject previously named; *meus, tuus, suus, noster* (*nostra, nostrum*), *vester* (*vestra, vestrum*), my, thy, his (reflect.), their, our, your. They are called *possessive pronouns* (*pronomina possessiva*), and are regularly declined after the second and first declension, except that *meus* has *mi* in the voc. masc.

Obs. 1. *Pte* is sometimes affixed to the abl. sing. of these adjectives (most frequently to that of *suus*), in order to express more emphatically that a thing belongs to a person, as contrasted with what is not his own; as *meopte ingenio, suopte pondere. Met* is also attached to *suus* (as to *ego, se*), most frequently when followed by *ipse*, e. g. *suamet ipse fraude*, by his own deceit. This appendage is but rarely found with *mea* (*meamet facta*, Sall., *meamet culpa*, Plaut.).

Obs. 2. A possessive pronoun is also formed from the relative and interrogative pronoun, *cujus, cuja, cujum*, whose? (he) whose, e. g. *cujum pecus? is, cuja res est;* but it is only used in the antiquated and legal style, and there, besides the nom. and acc. sing. only in the abl. fem. sing (*cujā causa*), and the nom. and acc. plur. fem.

Obs. 3. From *noster, vester*, and *cujus* (interrogative) come the adjectives of one termination, *nostras, vestras, cujas* (acc. *nostratem*, &c.) of our nation (belonging to our town, our nation), of your nation, of which nation? corresponding to the adjectives in *as* derived from names of towns.

§. 93. Besides the possessive pronouns the Latins have other adjectives, which denote a person or thing pronominally (by way of reference) with relation to its quality, size, or number, as *talis*, such. The adjectives, which are formed to denote one and the

[t] *Neminis* occurs in Plautus, *nemine* in Tacitus, Svetonius, &c. The dat. *nulli* is rarely used as a substantive.

same idea as modified according to the different kinds of pronouns, are called correlative adjectives.

These adjectives are,

Demonst.	*Relat. and Interrog.*	*Indef. rel.*	*Indefinite.* (*Indefin. and indef. univers.*)
talis, e, of such a quality.	*qvalis, e,* (of such a quality) as (rel.); of what quality? (interrog.)	*qvaliscunqve* of what quality soever.	*qvalislibet,* of any quality you please.
tantus (*a, um*), so great.	*qvantus* (so great) as (rel.); how great? (interr.).	*qvantuscunqve,* how great soever.	*aliqvantus,* of a certain, tolerable size. *qvantuslibet,* of any size you please. *qvantusvis.*
tot (undecl.), so many. *totidem* (undecl.), just so many.	*qvot* (so many) as (rel.); how many? (interr.) *qvotus,* which in the series?	*qvotcunqve, qvotqvot,* how many soever.	*aliqvot,* some.

Obs. 1. *Qvaliscunqve* and *qvantuscunqve* are also used as simply indefinite (not relative) pronouns. *Aliqvantus* is commonly used only in the neuter gender (*aliqvantum, aliqvanto*), and as a substantive or adverb. From *tantus*, &c. are formed the diminutives (*deminutiva*) *tantulus*, of such (small, insignificant) size, *qvantulus, qvantuluscunqve, aliqvantulum* (a little). From *tantum* is formed *tantundem* (nom. acc. neut.), just so much, gen. *tantidem*.

Obs. 2. For the pronominal adverbs see the Rules for the Formation of Words, §. 201.

CHAPTER XIII.

The Inflection of the Verbs in general.

§. 94. A Verb expresses the condition or agency of a person or thing (the subject), e. g. *caleo,* I am warm; *curro, amo, frango,* I run, I love, I break.

The agency denoted by the verb either passes immediately to an object which is operated upon, and the name of which is added (in the accusative), and then the verb is called transitive (properly, *passing over*, from *transeo*), e. g. *amo Deum, frango ramum*, I love God, I break a branch; or it is complete in the subject alone, without passing immediately to an object, and then the verb is termed intransitive (not passing over) or neuter, e. g. *curro*.

Obs. A verb which is usually transitive may also be sometimes used in such a sense, that no object is to be considered as acted on, e. g. *amo*, I am in love, *bibo vinum*, I drink wine (trans.), *bibo*, I drink (without specifying more particularly, intrans.). In the same way an intransitive verb may assume a signification, in which it becomes transitive, e. g. *excedo*, I go out, *excedo modum*, I exceed bounds.

§. 95. From transitive verbs a new form is deduced, by which it is expressed of a thing, that it suffers the action, or is the object of it, e. g. *amor*, I am loved, *ramus frangitur*, a branch is broken. This form is called the Passive, *forma passiva* (the suffering form; also *genus verbi passivum, verbum passivum*), in contradistinction to the original form, which is called the Active, *forma activa* (form of activity; *genus activum, verbum activum*).

Obs. Intransitive verbs may be used in the third person of the passive form without a definite subject (*impersonaliter*), e. g. *curritur*, it is run (they run); see the Syntax, §. 218 c.

§. 96. (*Modi, Moods, Ways.*) The Latin verbs have four *modi* or forms, to distinguish the way in which a thing is stated. These are,

a. *Modus indicativus*, the declarative way, by which a thing is declared as actually taking place or existing, e. g. *vir scribit*, the man is writing.

b. *Modus conjunctivus*[n], the suppositive way, by which a thing is simply declared as supposed, e. g. *scribat aliqvis*, some one may write; *ut scribat*, that he may write; *scribat*, may he write! (denoting a wish.)

c. *Modus imperativus*, the commanding way, by which a thing is commanded or desired, e. g. *scribe*, write!

d. *Modus infinitivus*, the indefinite way, by which the action or circumstance is denoted in a general and indefinite manner, e. g. *scribere*, to write.

[n] *Conjunctivus* literally signifies, adapted to combine.

§. 97. (*Nominal forms.*) Besides these, verbs have a substantive form in *um* and *u* (accusative and ablative), which are called the first and second Supines, and like the infinitive denote the action in general, but are used in certain special combinations, e. g. *scriptum*, in order to write, *scriptu*, to be written (as *facilis scriptu*, easy to be written)[x].

Further there are three Participles (*participium*, from *particeps*, sharing), or adjective forms, to denote that the action is thought of as a property belonging to a person or thing. Two of these participles are active, the third passive:

a. *Participium praesentis* (*temporis*) *activum*, the participle present, e. g. *scribens*, writing;

b. *Participium futuri* (*temporis*) *activum*, the participle future, e. g. *scripturus*, (*a, um*), who will write, is on the point of writing;

c. *Participium perfecti* (*temporis*) *passivum*, the participle perfect, e. g. *scriptus* (*a, um*), written, (from transitive verbs).

Further there is a form in the neuter, which follows the second declension, but without a nominative, which is called the Gerund[y], and is used to denote an action in general (like the infinitive), but only in certain cases, e. g. *scribendo*, by writing, *ad scribendum*, to writing.

From the *gerund* there is formed in transitive verbs (by the terminations *us, a, um*) a participle or participial adjective in the passive, which is called the *Gerundivum*, and denotes that the action is happening or must happen with reference to a person or thing, e. g. *in epistola scribenda*, in writing the letter; *epistola scribenda est*, the letter is to be written, must be written[z].

From intransitive verbs the perfect participle and the gerundive are formed only in the neuter, and not used as adjectives, but only in combination with the verb *esse*, to be, to form an impersonal sentence; as *cursum est*, it has been run (they have run), *currendum est*, it must be run (they must run).

Obs. Of the declension and comparison of participles we have already treated under the adjectives, Chap. X.

§. 98. In the different moods the verbs have again distinct forms to express the time to which the transaction may belong. These forms are found most complete in the indicative active, namely;

[x] The name *Supine* is borrowed from the adjective *supīnus*, bent backward.
[y] From *gero*, I perform.
[z] It is less correctly named the future participle passive.

1. for the present time, *tempus praesens,* e. g. *scribo,* I write.

2. for the past time, *tempus praeteritum,* three forms:

a. The perfect, *t. praet. perfectum* (of a thing, which is simply and absolutely declared as past) e. g. *scripsi,* I wrote, I have written;

b. the imperfect, *t. praet. imperfectum* (of a thing, which was present at a certain given time), e. g. *scribebam,* I was writing (at that time);

c. the pluperfect, *t. praet. plusqvamperfectum* (of a thing which had already taken place at a certain time), e. g. *scripseram,* I had written;

3. for the future time, *tempus futurum,* two forms;

a. the simple future, *t. fut. simplex,* or only *futurum* (of a thing which is denoted as simply and absolutely future), e. g. *scribam,* I shall write;

b. the future perfect, *t. fut. exactum* (of a thing which will be already past at a certain future time), e. g. *scripsero,* I shall (then) have written.

The Present, the Perfect, and the simple Future are the three *leading tenses.*

The Conjunctive has the same tenses as the Indicative, except the future passive, which has no form to express it.

The Imperative has two tenses, the present and future.

The Infinitive has the three leading tenses.

§. 99. (*Persons and Numbers.*) Verbs have distinct terminations in the Indicative and Conjunctive, according as their subject is the speaker himself (first person, *prima persōna*), or the person addressed (second person; *secunda p.*), or is different from both (third person, *tertia p.*); they also receive different terminations, according as the subject is in the singular or the plural, e. g. *scribo,* I write, *scribis,* thou writest (you write), *scribit,* he (she, it) writes, *scribimus,* we write, *scribitis,* ye write, *scribunt,* they write.

Obs. In the active the termination of the first person singular is *o, i,* or *m,* of the second *s* (*sti*), of the third *t*; in the plural that of the first *mus,* of the second *tis,* of the third *nt.* In the passive the terminations are, in the singular, 1. *r*; 2. *ris* and *re*; 3. *tur*: in the plural, 1. *mur*; 2. *mini*; 3. *ntur.*

The imperative has only the second and third person, not the first, since it always expresses an exhortation or command addressed to others.

§. 100: (*Conjugations.*) The way in which the terminations, which express moods, tenses, persons, and numbers, are combined with the theme of the verb, and sometimes these terminations themselves, differ more or less according to the last letter (the characteristic letter) of the theme, and hence arise four kinds of inflection, called *Conjugationes*[a], to one of which every verb belongs.

a. To the first conjugation belong those verbs, the theme of which ends in *a*, which in the first person of the present indicative active is united by contraction with *o*, e. g. *amo*, I love, but is seen in the second person *amas*, and in the other forms, e. g. in the present infinitive active in *āre*, as *amare*, to love.

Obs. The *a* may be preceded by another vowel, e. g. *creo*, I create, inf. *creare*, *cruciō*, I torture, *cruciare*, *sinuo*, I bend, *sinuare*.

b. To the second conjugation belong the verbs with the characteristic letter *e*, which in the present infinitive active end in *ēre*, e. g. *moneo* (*mone-o*), I advise, remind, infinitive *monēre*.

c. To the third conjugation belong those verbs, of which the characteristic letter is a consonant or the vowel *u*; in the present infinitive they have *ĕre*, e. g. *scribo*, I write, *scribĕre*, *minuo*, I lessen, *minuĕre*.

Obs. To the third conjugation belong some verbs, in which an *i* has been inserted in the present indicative active after the proper characteristic, e. g. *capio* (*cap-i-o*), I take, infinitive *capĕre*.

d. To the fourth conjugation belong the verbs with the characteristic *i*; in the present infinitive they have *īre*, e. g. *audio*, I hear, *audīre*.

Obs. Since the present indicative may have the same termination in verbs of different conjugations, e. g. *creo* belonging to the 1st, *moneo* to the 2nd, *lĕgo* to the 1st, *lĕgo* to the 3rd, *capio* to the 3rd, *audio* to the 4th, it is best to name the present infinitive active, in order to denote the conjugation to which the verb belongs.

§. 101. The first and second conjugation, with the vowels *a* and *e* for their characteristic letters (*verba pura*), resemble each other (as the first and second declension). The consonants of the terminations are appended to the vowel of the theme, e. g. *ama-s*, *mone-s*, *ama-nt*, *mone-nt*. In the third conjugation (which corresponds to the third declension, *verba im-*

[a] *Conjugatio* properly signifies a combination in one class, and denotes only the verbs which belong to the same class. But it is now used of the inflection itself, and we say, to *conjugate* a verb, an expression not used by the Romans, who employed the term *declinare*.

pura), a connecting vowel is inserted between the consonants of the theme and the termination, e. g. *leg-i-s, leg-u-nt.* The verbs of the second conjugation (with some few exceptions, §. 122) reject the *e* in the perfect and supine, and are here declined like impure verbs. The fourth conjugation is partly similar to the two first conjugations, e. g. in *audi-s, audi-re, audi-vi*, partly to the third, e. g. in *audi-unt, audi-ebam, audi-am* (in the future).

§. 102. (*Derivation of the particular forms in all tenses and moods.*) If the present indicative be known, the theme is found by taking away *o*, the termination of the first person (and in the first conjugation adding at the same time the *a*, which has been amalgamated with this termination; see §. 100 a), as *ama* (first person *amo*), *mone* (*moneo*), *scrib* (*scribo*), *audi* (*audio*). From this theme is formed the present of the other moods, the imperfect of all the moods, the future indicative and imperative, the participle present and the gerundive, by adding the particular termination of each form, as is shewn by the examples which follow below (§. 109) of all four conjugations.

Obs. 1. The characteristics *a, e, i*, are always long when they terminate a syllable, and are not followed by a vowel.

Obs. 2. Of those verbs of the third conjugation, in which an *i* is inserted after the characteristic letter (§. 100 c. *Obs.*), it is to be observed, that this *i* is everywhere dropped before another *i*, and before *ĕ* when followed by *r* (therefore *capis, capere*, but *capiet*), and also in the formation of the perfect and supine, and those forms which are regulated by them (§ 103. —106).

§. 103. The formation of the perfect indicative active is particularly to be noticed.

a. In the first and fourth conjugation it is formed by adding *vi* to the theme; *amāvi, audīvi:* in the second conjugation the characteristic *e* is rejected and *ui* affixed; *monui* (*mon-ui*)[b].

Obs. The deviations from this rule are noticed below, Chap. 17, seq.

b. In the third conjugation the perfect in some verbs ends only in *i*, in others in *si*, in others in *ui*. The most simple form is found in verbs with the characteristic letter *u*, where *i* is affixed to the theme, e. g. *minuo*, I diminish (*minu*), perf. *minui*, and in many with the characteristic letters *b, p, c* (*qv, h*), *g* (*gv*) and *d*, where *si* is affixed, *d* being omitted before this termination (*bsi* is changed to

[b] *Ui* and *vi* are originally the same termination.

psi, gsi and *csi* to *xi;* see §. 10,) e.g. *repsi* from *repo,* I creep (*rep*), *scripsi* from *scribo,* I write, *dixi* from *dĭco,* I say, *laesi* from *laedo,* I hurt. What termination is used with each of the other verbs, will be shewn lower down (Chap. 19.).

Those verbs, which form their perfect only with *i,* and have a consonant for their characteristic, lengthen the vowel in the syllable which precedes the termination when it is short, and there is no position, e. g. *lēgi* from *lĕgo,* to choose, read (*collēgi* from *collĭgo*). Some verbs with the perfect in *i* have the reduplication, i. e. the first consonant with its following vowel, if this be *o* or *u* (*ŏ, ŭ*), but otherwise with *ĕ,* is prefixed to the theme, e. g. *curro,* I run, perf. *cŭcurri;* in this case the vowel of the radical syllable is not lengthened, but occasionally modified (weakened), e. g. *cado,* I fall, perf. *cecĭdi.* In compound words the reduplication is dropt, e. g. *incĭdi* from *incĭdo* (compounded of *in* and *cado*), except in some particular verbs (which are given below in the list of the perfects and supines).

Obs. The lengthening of the radical vowel takes place also in verbs of the other conjugations, which (varying from the general rule) have *i* only in the perfect. The following only have a short syllable before *ĭ; bĭbi, fĭdi, scĭdi, tŭli,* from *bibo, findo, scindo, fero.* In some verbs the reduplication is irregular, e. g. *stĕti* from *sto* (1 conjug.), *stĭti* from *sisto, spŏpondi* from *spondeo* (2nd conj.).

§. 104. By the perfect indicative active is regulated the perfect of the other moods (the conjunctive and infinitive), together with the plusqvamperfectum and the futurum exactum (indicative and conjunctive) in the active, so that the particular terminations of these tenses are added to the form of the perfect indicative, after the termination of the first person, *i,* has been removed, e. g. *amaveram* (*plusqvamperf. indic. act.*) from *amav-i.*

§. 105. The supines in the first, third, and fourth conjugation, are formed by adding to the theme the terminations *tum* (1st sup.) and *tu* (2d sup.), before which *b* is changed by the pronunciation to *p, g* (*qv, h, gv*) to *c;* §. 10; *amātum, scriptum* (*minūtum*), *auditum, amatu, scriptu* (*minutu*), *auditu.* In the third conjugation the verbs with the characteristic *d* have the terminations *sum, su,* before which *d* is dropt, e. g. *laesum, laesu,* from *laedo,* I hurt.

In the second conjugation the *e* of the theme is rejected, and *ĭtum, ĭtu,* are affixed; as *monĭtum, monĭtu.* (*I* is a connecting vowel inserted for the sake of the pronunciation.)

Obs. 1. With respect to the irregularities which are produced by the

addition of *sum* instead of *tum* in other verbs (besides those already mentioned), and by changes in the theme, see Chap. 17, seq.

Obs. 2. The termination *ĭtum* is everywhere the regular one, where the perfect has *ui* (also in the third conjugation, and those verbs of the first which vary from the general rule), e. g. *gemo*, I groan, perf. *gemui*, sup. *gemĭtum*, except where *u* is the characteristic letter of the theme, e. g. *minuo*, *minūtum*.

Obs. 3. *I* is always long in the supine, when the perfect has *vi*, except in *itum*, *citum*, *litum*, *qvitum*, *situm*, from the verbs *eo*, *cieo*, *lino*, *qveo*, *sino*, with an irregular formation. The following only have a short *a*; *datum*, *ratum*, *satum*, from *do*, *reor*, *sero*, also formed irregularly. *Rutum* from *ruo* is the only instance with a short *u*.

§. 106. The participle perfect of the passive, and the participle future of the active, are formed like the supine, by substituting their terminations *us*, *a*, *um*, and *ūrus*, *ura*, *urum*, in the place of *um*; *amātus*, *monĭtus*, *scriptus*, *laesus*, *audītus*, *amaturus*, *moniturus*, *scripturus*, *laesurus*, *auditurus*. It is therefore only necessary to name the first supine, to shew the form of both supines as well as these participles.

Obs. 1. If the supine be not regularly formed from the present, these participles vary in the same way.

Obs. 2. In some few of those verbs, of which the supine and participle perfect vary from the regular formation, the participle future is nevertheless formed from the present, *turus* or *ĭturus* being added to the theme; *juvaturus*, *secaturus*, *sonaturus*, *pariturus*, *ruiturus*, *moriturus*, *nasciturus*, *oriturus*; see under the irregular verbs *juvo*, *seco*, *sono*, of the 1st conj., *pario* and *ruo* of the third, and under the deponents *morior*, *nascor* (3), and *orior* (4).

§. 107. For some tenses no simple form is deduced from the verb, but they are expressed periphrastically by the combination of a participle with a tense of the verb *sum*, I am (auxiliary verb). This occurs in the future conjunctive and infinitive of the active voice (which are formed with the participle future), and in the passive in the perfect, and all those tenses which in the active are regulated according to the perfect. (These are formed with the participle perfect.)

CHAPTER XIV.

The Verb sum, and examples of the four Conjugations.

§. 108. The verb *sum*, I am, is in a great measure declined differently from the other verbs, in the following manner:

INDICATIVE. (*Modus Indicativus.*)	CONJUNCTIVE. (*Modus Conjunctivus.*)
PRESENT. (*Tempus praesens.*)	
Singular.	
sum, I am.	sim, I may be.
ĕs, thou art.	sis
est, he (she, it) is.	sit
Plural.	
sŭmus, we are.	sīmus
estis, you are.	sītis
sunt, they are.	sint
IMPERFECT.	
ĕram, I was.	essem, I might be.
eras	esses
erat	esset
erāmus	essēmus
erātis	essētis
erant	essent
PERFECT.	
fui, I have been.	fuĕrim, I may have been.
fuisti	fueris
fuit	fuerit
fuĭmus	fuerĭmus
fuistis	fuerĭtis
fuērunt	fuerint
PLUPERFECT.	
fuĕram, I had been.	fuissem, I might have been.
fueras	fuisses
fuerat	fuisset
fuerāmus	fuissēmus
fuerātis	fuissētis
fuerant	fuissent

INDICATIVE. (*Modus Indicativus.*)	CONJUNCTIVE. (*Modus Conjunctivus.*)
FUTURUM (SIMPLEX).	
ero, I shall be.	futurus (a, um) sim (from the fut. part. and pres. conj.), I shall be.
eris	—— sis
erit	—— sit
erĭmus	futuri (ae, a) simus
erĭtis	———— sitis
erunt	———— sint
FUTURUM EXACTUM.	
fuĕro, I shall have been.	fuerim, &c. like the perfect.
fueris	
fuerit	
fuerĭmus	
fuerĭtis	
fuerint	

IMPERATIVE.

(*Modus Imperativus.*)

PRESENT.	FUTURE.
Singular.	
2 Pers. es, be!	2 Pers. esto, thou shalt be.
	3 Pers. esto, he shall be.
Plural.	
2 Pers. este, be!	2 Pers. estote, you shall be.
	3 Pers. sunto, they shall be.

INFINITIVE.

(*Modus Infinitivus.*)

Present, esse, to be. Perfect, fuisse, to have been.

Future, futurus (a, um) esse, or (in the accus.) futurum (am) esse, plur. futuri (ae, a), futuros (as, a) esse.

PARTICIPIUM.

Future, futurus, a, um, that will be, future.

Obs. 1. The supine and gerund are wanting. The participle present is not used as a verb; as a substantive it is found (rarely) in philosophical language, *ens*, the being.

Obs. 2. Like *sum* are declined its compounds; *absum*, I am absent (*abfui* or *afui*), *adsum*, I am present (or *assum*, perf. *affui* or *adfui*, see §. 173), *desum*, I am wanting (*deest*, *deĕram*, &c. were pronounced *dēst*, *dēram*), *insum*, I am in, *intersum*, I am present, *obsum*, I am in the way, *praesum*, I am at the head, *prosum*, I profit, *subsum*, I am amongst, *supersum*, I am remaining, of which *absum* and *praesum* alone form the participle present; *absens*, absent, *praesens*, present. *Prosum* inserts a *d* before the *e* of the verb, e. g. *prosum*, *prodes*, *prodest*, *prosumus*, *prodestis*, *prosunt*.

Obs. 3. For *futurus esse* (the fut. inf.) there is another form *fŏre*, and for *essem* (imperf. conj.), a form *fŏrem*, *fores*, *foret*, *forent* (*affŏre*, *affŏrem*, *profore*, *proforem*, &c.), on the use of which see §. 377, *Obs.* 2, and §. 410. (In combination with a participle *fore* must always be used, e. g. *laudandum fore*, not *laudandum futurum esse*.)

Obs. 4. The forms *siem*, *sies*, *siet*, *sient*, in the pres. conj., are antiquated, and still more *fuam*, *fuas*, *fuat*, *fuant*; the forms *escit*, *escunt* (*esit*, *esunt*), in the fut. indic., are quite obsolete. When *est* came after a vowel or *m*, the *e* was omitted in the earlier period both in speaking and writing (*nata st*, *natum st*, *oratio st*); in the comic writers the termination *us* also coalesces with est (*factust*, *opust*, for *factus est*, *opus est*), and occasionally with *es* (*Qvid meritu' s?* Ter. Andr. III. 5, 15).

Obs. 5. The forms of the verb *sum* are properly derived from two themes, *es* (whence *esum*, afterwards *sum*, and all the forms beginning with *e*) and *fu* (*fuo*). (In Greek εἰμί and φύω.)

§. 109. The whole formation of the tenses, and the declension according to persons and numbers in each tense in the four conjugations, may be seen from the following verbs, which are given entire as examples; *amo* (theme *ama*) of the first, *moneo* of the second, *scribo* of the third, *audio* of the fourth conjugation. Under the third conjugation are given at the same time tenses of *minuo*, as an example of a verb with the characteristic *u*, and of *capio*, as an example of a verb with an *i* inserted after the characteristic letter.

I. ACTIVE.

A. INDICATIVE.

PRESENT.

1 CONJUG.	2 CONJUG.	3 CONJUG.	4 CONJUG.
Singular.			
1 amo, (I) love.	moneo, (I) advise.	scribo, (I) write.	audio, (I) hear.
2 amas, (thou) lovest.	mones	scribis	audis
3 amat, (he, she, it) loves.	monet	scribit	audit
Plural.			
1 amāmus, (we) love.	monēmus	scribĭmus	audīmus
2 amātis, (you) love.	monētis	scribĭtis	audītis
3 amant, (they) love.	monent	scribunt	audiunt

In the same way also *minuo*, I lessen; *capio*, I take, *capis, capit, capĭmus, capĭtis, capiunt.*

IMPERFECT.

(Termination in the 1st and 2nd Conj. *bam*, in the 3rd and 4th *ēbam*.)

amābam, I loved or was loving.	monēbam	scribēbam	audiēbam
amabas	monebas	scribebas	audiebas
amabat	monebat	scribebat	audiebat
amabāmus	monebāmus	scribebāmus	audiebāmus
amabātis	monebātis	scribebātis	audiebātis
amabant	monebant	scribebant	audiebant
		minuebam, capiebam	

PERFECT.

Termination in the 1st and 4th Conjug. *vi*, in the 2nd *ui*, with the omission of the *e*, in the 3d *i*, *si*, or *ui*, see §. 103.)

amāvi, I loved or have loved.	monui	scripsi	audīvi
amavisti	monuisti	scripsisti	audivisti
amavit	monuit	scripsit	audivit
amavĭmus	monuĭmus	scripsĭmus	audivĭmus
amavistis	monuistis	scripsistis	audivistis
amavērunt (or amavēre)	monuērunt (monuēre)	scripsērunt (scripsēre)	audivērunt (audivēre)
		minui	

1 CONJUG.	2 CONJUG.	3 CONJUG.	4 CONJUG.
		PLUPERFECT.	
		(Termination *ĕram*, affixed to the perfect, after rejecting the *i*.)	
amavĕram, I had loved.	monuĕram	scripsĕram	audivĕram.
amaveras	monueras	scripseras	audiveras
amaverat	monuerat	scripserat	audiverat
amaverāmus	monuerāmus	scripserāmus	audiverāmus
amaverātis	monuerātis	scripserātis	audiverātis
amaverant	monuerant	scripserant	audiverant
		minueram	
		FUTURUM (SIMPLEX).	
		(Termination in the 1st and 2nd Conjug. *bo*, in the 3d and 4th *am*.)	
amābo, I shall love.	monēbo	scribam	audiam
amabis	monebis	scribes	audies
amabit	monebit	scribet	audiet
amabĭmus	monebĭmus	scribēmus	audiēmus
amabĭtis	monebĭtis	scribētis	audiētis
amabunt	monebunt	scribent	audient
		minuam, capiam, capies, capiet, &c.	

FUTURUM EXACTUM.

(Termination *ĕro*, which is affixed to the perfect, after rejecting the *i*.)

amavĕro, I shall have loved.	monuĕro	scripsĕro	audivĕro
amaveris	monueris	scripseris	audiveris
amaverit	monuerit	scripserit	audiverit
amaverĭmus	monuerĭmus	scripserĭmus	audiverĭmus
amaverĭtis[c]	monuerĭtis	scripserĭtis	audiverĭtis
amaverint	monuerint	scripserint	audiverint
		minuero	

B. CONJUNCTIVE.

PRESENT.

(Termination *am*, which in the 1st Conjug. coalesces with the *a* of the theme, into *em*.)

amem, I may love.	moneam	scribam	audiam
ames	moneas	scribas	audias
amet	moneat	scribat	audiat
amēmus	moneāmus	scribāmus	audiāmus
amētis	moneātis	scribātis	audiātis
ament	moneant	scribant	audiant
		minuam, capiam	

[c] The usual pronunciation in prose is *amaverĭmus*, *amaverĭtis*, &c.

1 CONJUG.	2 CONJUG.	3 CONJUG.	4 CONJUG.
		IMPERFECT.	
	(Termination in the 1st, 2nd, and 4th Conjug. *rem*, in the 3rd *ĕrem*.)		
amārem, I might love.	monērem	scribĕrem	audīrem
amares	moneres	scriberes	audires
amaret	moneret	scriberet	audiret
amarēmus	monerēmus	scriberēmus	audirēmus
amarētis	monerētis	scriberētis	audirētis
amarent	monerent	scriberent	audirent
		minuĕrem, capĕrem	
		PERFECT.	
	(Termination *ĕrim*, affixed to the perf. indic. after rejecting the *i*.)		
amavĕrim, I may have loved.	monuĕrim	scripsĕrim	audivĕrim
amaveris	monueris	scripseris	audiveris
amaverit	monuerit	scripserit	audiverit
amaverĭmus	monuerĭmus	scripserĭmus	audiverĭmus
amaverĭtis	monuerĭtis	scripserĭtis	audiverĭtis
amaverint	monuerint	scripserint	audiverint
		minuerim	

PLUPERFECT.

(Termination *issem*, affixed to the perf. indic. after rejecting the *i*.)

amavissem, I should have loved.	monuissem	scripsissem	audivissem
amavisses	monuisses	scripsisses	audivisses
amavisset	monuisset	scripsisset	audivisset
amavissēmus	monuissēmus	scripsissēmus	audivissēmus
amavissētis	monuissētis	scripsissētis	audivissētis
amavissent	monuissent	scripsissent	audivissent
		minuissem	

FUTURE.

amatūrus, a, um, sim / sis / sit	monitūrus, a, um, sim, &c.	scriptūrus, a, um, sim, &c. minutūrus, a, um, sim, &c.	auditūrus, a, um, sim, &c.
amaturi, ae, a simus / sitis / sint			

The futurum exactum is like the perfect.

1 CONJUG.	2 CONJUG.	3 CONJUG.	4 CONJUG.
	C. IMPERATIVE.		
	PRESENT.		
	(In the 1st, 2nd, and 4th Conj. the simple theme, in the 3rd the theme with *ĕ*.)		
Sing. 2 amā, love!	monē	scribĕ	audī
Plur. 2 amāte	monēte	scribĭte	audīte
		minue, cape, capĭte	
	FUTURUM.		
	(Termination in the 1st, 2nd, and 4th Conj. *to*, in the 3d *ĭto*.)		
Sing. 2 and 3 amāto	monēto	scribĭto	audīto
Plur. 2 amatōte	monetōte	scribitōte	audītōte
3 amanto	monento	scribunto	audiunto
		minuito, capĭto	
	D. INFINITIVE.		
	PRESENT.		
	(Termination in the 1st, 2nd, and 4th Conj. *re*, in the 3rd *ĕre*.)		
amāre, to love	monēre	scribĕre	audīre
		minuĕre, capĕre	
	PERFECT.		
	(Termination *isse*, affixed to the perf. indic. after rejecting the *i*.)		
amavisse, to have loved.	monuisse	scripsisse	audivisse
		minuisse	

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FUTURUM.

Sing. Nom. amaturus, a, um esse	moniturus, a, um esse	scripturus, a, um esse	auditurus, a, um esse
Acc. amaturum, am, um esse	monitūrum am, um esse	scripturum, am, um esse	auditurum, am, um esse
Plur. Nom. amaturi, ae, a esse	monituri, ae, a esse	scripturi, ae, a esse	audituri, ae, a esse
Acc. amaturos, as, a esse	monituros, as, a esse	scripturos, as, a esse	audituros, as, a esse
		minuturus esse, &c.	

E. SUPINE.

(Termination in the 1st, 3rd, and 4th Conj. *tum*, in the 2nd *ĭtum*, after rejecting the *e*.)

amātum, in order to love	monĭtum	scriptum minūtum	audītum
amatu	monitu	scriptu minūtu	auditu

F. GERUND.

(Termination in the 1st and 2nd Conj. *ndum*, in the 3rd and 4th *endum*.)

amandum (acc.; gen. amandi. dat., abl. amando.)	monendum	scribendum (minuendum, capiendum)	audiendum

1 CONJUG.	2 CONJUG.	3 CONJUG.	4 CONJUG.

G. PARTICIPLE.

PRESENT.

(Termination in the 1st and 2nd Conj. *ns*, in the 3rd and 4th *ens*.)

amans, loving.	monens	scribens minuens, capiens	audiens

FUTURUM.

(Termination *ūrus*, affixed to the Supine, after rejecting *um*.)

amatūrus, a, um	monitūrus, a, um	scriptūrus, a, um minutūrus, a, um	auditūrus, a, um

II. PASSIVE.

(All the simple tenses of the Indic. and Conjunc. are formed from those that correspond to them in the Active, *r* being affixed to *o* or substituted for *m*.)

A. INDICATIVE.

PRESENT.

amor, I am loved.	moneor	scribor	audior
amāris (rarely amāre)	monēris (rarely monēre)	scribĕris	audīris
amātur	monētur	scribĭtur	audītur
amāmur	monēmur	scribĭmur	audīmur
amamĭni	monemĭni	scribimĭni	audimĭni
amantur	monentur	scribuntur	audiuntur
		minuor, capior, capĕris, capĭtur, capĭmur, capimĭni, capiuntur	

IMPERFECT.

amabar, *I was loved*	monēbar	scribēbar	audiēbar
amabāris or amabāre	monebāris, re	scribebāris, re	audiebāris, re
amabātur	monebātur	scribebātur	audiebātur
amabāmur	monebāmur	scribebāmur	audiebāmur
amabamini	monebamini	scribebamini	audiebamini
amabantur	monebantur	scribebantur	audiebantur
		minuēbar, capiēbar	

PERFECT.

amatus, a, um	sum, I have been loved, or was loved.	monitus, a, um, sum, &c.	scriptus, a, um, sum, &c.	auditus, a, um sum, &c.
	es		minūtus sum	
	est			
amati, ae, a	sumus			
	estis			
	sunt			

1 CONJUG.	2 CONJUG.	3 CONJUG.	4 CONJUG.
PLUPERFECT.			
amatus, a, um { eram, I had been loved / eras / erat	monitus, a, um eram, &c.	scriptus, a, um eram, &c. / minūtus eram	auditus, a, um eram, &c.
amati, ae, a { eramus / eratis / erant			
FUTURUM (SIMPLEX).			
amābor, I shall be loved.	monēbor,	scribar	audiar
amabĕris or amabĕre	moneběris, re	scribēris, re	audiēris, re
amabĭtur	monebĭtur	scribētur	audiētur
amabĭmur	monebĭmur	scribēmur	audiēmur
amabimini	monebimini	scribēmini	audiēmini
amabuntur	monebuntur	scribentur	audientur
		minuar, capiar, capiēris, capiētur, capiēmur, &c.	

FUTURUM EXACTUM.

amatus, a, um	ero, I shall have been loved[d].	monitus, a, um ero, &c.	scriptus, a, um ero, &c. minūtus ero	auditus, a, um ero, &c.
	eris			
	erit			
amati, ae, a	erimus			
	eritis			
	erunt			

B. CONJUNCTIVE.

PRESENT.

amer, I may be loved.	monear	scribar	audiar
amēris or amēre	moneāris, re	scribāris, re	audiāris, re
amētur	moneātur	scribātur	audiātur
amēmur	moneāmur	scribāmur	audiāmur
amemini	moneamini	scribamini	audiamini
amentur	moneantur	scribantur	audiantur
		minuar, capiar, capiāris, &c.	

[d] For *amatus, ero, eris*, &c., *amatus fuero, fueris*, &c. is also used.

1 CONJUG.	2 CONJUG.	3 CONJUG.	4 CONJUG.
		IMPERFECT.	
amārer, I might be loved.	monērer	scribĕrer	audīrer
amarēris or amarēre	monerēris, re	scriberēris, re	audirēris, re
amarētur	monerētur	scriberētur	audirētur
amarēmur	monerēmur	scriberēmur	audirēmur
amaremini	moneremini	scriberemini	audiremini
amarentur	monerentur	scriberentur	audirentur
		minuerer, caperer	
		PERFECT.	
amatus, a, um sim, I may have been loved.	monitus, a, um sim, &c.	scriptus, a, um sim, &c.	auditus, a, um sim, &c.
amatus, a, um sis		minūtus sim	
amatus, a, um sit			
amati, ae, a simus			
amati, ae, a sitis			
amati, ae, a sint			

PLUPERFECT.

	monitus, a, um essem, &c.	scriptus, a, um essem, &c. minūtus essem	auditus, a, um essem, &c.
amatus, a, um { essem, I might have been loved. / esses / esset			
amati, ae, a { essemus / essetis / essent			

Future wanting.

C. IMPERATIVE.

PRESENT.

(Termination in the 1st, 2nd, and 4th Conj. *re*, in the 3rd *ĕre*.)

Sing. 2 amāre, be loved!	monēre	scribĕre	audīre
Plur. 2 amamini	monemini	scribimini	audimini
		minuĕre, capĕre, capimini	

FUTURE.

(Termination in the 1st, 2nd, and 4th Conj. *tor*, in the 3rd *ĭtor*.)

Sing. 2 and 3 amātor, be loved!	monētor	scribĭtor	audītor
Plur. 3 amantor	monentor	scribuntor	audiuntor
		minuĭtor, capitor, capiuntor	

D. INFINITIVE.

PRESENT.

(Termination in the 1st, 2nd, and 4th Conj. *ri*, in the 3rd *i*.)

1 CONJUG.	2 CONJUG.	3 CONJUG.	4 CONJUG.
amāri, to be loved.	monēri	scribi minui, capi	audīri

PERFECT.

Sing. Nom. amatus, a, um esse, to have been loved. Acc. amatum, am, um esse. Plur. Nom. amati, ae, a esse. Acc. amatos, as, a esse.	monitus, a, um esse, &c.	scriptus, a, um esse, &c. minūtus esse	auditus, a, um esse, &c.

FUTURE[a].

amatum iri	monitum iri	scriptum iri minūtum iri	auditum iri

[a] This tense is compounded of the supine and the passive form of the infinitive of *eo*, to go. (*Amatum ire*, in the act. to be going to love, hence for the passive *amatum iri*.)

1 CONJUG.	2 CONJUG.	3 CONJUG.	4 CONJUG.

E. PARTICIPLE.

PERFECT.

(Termination *us*, affixed to the supine, after rejecting *um*.)

amātus, a, um, loved.	monĭtus	scriptus minūtus	audītus

GERUNDIVE (FUTURE).

(Termination in the 1st and 2nd Conj. *ndus*, in the 3rd and 4th *endus*.)

amandus, a, um, that is to be loved.	monendus	scribendus	audiendus.

CHAPTER XV.

Verbs with a Passive Form and Active Signification (Verba deponentia).

§. 110. Various verbs in Latin have a passive form with an active signification, in some cases transitive, in others intransitive, e. g. *hortor*, I exhort, *morior*, I die. They are called *verba deponentia* (literally, laying down, from *depono*, because they lay down the active form).

Obs. 1. The form of the deponents is to be explained by the consideration, that the form, which is now passive, had not at first definitively and exclusively this signification. Some verbs, which are reckoned among the deponents, are, however, actual passives from active verbs in use, with a signification somewhat modified, e. g. *pasci*, to graze (intrans.), from *pasco*, to graze (trans. to lead to pasture), to fodder. Some verbs occur both as deponents and in the active form. See Chap. 21.

Obs. 2. The verbs *audeo*, I dare, *fido*, I trust (*confīdo*, *diffīdo*), *gaudeo*, I rejoice, *soleo*, I am accustomed, have in the participle perfect an active signification, and form with it the perfect and the tenses derived from it in a passive form (with an active signification); *ausus sum*, *fisus sum*, *gavisus sum*, *solitus sum*; pluperf. indic. *ausus eram*, conjunct. *ausus essem*, &c. They are therefore half deponents, *semideponentia*. (Concerning *fio*, see §. 160. *Placeo* too and some impersonal verbs of the second conjugation have in the perfect a passive as well as an active form; see §. 128 a. *Obs.* 1. and §. 166.) A few others, e. g. *revertor*, I turn back, have a deponent form in the present, but an active form on the other hand in the perfect, *reverti*. See under *verto*, §. 139, and *perio*, §. 145.

Obs. 3. Some few active verbs with an intransitive signification have

notwithstanding the perfect participle (but no other form) in the passive, and this participle has then an active signification, e. g. *juratus*, one who has sworn, from *juro*, I swear (*injuratus*, one that has not sworn, *conjuratus*, a conspirator, from *conjuro*), *coenatus*, one that has dined, from *coeno*, I dine. The others are *adultus*, *cretus*, *coalitus*, *exoletus*, *inveteratus*, *nupta*, *obsoletus*, *potus*, *pransus*, *svetus*, each of which, with its verb, is adduced in Chaps. 17, 18, 19. More rare are *conspiratus* from *conspīro*, I combine, conspire, *deflagratus* from *deflagro*, I burn down (intrans.), *placitus*, assumed, approved of, from *placco*. In Sallust *pax conventa*, from *pax convenit*[f].

§. 111. The deponents are referred according to their characteristics to one of the four conjugations, and inflected according to the ordinary passive form of each conjugation. The supine and perfect participle are formed from the theme as in active verbs. Besides the supine, they have also the present and future participle in the active form, so that a deponent has three participles with an active signification for the three leading tenses. The future conjunctive and infinitive are compounded from the future participle as in active verbs.

The gerundive, unlike the other forms, retains a passive signification, as *hortandus*, that is to be exhorted. It is formed therefore only from transitive deponents; but the intransitives also have a gerund (with an active signification, §. 97).

Obs. The deponents *pascor*, *vehor*, *versor*, which are properly the passives of active verbs in use, have the participles *pascens*, *vehens*, *versans*, not only in the signification belonging to them in the active, but also in that which they have as deponents.

§. 112. The following are examples of deponents of all four conjugations in all tenses and moods.

[f] *Consideratus*, considered, and (as an adjective), considerate.

1 CONJUG.	2 CONJUG.	3 CONJUG.	4 CONJUG.
		INDICATIVE.	
Present hortor, I exhort, hortāris (re), &c., like amor	vereor, I fear verēris (e), &c., like moneor	utor, I use utĕris, &c., like scribor	partior, I divide partīris, &c., like audior
Imperf. hortābar	verēbar	utēbar	partiēbar
Perfect hortatus, a, um sum, es, &c.	verĭtus sum	usus sum	partītus sum
Pluperf. hortatus eram	veritus eram	usus eram	partitus eram
Future hortābor	verēbor	utar	partiar
Fut. ex. hortatus ero	veritus ero	usus ero	partitus ero
		CONJUNCTIVE.	
Present horter	verear	utar	partiar
Imperf. hortārer	verērer	utĕrer	partīrer
Perfect hortatus sim	veritus sim	usus sim	partitus sim
Pluperf. hortatus essem	veritus essem	usus essem	partitus essem
Future hortaturus sim	veriturus sim	usurus sim	partiturus sim
		IMPERATIVE.	
Present hortāre	verēre	utĕre	partīre
Future hortātor	verētor	utĭtor	partītor

1 CONJUG.	2 CONJUG.	3 CONJUG.	4 CONJUG.
		INFINITIVE.	
Present hortāri	verēri	uti	partīri
Perfect hortātus (a, um) esse ; hortatum (am, um) esse, &c.	veritus esse, &c.	usus esse, &c.	partitus esse, &c.
Future hortaturus (a, um) esse, &c.	veriturus esse, &c.	usurus esse, &c.	partiturus esse, &c.
		SUPINE.	
hortātum	verĭtum	usum	partītum
hortatu	veritu	usu	partitu
		GERUND.	
hortandum	verendum	utendum	partiendum
		PARTICIPLE.	
Present hortans	verens	utens	partiens
Perfect hortātus (a, um)	verĭtus	usus	partītus
Future hortatūrus (a, um)	veritūrus	usūrus	partitūrus
Gerund. hortandus (a, um)	verendus	utendus	partiendus

CHAPTER XVI.

Some Peculiarities in the Conjugation.

§. 113. a. In the perfect and the tenses formed from it in the first conjugation, if *r* or *s* follows *ve* or *vi*, the *v* may be omitted, and *a* with the *e* or *i* contracted into *a*, e. g. *amarunt, amarim, amasti, amasse,* for *amaverunt, amaverim, amavisti, amavisse.* So also *ve* and *vi* may be dropped before *r* and *s* in perfects in *evi* (from irregular verbs of the second and third conjug.), and the tenses formed from them, e. g. *flestis, nerunt, deleram,* for *flevistis, neverunt, deleveram, decresse* for *decrevisse* (from *decerno*), and in the perfects *nōvi* from *nosco,* and *mōvi* from *moveo* with their compounds, e. g. *norim, nosse, commosse.* (But always *novero.*)

b. In the perfects in *ivi* and the tenses formed from them, *v* may be left out before *e*, e. g. *definieram, qvaesierat,* for *definiveram, qvaesiverat,* from *definio, qvaero* (perf. irregular *qvaesivi*): also before *i*, when followed by *s*, in which case *ii* in prose is almost always contracted into *i*, e. g. *audissem, petisse* (poetically *petiisse*), *sisti,* for *audivissem, petivisse, sivisti.* More rarely (in the poets) *v* is left out before *it* (*iit* for *ivit*); e. g. *audiit* for *audivit.*

Obs. 1. The form *iit* occurs not unfrequently in *petiit* (*peto*), and is the only one used in *desiit* (*desino*), and in the compounds of *eo*, e. g. *rediit.* In these compounds the form *ii* is also always used in the first person, e. g. *praeterii, perii.* See under *eo*, §. 158. Otherwise this is quite unusual. (*Petii* for *petivi.*)

Obs. 2. In the later poets we find, but rarely, for *redii* and *petiit*, the contracted form also *redī, petīt,* although not followed by *s.*

Obs. 3. In the perfects in *si* (*xi*) and the tenses formed from them, a syncope is sometimes admitted in the older style and by the poets (even Horace and Virgil), when an *s* follows *si*, the *i* being omitted, and either one or two *s* dropped according to §. 10, e. g. *scripsti* for *scripsisti, abscessem* for *abscessissem, dixe, consumpset, accestis,* for *dixisse, consumpsisset, accessistis.*

§. 114. a. In the third person plural of the perf. indic. act. *ēre* (rarely in Cicero) is also used for *ērunt* (*amavēre, monuēre, dixēre, audivēre*), in which case the *v* cannot be omitted. In *erunt* the poets sometimes use the *e* short, e. g. *stetĕrunt* (Virg.).

b. In the second person singular in the passive (except in the present indicative) the termination *re* is very usual for *ris* (in Cicero

it is the one most commonly used); in the pres. indic. (e. g. *arbitrāre, vidēre*) it is rare (in the third conjugation very seldom, and in the fourth never used).

c. The verbs *dico*, I say, *duco*, I lead, *facio*, I do, make, *fero*, I bring, of the third conjugation, have in the present imperative active, *dic, duc, fac, fer*, without *e*, and in like manner the compounds of *duco* (*educ*), *fero* (*affer, refer*), and those of *facio*, in which the *a* remains unchanged (*calefac*, but *confice*: see under *facio*, §. 143).

Obs. Face sometimes occurs in the poets, more rarely *duce* and *dice*. From *scio* (4th Conjug.) *sci* is unused, *scite* rare: for these we find the future *scito, scitote*.

According to an older pronunciation the gerundive in the third and fourth conjugation has also the termination *undus* instead of *endus*, e.g. *juri dicundo, potiundus*.

§. 115. (*Obsolete forms of tenses.*) a. In the old language and in the poets the pres. inf. passive sometimes ends in *ier* instead of *i*, e.g. *amarier, scribier*.

b. The imperf. indic. active and passive of the fourth conjugation had sometimes in the more ancient language the terminations *bam, bar*, instead of *ēbam, ēbar*, e. g. *scibam, largibar* (from the deponent *largior*).

c. The future indic. active and passive of the fourth conjugation had sometimes in the older style the endings *ībo, ībor*, instead of *iam, iar*, e. g. *servībo, opperībor* (from the deponent *opperior*).

d. In the present conjunct. active we find an old termination *im, is, it*, especially in the word *edim*, occasionally used for *edam*, from *edo*, I eat, and in *duim* from the verb *do*, with its compounds, particularly in prayers and execrations; *di duint, di te perduint* (Cic.).

Obs. This termination was retained in *sim*, and in *velim, nolim, malim* (as in the conj. of the perf. and fut. exact.).

e. The future imper. passive in the second and third person singular was anciently formed also by affixing to the theme the termination *mĭno* (in the third conjug. *imĭno*), e. g. *praefamino*, from the deponent *praefari*, *progredimino* from *progredior*.

f. In place of the usual future another was formed in the older language in the first, second (rare), and third conjugation, by affixing to the theme the termination *so* (in the first and second conjugation *sso*), as, *levasso* (*levo*), *prohibesso* (*prohibeo*), *axo* (*ago*). In verbs of the third conjugation in *io* the *i* was dropped; *capso, faxo*, from *capio, facio*, and the same modifications were introduced for the sake of euphony as in the formation of perfects in *si*, e. g. *adempso* from *adimo, effexo* from *efficio*, like *effectum*,

because it is a close syllable. Those verbs of the second conjugation, which follow the third in the perfect, do so also in this, e. g. *jusso* from *jubeo* (perf. *jussi*). From this future there was formed a conjunctive in *im* (*levassim, prohibessim, faxim*), e. g. *ne nos curassis*, 'don't trouble yourself about us.' The language in its more refined state retained from *facio* the fut. indic. *faxo* (in the first person, in the poets, in threats and promises), and the fut. conjunc. *faxim* (in wishes, as a pres. conjunc. *faxis, faxit, faximus, faxitis, faxint*), and from *audeo* the fut. conj. *ausim* (in doubtful assertions, I might venture, *ausis, ausit, ausint*).

g. A participle is formed from some verbs, mostly intransitive (both active and deponent), by adding to the theme *bundus*, (*a, um*), in the third conjug. *ibundus*, e. g. *contionabundus, cunctabundus, deliberabundus* (from *contionor, cunctor, delibero*), *furibundus, moribundus* (from *furo, morior*, 3; *fremebundus, tremebundus*, with *e*, from *fremo, tremo; pudibundus* from *pudet*, 2). It has the signification of the present active.

Obs. This participle is rarely found with an accusative, e. g. *vitabundus castra* (Liv. XXV. 13).

§. 116. By a combination of the participle future active and the participle perfect passive with the tenses of the verb *sum*, more expressions may be formed than those adduced above (which correspond to the several tenses of the indicative) to denote special relations of time, e. g. *dicturus sum*, I am he that will say=I am about to say, *dicturus eram*, I was about to say, *positus fui*, I have been placed. For the use and force of these combinations see the Syntax (§. 341-344, 381, and 409).

Similar combinations are formed from the gerundive and *sum*, which express something as *fitting* in the different moods and tenses, e. g. *faciendum est* or *erat*, it is (was) to be done, it must be done (ought to have been done). See on this subject the Syntax (§. 420 and 421).

All these combinations are comprised under the name *conjugatio periphrastica*, periphrastic conjugation.

CHAPTER XVII.

Of the irregular Perfects and Supines in general, and especially those of the first Conjugation.

§. 117. Some verbs, though they have the perfect and supine (participle perfect) with the terminations specified in §. 103 and

§. 105, do not form them regularly from the theme, as exhibited in the present, some modification being introduced, e. g. *frēgi* from *frango* (with the termination *i*, and lengthening of the vowel according to §. 103, but with the omission of the *n*). To the theme so altered there is often affixed the termination of a conjugation different from that, to which the theme of the present belongs, e. g. *jŭvo*, I help, *juvāre* (1), perfect *jūvi*, with *i*, as if from a theme of the third conjugation (*juv*); *peto*, I beg, *petĕre* (3), perfect *petīvi*, with *vi*, as if from a theme in *i* (4), supine *petītum*; so likewise *seco*, I cut, *secāre* (1), supine *sectum*, as if from a theme of the third conjugation (*sec*). When the perfect and supine (part. perf.) of these verbs are known, the other tenses, which are determined by these (§. 104 and 106), are formed regularly from them.

Compound verbs are declined like the simple (uncompounded) verbs, from which they are derived. Those simple verbs therefore, which are irregular in the perfect and supine, are specially noticed below for each conjugation. Some want either both perfect and supine, or the supine alone, and consequently those tenses also which are derived from them.

§. 118. The variation of the perfect and supine from the present generally originated in the circumstance, that those were formed from the more simple and ancient theme, while the theme used in the present was extended from the original by modifying the pronunciation. This extension consists most frequently either in the addition of a vowel after the final consonant (characteristic letter) of the theme, e. g. *sona* (pres. indic. *sono*, I sound, infin. *sonare* (1) for *son* (perf. *sonui*, sup. *sŏnĭtum*); *ride* (*rideo*, I laugh, 2) for *rid* (perf. *risi*, sup. *risum*); *veni* (*vĕnio*, I come, 4) for *ven* (perf. *vēni*, sup. *ventum*), or in the insertion of the letter *n*, sometimes after a vowel, e. g. *si-no*, I permit (3), perf. *si-vi*, sometimes before a consonant, in which case it may also be changed by the pronunciation to *m* (according to §. 8), e. g. *frango*, perf. *frēgi*, *rumpo*, perf. *rūpi*[g].) The theme of the present is reduplicated in *gigno* (*genui*, *genitum*, from *gen*) and *sisto*. A peculiar extension of the theme is the terminal affix *sco*; see §. 141. In consequence of this extension in the present, many verbs which there have the characteristics *a*, *e*, *i* (1, 2, 4 Conjug.) have a perfect and supine according to the form of the third conjug., and some of which the characteristic letter is a consonant in the present, form their perfect and supine as if from a theme ending in a vowel. In *uro*, *gero* (*us-si*, *ges-si*, *us-tum*, *ges-tum*), and some others, the theme in the present has not been

g The insertion takes a peculiar form in *cerno*, *sperno*, *sterno*, perf. *crevi*, *sprevi*, *stravi*.

extended, but modified with a view to euphony. (In the perfect and supine of *fluo, struo, veho, traho, vivo*, we meet with a consonant, which in the present has either been rejected altogether, or weakened, as *h*, or appears in another form as *v*.) Some apparent irregularities in the perfect and supine arise only from the concurrence of the characteristic and the termination *si* in the pronunciation.

The supine sometimes exhibits a remarkable irregularity, in having *tum* (without any connecting vowel, not, as usual, *ĭtum*) where the perfect has *ui* (§. 105. *Obs.* 2).

Obs. It is to be remarked of the supine, that this form rarely occurs, and the supines of many verbs are consequently not found in Latin authors; but we have here considered them to be in use wherever the part. perf. passive or the part. fut. active occurs, as these are moulded after the same form.

§. 119. (*First Conjugation.*) In the first conjugation the following verbs (with their compounds) have in the perfect and supine *ui, ĭtum.*

Obs. The compound verb annexed in each instance serves to fix the correct pronunciation of the radical syllable, when there is no position, and shows at the same time how the vowel is altered in the composition, if such a change takes place (according to §. 5, c).

Crĕpo (*crepui, crepĭtum*), to creak, make a noise. *Discrĕpo.*

Cŭbo, to lie. *Accŭbo*[h].

Obs. When the compounds of *cubo* insert an *m* before *b*, e. g. *incumbo*, they are declined according to the third conjugation, and acquire the signification *to lay oneself* (to pass over into the condition of lying), e. g. *accumbo, accumbere, accubui, accubitum; accumbit*, he lays himself by, *accŭbat*, he lies by.

Dŏmo, to tame. *Perdŏmo.*

Sŏno, to sound (part. fut. act. *sonaturus*; §. 106. *Obs.* 2). *Consŏno.*

Tŏno, to thunder. *Attŏno* (*attonitus*, as if struck by thunder, stunned). (*Intono* has for its part. *intonatus.*)

Vĕto, to forbid.

(*Plĭco*, to fold.) It is found only in its compounds (*applĭco*, to apply, *complĭco*, to fold together, *explĭco*, to unfold, *implĭco*, to fold in, entangle, *replĭco*, to unfold) which have both *ui, itum*, and *avi*,

[h] *Incubavit* for *incubuit* in Quinctilian.

atum. (Generally the perfect has *vi*, the supine *atum*; but *explicavi* usually occurs in the signification *to explain*, and *applicavi*.)

§. 120. The following verbs have the terminations *ui, tum: Frĭco*, to rub, *fricui, frictum* (but also *fricatum*). *Perfrĭco.*

Sĕco, to cut. (Part. fut. active, *secaturus*: §. 106. *Obs.* 2.) *Dissĕco.*

Mĭco, to glitter, has *micui*, without a supine. *Emĭco, emicui, emicatum. Dimĭco*, to fight, *dimicavi, dimicatum.*

Enĕco, from *nĕco*, to kill (*necavi, necatum*), has both *enecui, enectum*, and *enecavi.*

§. 121. The following should be separately noticed:

Do, to give, *dĕdi* (with the reduplication), *dătum, dăre.* In this verb the *a* of the theme is always short, except in *da* and *das.* So also the compounds *circumdo*, to surround, *venundo*, to sell (*venum*, for sale), *pessundo*, to throw down (*pessum*, downwards, to the ground), *satisdo*, to give security (*satis*, enough), e. g. *circumdĕdi, circumdătum.* The remaining compounds (with prepositions of one syllable) are declined after the third conjugation; see §. 133. (*Duim*, §. 115, d.)

Jŭvo, to help, *jūvi, jūtum.* (Part. fut. act. *juvaturus*; §. 106. *Obs.* 2. *Adjŭvo.*)

Sto, to stand, *stĕti, stātum.* The compounds change the *e* of the perfect into *i*, as *praesto*, to stand for (to give security), to perform, *praestĭti, praestātum, persto*, to persevere; only those compounded with prepositions of two syllables (*antesto, circumsto, intersto, superstо*) retain *e*, e. g. *circumstĕti*, but have no supine. *Disto* is without either perfect or supine.

Lăvo, to wash, bathe, without a perfect, which is borrowed from *lăvo, lavĕre, lāvi, lautum* (*lotum*), after the third conjug., the present of which is antiquated and only used by the poets. (*Lautus, lotus*, washed, clean, *lautus*, splendid.) In the compounds it takes the form *lŭo*, (e. g. *abluo*) after the third conjugation (§. 130).

Pōto, to drink, *potavi, potatum*, and more often *potum* (*potus*, one that has drunk; §. 110. *Obs.* 3). *Epōto.*

CHAPTER XVIII.

The Irregular Perfects and Supines of the second Conjugation.

§. 122. The following verbs affix *vi* and *tum* to the theme in the Perfect and Supine (as in the first and fourth conjugation):

Deleo, to blot out, destroy, *delēvi, delētum.*

Fleo, to weep.

Neo, to spin.

(*Pleo,* to fill). Used only in its compounds, as *compleo, expleo, impleo,* &c.

Abŏleo, to abolish (from the unused *oleo,* to grow), has *abolēvi, abolĭtum.*

Obs. These verbs are throughout *verba pura,* as (with the exception of *abolĭtum*) they have everywhere the vowel *e* as a characteristic letter before the termination; see §. 101.

§. 123. The verbs in *veo* have *i* in the perfect (with the radical vowel lengthened), *tum* in the supine.

Căveo, to beware, *cāvi, cautum. Praecăveo* (*praecăves*).

Făveo, to favour, *fāvi, fautum.*

Fŏveo, to cherish, foster, *fōvi, fōtum.*

Mŏveo, to move, *mōvi, mōtum. Commŏveo* (*commŏves*). *Commosti, commosse;* see §. 113, a.)

Vŏveo, to vow, wish, *vōvi, vōtum. Devŏveo* (*devŏves*).

The following want the supine:

Connīveo, to close the eyes, close one eye, *connīvi* or *connixi* (both forms little used).

Ferveo, to glow, boil, *fervi* and (especially in the compounds) *ferbui.* (Anciently *fervo, fervĕre,* 3.)

Păveo, to be afraid, *pāvi.*

The following have the terminations *ui* in the perfect, and *tum* in the supine:

Dŏceo, to teach, *docui, doctum. Dedŏceo* (*dedŏces*).

Tĕneo, to hold, *tenui* (*tentum*). The supine and forms derived from it are little used, except in the compounds *detĭneo, obtineo,* and *retineo. Contentus* (*contineo*) is used only as an adjective.

Misceo, to mix, *miscui, mixtum* and *mistum.*

Torreo, to dry up, burn, *torrui, tostum.*

The following has *ui* and *sum:*

Censeo, to think, estimate, *censui, censum.* Of the compounds (e. g. *accenseo*) *recenseo* has in the supine both *recensum* and *recensītum.*

§. 125. The following have *i* in the perfect, and *sum* in the supine (as in the third conjugation):

Prandeo, to breakfast, *prandi, pransum.* (*Pransus,* one that has breakfasted; §. 110. *Obs.* 3.)

Sĕdeo, to sit, *sēdi, sessum. Assĭdeo* (*assĭdes*). Compare *sido,* §. 133.

Possĭdeo, to possess, or take possession of, *possēdi, possessum.*

Vĭdeo, to see, *vīdi, vīsum. Invĭdeo* (to envy), *invĭdes.*

Strīdeo, to hiss, whistle, *strīdi,* without supine: also *strīdo, stridĕre,* 3.

So also, but with the reduplication, which is dropped in the compounds,

Mordeo, to bite, *momordi, morsum.* (*Demordeo, demordi.*)

Pendeo, to hang, *pependi, pensum.* (*Impendeo,* to hang over, impend, *impendi*). Compare *pendo,* 3. to hang, trans.

Spondeo, to vow, promise, *spopondi, sponsum.* (The compounds without reduplication, *spondi,* e. g. *respondeo,* to answer, *respondi, responsum*).

Tondeo, to shear, *totondi, tonsum. Attondeo,* to clip (*attondi, attonsum*).

§. 126. a. The following have *si* in the perfect, and *tum* in the supine[1]:

Augeo, to increase, *auxi, auctum.*

Indulgeo, to be disposed to overlook, give oneself up (e. g. to a passion), *indulsi, indultum.*

Torqveo, to twist, *torsi, tortum.*

b. The following have *si* in the perfect, and *sum* in the supine:

Ardeo, to burn (intrans.), *arsi, arsum.*

Haereo, to adhere, hang fast, *haesi, haesum. Adhaereo.*

Jubeo, to order, *jussi, jussum.*

Măneo, to remain, *mansi, mansum. Permăneo* (*permănes*).

Mulceo, to stroke, *mulsi, mulsum.*

Mulgeo, to milk, *mulsi, mulsum.* (The substantives *mulctra, mulctrum,* and *mulctral,* a milk-pail, as if from *mulctum*).

Rīdeo, to laugh, *risi, risum. Arrīdeo* (*arrīdes*).

Svādeo, to advise, *svasi, svasum. Persvādeo* (*persvādes*).

Tergeo, to dry, to wipe, *tersi, tersum.* (Also *tergo, tergĕre,* 3.)

c. The following have *si* in the perfect, without a supine:

Algeo, to freeze, *alsi.*

Frigeo, to be cold, *frixi.*

Fulgeo, to shine, glitter, *fulsi.* (In the poets *fulgo, fulgere,* 3.)

Lūceo, to give light, shine, *luxi. Elūceo* (*elūcet*).

Lūgeo, to mourn, *luxi.* (The substantive *luctus,* mourning.)

Turgeo, to swell, *tursi* (very rare in the perfect).

Urgeo, to press, *ursi.*

[1] *c, g, qv* after *r* or *l* are dropped before *s* and *t.*

§. 127. The following must be separately noticed:

Cĭeo, to stir up, excite, *cīvi, cĭtum;* also *cio, cīre,* 4, but always *cĭtum.*

Obs. In the compounds, e. g. *concieo* or *concio,* the forms that follow the second conjugation are scarcely used except in the pres. indic. *Accīre,* to fetch, has in the participle *accītus, excīre* both *excĭtus* and *excītus.* (*Concītus* is rare.)

Langveo, to be languid, sick, *langui,* without supine.

Liqveo, to be clear, *liqvi* or *licui,* without supine; together with the half deponents (§. 110. *Obs.* 2.);

Audeo, to dare, *ausus sum.* (Old fut. conjunct. *ausim,* §. 115 f.)

Gaudĕo, to rejoice, *gavīsus sum.*

Sŏleo, to be accustomed, *solitus sum.* *Assŏlet* (impers.), it is the custom.

§. 128. a. Many of the remaining verbs of this conjugation (chiefly intransitive) have a regular perfect, but no supine, e. g. *oleo,* to smell, have a scent (*redŏleo, redŏles*), *sorbeo,* to sip. (Those which have a supine, and are declined entirely like *moneo,* are the following: *caleo,* to be warm, *careo,* to be without, *coërceo,* to restrain, and *exerceo,* to exercise (from *arceo, arcui,* to ward off), *debeo,* to owe, be obliged, *doleo,* to be in pain, grieve, *hăbeo,* to have (*adhĭbeo, adhĭbes,* &c.), *jăceo,* to lie (*adjăceo, adjăces*), *liceo,* to be on sale, *mereo,* to deserve (also *mereor*), *noceo,* to injure, *pāreo,* to obey (*appāreo, appāres,* to appear), *plăceo,* to please (*displĭceo, displĭces,* to displease), *praebeo,* to afford, *tăceo,* to be silent (*retĭceo, retĭces,* to be silent, to suppress), *terreo,* to frighten, *valeo,* to be strong, to be able.

Obs. 1. *Placeo* however has also in the perfect (in the 3rd person) *placitus est.*

Obs. 2. In that portion of these verbs which is intransitive, the supine is known only from the future part., e. g. *caliturus, carituru.*

b. Some verbs (almost all intransitive) occur neither in the perfect nor in the supine, viz. *adŏleo,* to set fire to, *aveo,* to covet, desire, *calveo,* to be bald (*calvus*), *caneo,* to be grey-headed (*canus*), *clueo,* to be named, *denseo,* to thicken, heap up (commonly *densare,* 1), *flaveo,* to be yellow (*flavus*), *foeteo,* to be fetid, *hebeo,* to be blunt (*hebes*), *humeo,* to be moist (*humidus*), *lacteo,* to suck (the breast), *liveo,* to be of a livid colour (*lividus*), *immĭneo,* to bend over, threaten, *promĭneo* to jut out (*emĭneo, eminui,* to be prominent), *moëreo,* to be sad, *polleo,* to be powerful, *renīdeo,* to glitter, smile, *scateo,* to gush out, *squaleo,* to be dirty (*squalidus*), *vegeo*

(rare), to stir up, *vieo* (rare), to plait. Others acquire a perfect, when they assume the inchoative form (see §. 141), e. g. *areo*, to be dry, *aresco*, to become dry, *arui*, I became dry.

Obs. On the impersonal verbs of the second conjugation see Chapter 24.

CHAPTER XIX.

Perfects and Supines of the third Conjugation.

§. 129. The verbs of the third conjugation have various forms in the perfect and supine (see §. 103 and 105), and are consequently all enumerated here, arranged according to the characteristic letter, so as to shew to which form every (simple) verb belongs.

§. 130. a. Verbs in *uo* have *i* in the perfect, and *tum* in the supine, as *minuo*, to lessen, *minui*, *minūtum*. (So *acuo*, to sharpen, *imbuo*, to steep, give a taste of something, *induo*, to clothe, put on, *exuo*, to put off, *spuo*, to spit, *statuo*, to set up, determine, *sternuo*, to sneeze, *suo*, to sew, *tribuo*, to impart.) In like manner also *solvo*, to loose, pay, *solvi*, *solūtum*, and *volvo*, to roll, *volvi*, *volūtum*.

b. The following want the supine:

Arguo, to accuse. (*Argutus*, adj., sharp, clever.) *Coarguo*.

Batuo, to beat, fence.

Luo, to expiate.

Obs. Of the compounds which have the signification *to wash*, *to rinse* (see §. 121), some have the part. perfect, viz. *ablūtus*, *dilūtus*, *elūtus*, *perlūtus*, *prolūtus*. (*Luiturus* belongs to a late period.)

(*Nuo*, to nod.) Used only in composition, e. g. *renuo*. (But *abnuo* has *abnuĭturus*.

Congruo, to meet, to agree, and *ingruo*, to invade, impend over.

Metuo, to fear.

Pluo (generally impersonal; *pluit*, it rains.) (The perfect is also written *pluvi*.)

Ruo, to fall, throw down (generally intransitive), has the supine *rŭtum* (part. perf. *rŭtus*), but the part. fut. act. *ruĭturus* (§. 106. *Obs.* 2). The compounds are partly transitive, as e. g. *diruo*, part. *dirŭtus*, *obruo*, part. *obrŭtus*, partly intransitive, as *corruo*, *irruo*.

c. The following are irregular:

Fluo, to flow, *fluxi*, without a supine. (*Fluxus*, loose, slack; *fluctus*, a wave).

Struo, to heap up, build, *struxi*, *structum*.

Vīvo, to live, *vixi*, *victum*.

§. 131. a. The verbs in *bo* and *po* have regularly *si* (*psi*), *tum* (*ptum*); viz.

Glūbo, to peel, *glupsi*, *gluptum*. *Deglūbo*.

Nūbo, to marry (of women). (Part. *nupta*, married.) *Obnūbo*, to cover with a veil.

Scrībo, to write. *Descrībo*.

Carpo, to pluck. *Decerpo*.

Clĕpo, to steal. (Rare and antiquated.)

Rēpō, to creep. *Obrēpo*.

Scalpo, to scratch, scrape, cut (with a chisel), and *sculpo*, to form (with the chisel). (Properly the same word; the compounds always have *u* (compare §. 5. c), e. g. *insculpo*.)

Serpo, to creep.

b. The following deviate from this rule:

(*Cumbo*.) The compounds of *cubo* with *m* inserted (see §. 119), e. g. *incumbo*, *incubui*, *incubĭtum*.

Rumpo, to break, *rūpi*, *ruptum*.

Strĕpo, to make a noise, *strepui*, *strepĭtum*. *Obstrĕpo*.

Bĭbo, to drink, *bibi*. *Imbĭbo*.
Lambo, to lick. *Lambi*.
Scăbo, to scratch. *Scābi*.
} without supine.

§. 132. a. The verbs in *co* (not *sco*), *qvo*, *go*, *gvo*, *ho*, have regularly *si*, *tum* (which with the characteristic letter becomes *xi*, *ctum*).

Dīco, to say, *dixi*, *dictum*. *Praedīco*, to say beforehand.

Dūco, to lead, *duxi*, *ductum*. *Addūco*.

Cŏqvo, to cook, *coxi*, *coctum*. *Concŏqvo*.

Cingo, to surround, *cinxi*, *cinctum*.

(*Flīgo*, to strike.) Commonly used only in the compounds, *affligo*, to strike to the ground, *conflīgo*, to fight, *inflīgo*, to strike (against something). (*Profligare*, 1, to beat to flight, overthrow, bring nearly to an end.)

Frīgo, to parch. (Supine also *frixum*.)

Jungo, to join.

Lingo, to lick.

Emungo, to blow one's nose.

Plango, to beat (*plango* and *plangor*, to beat oneself for sorrow.)

Rĕgo, to direct, manage. *Arrĭgo*, *corrĭgo*, *erĭgo*, *porrĭgo*, *subrĭgo*. But *pergo*, to go on (from *per* and *rego*), has *perrexi*, *perrectum*, and *surgo*, to rise (from *sub* and *rego*), *surrexi*, *surrectum*. *Adsurgo*, *adsurrexi*, *adsurrectum*.

Sūgo, to suck. *Exsūga*.

Tĕgo, to cover. *Contĕgo.*

Tingo, *tingvo*, to dip.

Ungo, *ungvo*, to anoint.

(*Stingvo*, to extinguish, rare). *Exstingvo*, *restingvo*, to extinguish, *distingvo*, to distinguish.

Traho, to draw, *traxi*, *tractum*. *Contraho.*

Veho, to carry, lead. (*Vehor* as a deponent, to drive, ride: *invehor*, to attack.)

Ango, to vex, *anxi* (rare in the perfect). } without supine.
Ningo (*ningit*, it snows), *ninxi* (*ninxit*). }

Clango, to resound, without perf. or sup.

b. The following deviate from this rule:

Fingo, to form, invent, *finxi*, *fictum.*

Mingo, *minxi*, *mictum.* (In the present more frequently *mejo*, *mejere.*)

Pingo, to paint, *pinxi*, *pictum.*

Stringo, to graze, touch lightly, draw tight together, *strinxi*, *strictum.*

Mergo, to immerse, *mersi*, *mersum.* (*Emergo*, to come to the surface, intrans., but in the perf. part. *emersus*; comp. §. 110. *Obs.* 3.)

Spargo, to scatter, sprinkle, *sparsi*, *sparsum.* *Conspergo*, to besprinkle.

Tergo, to wipe, *tersi*, *tersum.* (Also *tergeo*, 2.)

Vergo, to incline, without perfect or supine.

Ăgo, to drive, *ĕgi*, *actum.* *Adĭgo*, *adēgi*, *adactum* (*abĭgo*, *exĭgo*, *subĭgo*, *transĭgo*); but *perăgo* (*perēgi*, *peractum*) and *circumăgo.* *Ambĭgo*, to doubt, *dēgo*, to pass (*aetatem*), *satăgo*, to be busy, without perfect and supine. (*Dēgi* belongs to a late period.) *Prodĭgo*, (to drive forth), spend, without sup. *Cogo*, to drive together, force, *coēgi*, *coactum.*

Obs. *Age* (pres. imp.), come now! addressed also to several; *age*, *considerate*; though we also find *agite* so used.

Frango, to break in pieces, *frēgi*, *fractum.* *Confringo*, *confrēgi*, *confractum.*

Ico (*icio?*), to strike, conclude, (*foedus*), *īci*, *ictum.* (Of the pres. indic. *icit*, *icitur*, *icimur* alone are found; the only forms in general use are *ici*, *ictus*, and *icere*; *ferio* is used instead of the present.)

Lĕgo, to collect, choose, read, *legi*, *lectum.* *Allĕgo*, to choose in

addition, *perlĕgo,* to read through; *praelĕgo,* to read aloud; *relĕgo,* to read again (without a change of the vowel), *allēgi, allectum,* &c.; *collĭgo,* to collect, *delĭgo, elĭgo, selĭgo,* to choose out, *collēgi, collectum,* &c.; but *diligo,* to love, has *dilexi, dilectum,* and so also *intellĭgo* (*intellĕgo*), to understand, and *neglĭgo* (*neglĕgo*), to neglect.

Linqvo, to leave, *līqvi* (*lictum*). *Relinqvo, relīqvi, relictum,* is more common.

Vinco, to conquer, *vīci, victum.*

Fĭgo, to fasten, *fixi, fixum. Affĭgo.*

Parco, to spare, *peperci* (*parsi,* rare) *parsum. Comparco* and *comperco, comparsi.*

Pungo, to prick, *pupŭgi, punctum.* The compounds have *punxi* in the perfect, e. g. *interpungo.*

Pango, to fasten, *panxi* and *pēgi* (*panctum, pactum*). In the signification, to fix (in the way of agreement), it has for its perfect *pepĭgi,* sup. *pactum,* but in this sense the deponent *paciscor* is always used in the present. *Compingo, compēgi, compactum,* and *impingo. Oppango, oppēgi, oppactum.*

Tango, to touch, *tetĭgi, tactum. Attingo, attĭgi, attactum; contingo.* (*Contingit, contĭgit,* impers., it falls to one's share.)

§. 133. a. The verbs in *do* have regularly *si, sum,* with the omission of the *d:*

Claudo, to shut, *clausi, clausum. Conclūdo.*

Divĭdo, to divide, *divīsi, divīsum.*

Laedo, to injure. *Collīdo,* to strike together, &c.

Lūdo, to play. *Collūdo.*

Plaudo, to clap the hands. *Applaudo.* The remaining compounds have *plōdo,* as *explōdo,* to drive off the stage.

Rādo, to scrape. *Corrādo,* to scrape together.

Rōdo, to gnaw. *Arrōdo.*

Trūdo, to thrust. *Extrūdo.*

Vādo, to go, step, without perfect or supine. But *invādo, invāsi, invāsum,* and so also *evādo, pervādo.*

b. The following are exceptions:

Cēdo, to yield, *cessi, cessum. Concēdo.*

(*Cando,* unused.) *Accendo,* to set on fire, *accendi, accensum.* So also *incendo, succendo.*

Cūdo, to forge on the anvil, *cūdi, cūsum. Excūdo.*

Defendo, to defend, ward off, *defendi, defensum.* So also *offendo,* to insult, strike against.

Ĕdo, to eat, *ēdi, ēsum. Comĕdo.* (On the peculiar irregularity in some forms of this verb see §. 156.)

Fundo, to pour, *fūdi, fūsum. Effundo.*

Mando, to chew, *mandi* (rare), *mansum.*

Prehendo, to lay hold of, *prehendi, prehensum.* (Also *prendo.*)

Scando, to climb, *scandi, scansum. Ascendo,* &c.

Strīdo, to hiss, whistle, *strīdi,* without supine. (Also *strideo,* 2.)

Rŭdo, to roar, bray; *rudīvi* (rare), without supine.

Findo, to cleave, *fĭdi, fissum. Diffindo,* (*diffĭdi*).

Frendo, to champ, gnash the teeth, without perfect, *fressum* and *fresum.* (Also *frendeo,* 2.)

Pando, to spread out, *pandi, passum* (rarely *pansum*). *Expando.* (*Dispando* has only *dispansum.*)

Scindo, to tear, *scĭdi, scissum. Conscindo, conscĭdi, conscissum,* &c. *Abscindo* and *exscindo* (*excindo*) are not used in the supine, *exscindo* not even in the perfect. (In its stead we find *abscīsus, excīsus,* from *abscīdo, excīdo;* see *caedo.*)

Sīdo, to seat oneself, *sēdi* (rarely *sīdi*), *sessum. Assīdo* (*adsīdo*) *assēdi, assessum,* &c. (Compare *sedeo,* 2.)

Cădo, to fall, *cecĭdi, cāsum. Concĭdo, concĭdi* (without redupl. and without supine) &c. (Of the compounds only *occĭdo* and *recĭdo* have a supine, *occāsum, recāsum;* rarely *incĭdo.*)

Caedo, to fell, beat, *cecīdi, caesum. Concīdo, concīdi, concīsum,* &c.

Pendo, to weigh, *pependi, pensum. Appendo, appendi, appensum,* &c. (*Suspendo,* to hang up.) (Compare *pendeo,* 2.)

Tendo, to stretch, *tetendi, tensum,* and *tentum. Contendo, contendi, contentum,* &c. (The compounds generally have *tentum; extendo, retendo,* both *tentum* and *tensum; detendo,* to take down (*tabernacula*), *ostendo,* to show, only *tensum.* Substant. *ostentum; ostentus=obtentus,* stretched out before, spread out.)

Tundo, to beat, pound, *tutŭdi, tusum,* and *tunsum. Contundo, contŭdi, contusum* (rarely *contunsum*), &c.

Crēdo, to believe, *credĭdi, creditum. Accrēdo, accredĭdi, accreditum.*

(*Do.*) All the compounds of *do, dare* (1 Conj., §. 121) with prepositions of one syllable are declined after the third conjugation, as *addo, addĕre, addĭdi, addĭtum* (*condo, trado,* &c.).

Obs. The doubly compounded *abscondo* (*abs* and *condo*) has in the perfect *abscondi* (rarely *abscondĭdi*). From *vendo,* to sell, the passive participle

venditus, and the gerundive *vendendus* are in use, but otherwise its passive is supplied in good writers by the verb *veneo* (see §. 158). So likewise *pereo* (see *eo*, §. 158) is generally used instead of the passive of *perdo*, to destroy, to lose (except *perditus, perdendus*, and the compound forms).

Fīdo, to trust, *fisus sum* (a half-deponent). *Confīdo, confisus sum; diffīdo.*

§. 134. a. The verbs in *lo* have *ui, tum* (*ĭtum*):

Alo, to nourish, *alui, altum* (and *alitum*).

Cŏlo, to till, cherish, *colui, cultum. Excŏlo.*

Consŭlo, to consult, care for, *consului, consultum.*

Occŭlo, to conceal, *occului, occultum.*

Mŏlo, to grind, *molui, molĭtum.*

Excello, to excel, distinguish oneself, perf. *excellui* (rare), without supine; *antecello, praecello*, without perfect or supine. (Also *excelleo, antecelleo.*)

b. The following are excepted:

Fallo, to deceive, *fefelli, falsum. Refello*, to refute, *refelli*, without supine.

Pello, to drive away, *pepŭli, pulsum. Expello, expŭli, expulsum*, &c.

Percello, to strike down, *percŭli, perculsum.*

Psallo, to play on a stringed instrument, *psalli*, without supine.

Vello, to tear, *velli* (rarely *vulsi*), *vulsum. Convello*, to tear away, *convelli, convulsum*, &c. Only *avello* and *evello* have also (but rarely) *avulsi, evulsi.*

Tollo, to raise up, take away, has *sustŭli, sublatum* (with the preposition *sub*; the supine from another theme; see under *fero* §. 155.) *Extollo*, without perfect or supine.

§. 135. Verbs in *mo.*

Cōmo, to adorn, *compsi, comptum.*

Dēmo, to take away, *dempsi, demptum.*

Prōmo, to take out, *prompsi, promptum.*

Sūmo, to take, *sumpsi, sumptum.*

Obs. The other way of writing these verbs, without *p* (*sumsi, sumtum*), is not so correct. The *p* has been inserted with a view to euphony.

Frĕmo, to roar, murmur, *fremui, fremitum. Adfrĕmo.*

Gĕmo, to sigh, *gemui, gemitum. Congĕmo.*

Vŏmo, to vomit, *vomui, vomitum. Evŏmo.*

Trĕmo, to tremble, *tremui*, without supine.

Ĕmo, to buy, *ēmi, emptum* (less correctly *emtum*). *Coëmo, coēmi,*

coëmptum. The remaining compounds have *i* instead of *e* in the present, as *adĭmo,* to take away, *adēmi, ademptum* (*dirĭmo,* to separate, *exĭmo, interimo, perimo, redimo*).

Prĕmo, to press, *pressi, pressum. Comprĭmo, compressi, compressum,* &c.

§. 136. Verbs in *no.*

Căno, to sing, *cecĭni.* Of the compounds, *concĭno, occĭno* (also *occăno*) and *praecĭno* have for their perfects *concinui, occinui, praecinui;* the others (*accĭno,* &c.) want this tense. (Substantive *cantus,* song, *concentus,* &c. *Canto, cantare.*)

Gigno, to beget, *gĕnui, genitum.*

Pōno, to put, *pŏsui, positum. Compōno.* (Poetical contraction; *postus, compostus,* for *positus, compositus.*)

Lĭno, to smear, anoint, *lēvi* (*līvi*), *lĭtum. Oblĭno, oblēvi, oblĭtum,* &c.

Obs. The later writers use the form *linio* regularly according to the fourth conjugation. (*Circumlinio,* Quinctil.)

Sĭno, to permit, *sīvi, sĭtum* (*sĭtus,* situated). *Desĭno,* to leave off, *desīvi,* (*desisti, desiit, desieram,* &c. without *v;* §. 113 b. *Obs.* 1.) *desitum.* (For *desitus sum* see under *coepi,* §. 161.)

Obs. In the perfect conjunctive of *sino* *i* and *e* are contracted into *ī: sirim, siris, sirit, sirint.* (Not in *desierim.*)

Cerno, to sift, decide, *crevi, cretum. Decerno,* &c. In the signification *to see, to look, cerno* has neither perfect nor supine.

Sperno, to despise, *sprevi, spretum.*

Sterno, to throw to the ground, strew, cover, *stravi, stratum. Consterno,* to cover, *constravi, constratum,* &c.

Obs. In the perfect, and the tenses derived from it, the rejection of the *v,* and contraction, as in the first conjugation, occur but seldom, e. g. *prostrasse, strarat.*

Temno, to despise, *tempsi, temptum;* most usually *contemno, contempsi, contemptum* (less correctly *contemsi, contemtum*).

§. 137. Verbs in *ro.*

Gĕro, to carry, perform, *gessi, gestum.* (*Congĕro.*)

Ūro, to burn (trans.) *ussi, ustum. Adūro, adussi, adustum,* &c. (*ambūro, exūro, inūro*), but *combūro,* to burn up, *combussi, combustum.* (From an older form of the theme.)

Curro, to run, *cucurri, cursum.* The compounds sometimes retain the reduplication in the perfect (*accucurri*), but generally lose it (*accurri*).

Fĕro, to bear, carry, *tŭli, lātum;* see §. 155.

Fŭro, to rave, without perfect or supine.

Qvaero, to seek, *qvaesīvi, qvaesītum. Conqvīro, conqvisīvi, conqvisītum,* &c.

Obs. In the first person singular and plural of the present indicative the old form *qvaeso, qvaesŭmus* is used, to give the style a colouring of antiquity, or as a Parenthesis (*pray!*).

Sĕro, to plait, put in rows (*serui, sertum*). The perfect and supine of the simple verb are not in use (only the neuter plural of the part. perfect passive *serta,* garlands of flowers, wreaths), but those of the compounds are so, as *consĕro, conserui, consertum.* (*Insĕro, exsĕro, desĕro,* to forsake, *dissĕro,* to develop.)

Sĕro, to sow, *sēvi, sătum. Consĕro, consēvi, consĭtum,* &c. (*Insĕro,* to graft, *intersĕro,* to sow amongst[k].)

Tĕro, to rub, *trīvi, trītum. Contĕro,* &c.

Verro, to sweep, *verri, versum.*

§. 138. Verbs in *so* (*xo*):

Vīso, to visit, *visi,* without supine. *Invīso.* (From *video.*)

Depso, to knead, *depsui, depstum.*

Pinso, to pound, *pinsui* and *pinsi, pinsitum* and *pinsum.* (Also *piso, pistum.*)

Texo, to weave, *texui, textum.*

Those in *esso* have *īvi, ītum,* viz.

Arcesso or *accerso,* to send for, *arcessīvi, arcessītum* (*accersivi, accersitum*[l]).

Capesso, to take in hand. (A lengthened form of *capio,* §. 143.)

Facesso, to make, cause. (From *facio,* §. 143.)

Lacesso, to provoke. (From the unused *lacio,* §. 143.)

Incesso, to attack, *incessivi,* without sup. (The perfect in the expressions *timor, cura,* &c., *incessit homines, animos,* is from *incĕdo,* although the present of the latter verb is not used in *that* signification.)

Petesso, to seek, without perf. and sup. (Antiquated form, from *peto.*)

§. 139. Verbs in *to.*

Mĕto, to mow, reap, *messui* (rare), *messum. Demĕto.*

Mitto, to send, *misi, missum.*

Pĕto, to beg, seek to obtain, *petīvi* (*petiit;* §. 113 b. *Obs.* 1), *petītum. Appĕto.*

[k] *Conseruisset* for *consevisset* in Livy is an error of the transcribers.
[l] In the infin. pass. we sometimes find *arcessiri.*

Sisto, to place, set up, *stĭti* (rare), *stătum* (adj. *stătus*, fixed); rarely in an intransitive signification, to remain standing, place oneself, and then in the perfect *stĕti* (from *sto*, 1, from which *sisto* has been formed by reduplication.) *Desisto, destĭti, destitum*, &c. (*Consisto, exsisto, insisto, resisto*, all invariably intransitive.) *Circumsisto* alone has *circumstĕti*, from *circumsto*.

Sterto, to snore, *stertui*, without supine.

Verto, to turn, *verti, versum*. Of the compounds (*adverto*, whence *animadverto, averto*, &c.) the intransitives *devertor*, to put up (at an inn, &c.), and *revertor*, to return, are deponents in the present and the forms derived from it (*reverto* is very rare); in the perfect on the contrary they are active verbs, *deverti, reverti* (more rarely *reversus sum* and the participle *reversus*). *Praeverto*, to be beforehand with, surpass, has a deponent form in the intransitive signification, to attend to a thing (above every thing else), but otherwise very seldom.

Flecto, to bend, *flexi, flexum*.

Necto, to tie, *nexi* and *nexui* (both rare), *nexum*.

Pecto, to comb, *pexi* and *pexui* (both rare), *pexum*.

Plecto, to punish, without perfect or supine. In the signification, *to plait*, we find only the part. perf. passive *plexus* (compound *implexus*).

§. 140. Verbs in *sco*. They are partly those in which the *sco* belongs to the theme, and is retained in the inflection, partly those in which *sco* is a prolongation of the theme, and is dropped in the perfect and supine.

Of the first kind are (all without supine)

Compesco, to confine, *compescui*.

Dispesco, to separate, *dispescui*.

Disco, to learn, *didĭci*. *Addisco, addidĭci* (with redupl.), &c.

Posco, to demand, *poposci*. *Deposco, depoposci* (with the redupl.), &c.

Glisco, to increase, spread, without perfect or supine.

§. 141. *Sco* is a prolongation in the inchoative verbs (*verba inchoativa*), which are derived from a verb (*inchoativa verbalia*), or a noun (*inchoativa nominalia*), most frequently an adjective, to denote the commencement of a state (see §. 196). The *inchoativa verbalia* have the perfect of the verbs from which they are derived, e. g. *incalesco, incalui*, from *caleo, calui*; *ingemisco, ingemui*, from *gemo, gemui*; *deliqvesco, delicui*, from *liqveo, liqvi*, or *lĭcui*. Some of those *inchoativa nominalia*, which are derived from adjectives of the

second declension, have a perfect in *ui* (without a supine), as *maturesco*, to ripen, *maturui*, from *maturus*; *obmutesco*, to grow dumb, *obmutui*, from *mutus*; *percrebresco*, to grow frequent (*creber*), *percrebrui* (by some written *percrebesco*, *percrebui*). (So likewise *evilesco*, to become worthless, *evilui*, from *vilis*.) *Irraucesco*, to grow hoarse (*raucus*), *irrausi*, is irregular. The others derived from adjectives in *is*, with many of those from adjectives in *us*, have no perfect, e. g. *ingravesco*. (*Vesperascit*, the evening comes on, and *advesperascit*, have *vesperavit*, *advesperavit*.)

Obs. Some few inchoatives have also the supine of their themes, viz.

Coalesco (*alesco* from *alo*, 3), to grow together, *coalui*, *coalitum* (in the part. perf. *coalitus*, grown together).

Concupisco, to desire, *concupīvi*, *concupītum*. (*Cupio*, 3.)

Convalesco, to become strong, healthy, *convalui*, *convalitum*. (*Valeo*, 2.)

Exardesco, to take fire, *exarsi*, *exarsum*. (*Ardeo*, 2.)

Inveterasco, to grow old, *inveteravi*, *inveteratum* (part. perf. *inveteratus*, rooted). (From *vetus*; also *invetero*.)

Obdormisco, to fall asleep, *obdormīvi*, *obdormītum*. (*Dormio*, 4.)

Revivisco, to come to life again, *revixi*, *revictum*. (*Vivo*, 3.)

§. 142. Some verbs are lengthened with *sco*, but have lost their inchoative signification, or are formed from themes which are no longer extant, so that they are considered as simple, underived verbs. These are the following:

Adolesco, to grow up, *adolēvi*. So also *abolesco*, to disappear, cease, *exolesco*, to disappear, grow old, *inolesco*, *obsolesco*. (From the unused *oleo*, to grow.) From *adolesco* comes the adjective *adultus*, grown up, from *exolesco exolētus*, from *obsolesco obsolētus*, obsolete. (Compare *aboleo*, §. 122.)

Cresco, to increase, *crēvi*, *crētum*. *Concresco*, &c. (Part. perf. *crētus*, and particularly *concretus*.)

Fatisco, to crack (grow languid), without perfect or supine. (*Fessus*, weary, adjective. *Defetiscor*, to grow weary, *defessus sum*, deponent.)

Hisco, to open the mouth, without perf. or sup.

Nosco, to become acquainted with, inform oneself concerning, *nōvi*, *nōtum*. The perfect signifies (I have made the acquaintance of) *I know*, the pluperfect, *I knew*. *Nōtus* is only an adjective (known), and the fut. part. is not in use. (On the contraction *nosti*, *norim*, see §. 113 a.) Of the compounds, (from the old form *gnosco*) *agnosco* (*adgnosco*), to recognise, *cognosco*, to become acquainted with (*recognosco*), have *agnĭtum* and *cognĭtum* in the supine;

ignosco, to pardon, has *ignōtum*. The remaining (*dignosco*, *internosco*) have no supine.

Pasco, to feed (cattle), *pavi*, *pastum*. (*Pascor*, as a deponent, to graze.) *Depasco*.

Qviesco, to rest, *qviēvi*, *qviētum*.

Svescŏ, to accustom oneself, *svevi*, *svetum*. (Part. perf. *svetus*, accustomed. Ancient present *svemus* from *sveo*.) The compounds have sometimes a transitive signification, e. g. *assvesco*, to accustom oneself, and to accustom one; generally however we find *assvefacio* in the transitive signification. *Mansvetus*, tame.

Scisco, to order, ratify (a law), *scīvi*, *scītum*. (From *scio*.)

§. 143. Verbs with an *i* inserted after the characteristic letter. (The perfect and supine are formed from the theme without *i*.)

Căpio, to take, *cēpi*, *captum*. *Concĭpio* (*concĭpis*), *concēpi*, *conceptum*, &c.

Făcio, to make, do, *fēci*, *factum*. (Old fut. indic. *faxo*, conj. *faxim*; §. 115 f.) *Fio* serves for a passive in the present and the tenses formed from it: see §. 160; but the participles (*factus*, *faciendus*,) and the compound forms are from *facio*. So also the compounds with verbal themes, e. g. *calefacio*, to make warm, *calefeci*, *calefactum*, *calefio*; *patefacio*, *patefeci*, *patefactum*, *patefio*[m]; and with adverbs, e. g. *satisfacio*, to give satisfaction, *satisfeci*, *satisfactum*, *satisfit*. The compounds with prepositions alter the vowel, and are declined like *perficio*, *perfeci*, *perfectum*, in the passive (regularly) *perficior*. (But *conficio* sometimes has *confieri* in the passive as well as *conficior*, see §. 160. *Obs.* 1.)

Jăcio, to throw, *jēci*, *jactum*. *Abjĭcio* (*abjĭcis*), *abjeci*, *abjectum*, &c.

Obs. At an earlier period the compounds were generally spoken and written with an *i*, e. g. *abicio*, *disicio*.

Cupio, to wish, *cupīvi*, *cupītum*.

Fŏdio, to dig, *fōdi*, *fossum*. *Effŏdio*, *effŏdis*.

Fŭgio, to flee, *fūgi*, *fŭgitum*. *Aufŭgio*, *aufŭgis*.

(*Lacio*, to entice, whence *lacto*, *lactare*, to make sport of one.) It is used only in compounds, *allĭcio*, to entice, *allexi*, *allectum*; so also *illicio*, *pellicio*; but *elicio*, to entice out, has *elicui*, *elicitum*. (*Prolicio* is not found in the perfect and supine.)

Pario, to bring forth, *pepĕri*, *partum*. (Part. fut. act. *pariturus*; §. 106. *Obs.* 2.)

[m] Some of these however have no other passive forms than those deduced from *facio*, e. g. *tremefacio*, *tremefactus*.

Qvătio, to shake (*qvassi,* unused), *qvassum. Concŭtio, concussi, concussum; percutio,* &c

Răpio, to snatch, take away by force, *rapui, raptum. Arrĭpio, arripui, arreptum,* &c.

Săpio, to taste, have taste, understanding (*sapivi*), without sup. *Desĭpio,* to be foolish, without perf.

Obs. The inchoative *resipisco,* to become wise again, has *resipivi* and *resipui.*

(*Spĕcio,* to look, whence *specto, spectare.*) Used only in the compounds; *aspĭcio,* to behold, *aspexi, aspectum; conspicio,* &c.

CHAPTER XX.

The Irregular Perfects and Supines of the fourth Conjugation.

§. 144. The following verbs have *si, tum* (one *sum*), as in the third conjugation:

Farcio, to stuff, *farsi, fartum* (*farctum*). *Refercio, refersi, refertum,* &c.

Fulcio, to prop, *fulsi, fultum.*

Haurio, to draw (water), *hausi, haustum.* (Part. fut. *hausturus* and *hausurus.*) *Exhaurio.*

Sancio, to ratify, *sanxi, sancītum,* and very often *sanctum.*

Sarcio, to patch, *sarsi, sartum. Resarcio.*

Sentio, to feel, think, *sensi, sensum. Consentio,* &c. *Assentio* is more often used as a deponent, *assentior, assensus sum.*

Saepio (*sepio*), to fence, *saepsi, saeptum. Obsaepio.*

Vincio, to bind, fetter, *vinxi, vinctum.*

§. 145. The following have other irregularities:

Amicio, to clothe, *amictum.* Not used in the perfect.

Cio, civi, cītum; see *cieo,* §. 127.

Eo, to go, *ivi, ĭtum;* see §. 158.

Ferio, to strike, without perfect or supine.

(*Perio?*) *Apĕrio,* to open, uncover, *aperui, apertum;* so also *opĕrio,* to cover over, and *cooperio.*

(*Perio?*) *Repĕrio,* to find, *reppĕri* (*reperi*), *repertum;* so also *comperio,* to learn, *compĕri, compertum.* (Rarely with a deponent form in the present, *comperior.*)

Sălio, to leap, *salui* (rarely, and not in the first person, *salii*). *Desĭlio, desilui* (rarely *desilii*), &c. (The substantives *saltus, desultor.*)

Sepĕlio, to bury, *sepelivi*, *sepultum*[n].

Vĕnio, to come, *vēni*, *ventum*. (*Convenio.*)

Some intransitive verbs derived from adjectives want the perfect and supine, e. g. *superbio*, to be proud, *caecutio*, to be blind (see §. 194. *Obs.* 2; but *saevio*, and the transitives, as *mollio*, are complete). These forms are also wanting in those verbs in *ŭrio*, which denote an inclination (*verba desiderativa*; see §. 197), e. g. *dormitŭrio*, to be sleepy. (From *esŭrio* however we have *esuriturus* in Terence.)

CHAPTER XXI.

The irregular Supines (Participles) of the Deponents, and some other Irregularities of these Verbs.

§. 146. In some deponents the supine or participle perfect (whence the perf. ind., &c. are formed by composition) varies from the present in the same way as in the active verbs.

Obs. The supine itself occurs but seldom in the deponents. The perf. part. with *sum* (perf. indic.) is here named instead of it.

In the first conjugation, to which the greater part of the deponents belongs, they are all declined regularly.

Obs. In *ferior*, to keep holiday, be idle, and *operor*, to busy oneself with, the perf. part. has a present signification: *feriatus*, idle, unoccupied, *operatus*, busied. The same also generally holds good of *arbitratus*, and some others.

Obs. 2. Concerning the derivation of the deponents which follow the first conj. see §. 193 b.

§. 147. a. Of some deponents of the first conjugation the active form is also found either frequently or occasionally in good writers, e. g. *popŭlor*, to lay waste, and *populo*. The most important of these are, *altercor*, to dispute (*alterco*, Ter.), *auguror*, to foretell, *comitor*, to accompany (*comito*, poet.), *conflictor*, to struggle (*conflicto*, Ter.), *fabricor*, to make, *feneror*, to lend at interest, *luctor*, to wrestle (*lucto*, Ter.), *ludificor*, to make sport of, to banter, *muneror*, to present, *remuneror*, to recompense, *oscitor*, to yawn, *palpor*, to stroke, flatter, *populor*, to lay waste, *stabulor*, to be in the stall, have one's station. The active form of many others is here and there met with in the older writers.

b. On the other hand, some verbs of the first conjugation, which have most commonly the active form, are used by some particular

[n] Perf. first person *sepeli* (from *sepelii*; §. 113 b. *Obs.* 1 and 2.) in Persius.

authors as deponents, e. g. *fluctuo*, to fluctuate, also *fluctuor* (Liv.) (Further examples of such verbs are, *bello*, to make war [*bellor*, Virg.], *communĭco*, to communicate [*communicor*, Liv.], *elucubro*, to work out [*elucubror*, Cic.], *frutico*, to shoot out branches [*fruticor*, Cic.], *luxurio*, to be luxuriant, *murmuro*, to murmur [*commurmuror*, Cic.], *opsōno*, to buy food, [*opsonor*, Ter.], *velifico*, to set sail [*velificor*, Cic., to work for, to favour]).

§. 148. In the second conjugation the following deponents vary from the usual formation:

Fateor, to confess, *fassus sum*. *Confiteor*, *confessus sum*, &c. (*Diffiteor*, to deny, without part. perf.)

Reor, to think, *rătus sum*. (Without part. pres.)

Medeor, to heal, without part. perf.

Misereor, to have pity on, has most generally the regular perfect *miserĭtus sum*, more rarely *misertus sum*. (Of *miseretur* as an impersonal, see §. 166 b.)

Tueor, to protect (look at), (*tuĭtus sum*). Part. fut. *tuiturus*. Instead of the unused perfect we find *tutatus sum*, from *tutor*. The perfect of *contueor*, *intueor*, *contuitus sum*, *intuitus sum*, is rare. (An antiquated form is *tuor*, 3, whence the adjective *tūtus*.)

Obs. The regular deponents of the second conjugation are *liceor*, to bid for, *mereor*, to deserve (also in the active form *mereo*°), *polliceor*, to promise, *vereor*, to fear.

§. 149. To the third conjugation belong the following deponents, which may be arranged like the actives according to their characteristic letters: (*fungor* is declined like the passive of *cingo*, *patior* like that of *qvatio*, *qveror*, *qvestus*, like that of *gero*, *gestum*, &c.)

Fruor, to enjoy, *fruitus* and *fructus sum* (both rare); part. fut. *fruiturus*.

Fungor, to perform, *functus sum*.

Grădior, to step, go, *gressus sum*. *Aggrĕdior*, *aggressus sum*, &c.

Lābor, to slide, fall, *lapsus sum*. *Collābor*, &c.

Liqvor, to melt (intr.), to flow away, without part. perf.

Lŏqvor, to speak, *locutus sum*. *Allŏqvor*.

Mŏrior, to die, *mortuus sum*. Part. fut. *moriturus*. *Emŏrior*.

Nītor, to lean, exert oneself, *nixus* or *nisus sum*. *Adnītor*. (*Enītor*, to bring forth young, *enixa est*.)

Pătior, to suffer, *passus sum*. *Perpĕtior*.

° *Mereo* is chiefly used of what is gained by trading and of military service; *merere stipendia, m. eqvo;* on the other hand we generally have *bene, male mereri;* in the perf., also in this signification, chiefly *merui*, but in the participle *meritus* (*bene meritus*).

(From *plecto*, to plait, to twist, §. 139.) *Amplector, complector*, to embrace, *amplexus sum, complexus sum.*

Qvĕror, to complain, *qvestus sum. Conqvĕror.*

Ringor, to shew one's teeth, without part. perf.

Sĕqvor, to follow, *secūtus sum. Consĕqvor.*

Utor, to use, *usus sum. Abūtor.*

(*Verto, revertor*, &c., see §. 139.)

§. 150. Further the following in *scor* (see §. 141):

Apiscor, to obtain, *aptus sum. Adipiscor, adeptus sum*, is more usual. (*Indipiscor, indeptus sum.*)

Defetiscor, to grow weary, *defessus sum.* (From *fatisco*; §. 142.)

Expergiscor, to awake, intr. *experrectus sum.* (*Expergefacio*, to wake [trans.]. Obsolete participle *expergĭtus.*)

Irascor, to grow angry (from the subst. *ira*). *Iratus* (adj.), angry, *iratus sum*, I *am* angry. ("I grew angry" is expressed by *succensui* or *suscensui*, from *succenseo* or *suscenseo.*)

(*Meniscor.*) *Comminiscor*, to devise, *commentus sum. Reminiscor*, to remember, without part. perf.

Nanciscor, to obtain, *nanctus* and *nactus sum.*

Nascor, to be born, *natus sum.* Part. fut. *nasciturus. Enascor.* (The adjectives *agnatus, cognatus*, from a form *gnascor.*)

Obliviscor, to forget, *oblītus sum.*

Paciscor, to make an agreement, *pactus sum. Compaciscor* or *compeciscor, compactus* or *compectus sum.* (*Ex compacto*, according to agreement.) *Pepigi*, from the theme *pango* (§. 132), is also used for the perfect.

Proficiscor, to travel, *profectus sum.*

Ulciscor, to revenge, *ultus sum.*

Vescor, to eat, without part. perf.

§. 151. In the fourth conjugation the following deponents vary from the regular form:

Assentior, to agree, *assensus sum.* See *sentio*, §. 144.

Experior, to try, experience, *expertus sum.* (Compare *comperio*, §. 145.)

Metior, to measure, *mensus sum.*

Ordior, to begin (trans.), *orsus sum.*

Opperior, to wait for, *oppertus* (*opperītus*) *sum.*

Orior, to rise, *ortus sum.* Part. fut. *oriturus.* (The gerundive *oriundus* with the signification "descended.")

Obs. 1. In the present indicative the form of the third conjugation is

used, *orĕris, orĭtur, orĭmur :* in the imperf. conj. both *orīrer* (4) and *orĕrer* [o]). (From *adorior, adorīris, adorītur* are in use.)

Obs. 2. The regular deponents of the fourth conjugation are *blandior*, to flatter, *largior*, to present, *mentior*, to lie, *molior*, to move, undertake, *partior*, to divide (rarely *partio;* but *dispertio, impertio* [*impartio*] are more usual than *dispertior, impertior*), *potior*, to obtain, *sortior*, to take by lot, *punior*, to punish (in Cicero, otherwise we usually find *punio*).

Obs. 3. From *potior* the poets and some prose writers occasionally use in the present indicative *potĭtur, potĭmur*, and in the imp. conj. *potĕrer*, &c. after the third conjugation.

§. 152. Those deponents, of which the active form is in use, sometimes receive a passive signification, as *comitor*, I am accompanied, *fabricantur*, they are made, *populari*, to be laid waste, but particularly the part. perf., e. g. *comitatus* (in all writers), *elucubratus, fabricatus, populatus, meritus.*

§. 153. A few rare instances are met with of other deponents in a passive signification (e. g. in Cicero *adūlor, aspernor, arbitror, criminor*, in Sallust *ulciscor*). Of some deponents the participle perfect only is used by good writers in a passive signification also, (*abominatus, adeptus, auspicatus; amplexus, complexus, commentus, commentatus, confessus, despicatus, detestatus, eblanditus, ementitus, expertus* [*inexpertus*], *exsecratus, interpretatus, ludificatus, meditatus* [*praemeditatus*], *mensus* [*dimensus*], *metatus* [*dimetatus*], *moderatus, opinatus* [*necopinatus*], *pactus, partitus, perfunctus, periclitatus, stipulatus, testatus, ultus* [*inultus*, unavenged], with some others in the poets and second-rate writers[p].

CHAPTER XXII.

Irregular Verbs. (*Verba anomala*).

§. 154. Those verbs are termed irregular, which vary from the usual form, not only in the formation of the perfect and supine, but also in the terminations of the tenses and the mode in which they are combined with the theme. An example of one such verb, *sum*, has already been adduced. The others are now given.

Possum, to be able, is declined in the following manner:

	INDICATIVE.	CONJUNCTIVE.
	PRESENT.	
Sing.	possum	possim
	pŏtes	possis
	pŏtest	possit

[p] In the fut. imp. we sometimes meet with *utĭto, tuento*, &c. for *utĭtor, tuentor.*

	INDICATIVE.	CONJUNCTIVE.
Plur.	possŭmus	possīmus
	potestis	possītis
	possunt	possint

IMPERFECT.

pŏtĕram, as, at,	possem, es, et
poteramus, atis, ant	possēmus, etis, ent

PERFECT.

pŏtui, isti, it	potuerim, is, it
potuimus, istis, ērunt	potuerĭmus, ĭtis, int

PLUPERFECT.

potuĕram, as, at	potuissem, es, et
potueramus, atis, ant	potuissemus, etis, en

FUTURE.

potĕro, is, it	Wanting
poterĭmus, ĭtis, unt	

FUTURUM EXACTUM.

potuĕro, is, it	Like the perf. conj.
potuerĭmus, ĭtis, int	

INFINITIVE.

PRES. posse PERF. potuisse FUT. Wanting.

The Imperative is wanting. The participle present *potens* is only used as an adjective; powerful.

Obs. Possum is compounded of *potis* (or properly *pot*) and *sum* (*possum* from *potsum*). Anciently and by the poets it was expressed by *potis es, est, sunt* (*potis* being invariable in gender and number) for *potes, potest, possunt:* in common language also simply *pote* for *potest.* For *possim, possis, possit,* there was also an obsolete form *possiem,* &c. (*siem*); *potesse* for *posse.*

§. 155. *Fero,* to carry, after the third conjugation, borrows its perfect and supine *tŭli, lātum,* from other themes. In some of the forms derived from the present the connecting vowel between the theme and termination is omitted, in the manner following:

	ACTIVE.	PASSIVE.
	PRESENT INDICATIVE.	
	fero, *fers, fert,*	feror, *ferris, fertur,*
	ferimus, *fertis,* ferunt	ferimur, ferimini, feruntur

ACTIVE.	PASSIVE.
IMPERFECT CONJUNCTIVE.	
ferrem, ferres, ferret	*ferrer, ferrēris, ferretur*
ferremus, ferretis, ferrent	*ferremur, ferremini, ferrentur*
IMPERATIVE.	
Present *fer, ferte*	Present *ferre,* ferimini
Future (2, 3) *ferto*	Future (2, 3) *fertor*
fertote, ferunto	(3) feruntor
PRESENT INFINITIVE.	
ferre	*ferri*

The remainder is regular. (Imp. ind. act. *ferebam,* pass. *ferebar,* plup. *tuleram, tulissem,* fut. exact. *tulero,* from *tuli,* &c.) In the same way are declined the compounds (in which the prepositions before *fero, tuli, latum,* are modified according to §. 173), e. g. *affĕro, attŭli, allātum, offĕro, obtŭli, oblātum. Aufero,* from *ab-fero,* has *abs-tuli, ablatum; refero, rettuli* (*retuli*) *relatum. Suffero,* to carry, bear, has rarely *sustuli* in the perfect: instead of this *sustinui* is employed, and *sustuli, sublatum* are used for the perfect and supine of *tollo,* to lift up (§. 134). *Differo,* to put off, spread out, has *distuli, dilatum,* but in the intransitive signification, to differ, it has neither perfect nor supine.

§. 156. The verb *ĕdo,* to eat, *ēdi, ēsum,* of the third conjugation (§. 133), in addition to the regular inflection, has also shorter forms in the present indicative, imperfect conjunctive, the imperative, and present infinitive, agreeing in the letter with those forms of the verb *sum* which begin with *es,* viz.

PRESENT INDICATIVE ACTIVE.			IMPERFECT CONJUNCTIVE ACTIVE.		
ĕdo,	edis,	edit	ēderem,	ederes,	ederet
	es,	*est*	*essem,*	*esses,*	*esset*
edimus,	editis,	edunt	ederemus,	ederetis,	ederent
	estis		*essemus,*	*essetis,*	*essent.*

IMPERATIVE.			PRESENT INFINITIVE.
Present	ede,	edite	edere
	es,	*este*	*esse*
Future	edito,	editote	
	esto,	*estote.*	
		edunto.	

In the passive *estur* is found for *editur*, and *essetur* for *ederetur* [q]. The same abridged forms are also used in the compounds, e. g. *comes, comest, comesse,* for *comedis, comedit, comedere,* from *comĕdo.*

§. 157. *Vŏlo,* I will, *nōlo,* I will not (from *ne volo*), *mālo,* I will rather, (from *mage,* i. e. *magis volo*), are declined as follows:

INDICATIVE.

PRESENT.

volo	nolo	malo
vis	non vis	mavis
vult (volt)	non vult	mavult
volŭmus	nolŭmus	malŭmus
vultis (voltis)	non vultis	mavultis
volunt	nolunt	malunt

IMPERFECT.

volebam	nolebam	malebam
volebas, &c.	&c.	&c.

PERFECT.

volui, &c.	nolui	malui

PLUPERFECT.

volueram	nolueram	malueram

FUTURE.

volam	(nolam, unused)	(malam, unused)
voles, &c.	noles, &c.	males, &c.

FUTURUM EXACTUM.

voluero	noluero	maluero

CONJUNCTIVE.

PRESENT.

velim	nolim	malim
velīs	nolīs	malīs
velit	nolit	malit
velīmus	nolīmus	malīmus
velītis	nolītis	malītis
velint	nolint	malint

[q] The shorter forms have been produced by the omission of the connecting vowel and a modification of the letters; the *e* in these is pronounced as long by nature.

IMPERFECT.

vellem	nollem	mallem
velles	nolles	malles
&c.	&c.	&c.

PERFECT.

voluerim	noluerim	maluerim

PLUPERFECT.

voluissem	noluissem	maluissem

FUTURUM EXACTUM.

(Like the Perfect.)

IMPERATIVE.

Wanting.	*Pres. sing.* noli, *plur.* nolīte.	Wanting.
	Fut. sing. 2, 3. nolito, *plur.* 2. nōlitote	
	3. nolunto	

INFINITIVE.

PRESENT.

velle	nolle	malle

PERFECT.

voluisse	noluisse	maluisse

PARTICIPLE PRESENT.

volens	nolens	Wanting.

Obs. The following are obsolete forms; *nevis, nevult, nevelle,* for *non vis, non vult, nolle; mavolo, mavelim, mavellem,* for *malo, malim, mallem.* From *si vis, si vultis,* annexed to a command or request (pray, if you please), originated in familiar language, and the style intended to imitate it, the expressions *sis, sultis: Vide, sis, ne qvo abeas* (Ter.). *Refer animum sis ad veritatem* (Cic. pro Rosc. Am. 16). *Facite, sultis, nitidae ut aedes meae sint* (Plaut.).

§. 158. The verb *eo,* to go, *īvi, ĭtum,* of the fourth conjugation, is thus inflected in the present and the forms derived from it:

INDICATIVE.	CONJUNCTIVE.
PRESENT.	
eo, is, it	eam, eas, eat
īmus, ītis, eunt	eāmus, eātis, eant
IMPERFECT.	
ībam, ibas, ibat	īrem, ires, iret
ibamus, ibatis, ibant	iremus, iretis, irent

INDICATIVE.	CONJUNCTIVE.
FUTURE.	
ībo, ibis, ibit ibimus, ibitis, ibunt	ĭturus, a, um, sim, &c.

IMPERATIVE.	INFINITIVE.
Pres. sing. I! *plur.* īte!	*Pres.* īre
Fut. sing. 2 and 3. īto, *plur.* 2. itōte 3. eunto	
Participle pres. iens, euntem, euntis, &c.	
Gerund eundum.	

The rest is regularly formed from *īvi* (*iveram* or *ieram, ivissĕ, isse*, &c.) and *ĭtum* (*ĭturus, ĭturus esse*). *Eo* being an intransitive verb, the passive can only be formed in the third person (impersonally, §. 95. *Obs.*), viz. *ītur, ībatur, ībitur, ĭtum est*, &c., *eātur, īretur*.

In like manner are declined also the compounds, which usually have *ii*, not *ivi*, in the perfect, e. g. *abii, redii*. Some of them (*adeo, ineo, praetereo*) take a transitive signification, and these form a complete passive, thus: Ind. pres. *adeor, adīris, adītur, adīmur, adimini, adeuntur*. Imperf. *adībar*, &c. Fut. *adībor, adiberis*, &c. Conj. pres. *adear*, &c. Imperf. *adīrer*, &c. Imper. pres. *adīre*, fut. *adītor*, plur. *adeuntor;* Infin. pres. *adiri*, part. perf. *adĭtus*, Gerundive, *adeundus, a, um*.

From *eo* comes also *vēneo* (*venum eo*), to be put up for sale, be sold, which is used as the passive of *vendo* (§. 133), and declined like the other compounds. (In the imperf. indic. sometimes *veniebam*.)

Ambio, to go about, is the only compound which is regularly declined according to the fourth conjugation, e. g. participle present, *ambiens, ambientem, ambientis*. (The imperfect is sometimes *ambībam*[r].)

§. 159. *Qveo*, to be able, and *neqveo*, to be unable, are declined like *eo*, but without imperative, future participle, or gerund.

Obs. 1. The part. pres. is also quite unused in ordinary language, and *qvibam, qviveram, qvibo, neqvibo*, are obsolete and rare forms. *Qvis* and *qvit* in the pres. indic. are used only with *non* (*non qvis* and *non qvit* for *neqvis* and *neqvit*); in general *qveo* is used only in negative propositions, and far more rarely than *possum*.

Obs. 2. In the older style a passive form was sometimes used where an

[r] The irregularity in *eo* consists in the radical vowel *i* being changed into *e* before *a, o*, and *u*, and in its having in the imperf. and fut. indic. the form in *bam*, (for *ēbam*,) and *bo* (§. 115 b. c).

infinitive passive was subjoined; *forma nosci non qvita est* (Ter.); *ulcisci* (pass.) *neqvitur* (Sall.). Compare *coeptus sum*, §. 161.

§. 160. *Fio*, to become, be done, answers as a passive to the verb *facio* (§. 143), from which it borrows the perf. part. and the compound tenses.

The remainder varies only slightly from the regular inflection:

INDICATIVE.	CONJUNCTIVE.
PRESENT.	
fĭo, fis, fit	fĭam, fias, fiat
(fĭmus, fitis), fiunt	fĭamus, fiatis, fiant
IMPERFECT.	
fĭebam, fiebas, &c.	fĭĕrem, fieres, &c.
FUTURE.	
fĭam, fies, &c.	Wanting.

IMPERATIVE.	INFINITIVE.
Pres. sing. fi, *plur.* fite	*Pres.* fĭĕri

(Factus sum, eram, ero, sim, essem, factum esse, factum iri).

Obs. 1. For the compounds see under *facio*. *Confieri* has only *confit, confiat, confieret* (3 pers.); *defieri* (to be wanting) only *defit, defiunt, defiat.*

Obs. 2. In this verb (contrary to the general rule) the vowel *i* is long before another vowel, except in *fieri, fierem.*

CHAPTER XXIII.

Defective verbs (verba defectiva.)

§. 161. Several verbs are not completely declined in all the forms of which their signification would allow. Those which want the perfect or supine have been already specified. Some of the irregular verbs are at the same time defective. Here those verbs are especially noticed which want the present, or are only used in a very few isolated forms.

The verbs *coepi*, I began, begin, *memini*, I remember (*commemini*), and *ōdi*, I hate, are not used in the present and the tenses derived from it. The perfect of *memini* and *odi* has the signification of a present, the pluperfect that of an imperfect, and the futurum exactum that of a future. These verbs are thus declined:

	INDICATIVE.		
Perf.	coepi, coepisti, &c.	memini, &c.	odi, &c.
Plup.	coeperam	memineram	oderam
Fut. ex.	coepero	meminero	odero

CONJUNCTIVE.

Perf.	coeperim	meminerim	oderim
Plup.	coepissem	meminissem	ŏdissem
Fut. ex.	(same as perf.)		

IMPERATIVE.

Wanting.	*Fut. sing.* 2. mento	Wanting.
	plur. 2. mentote	

INFINITIVE.

Perf. coepisse	meminisse	odisse

PARTICIPLE.

Perf. pass. coeptus	Wanting	(osus, obsolete)
Fut. act. coepturus	——	osurus.

Obs. From *osus*, which has an active signification, we find the compounds *exosus*, *perosus*, hating.

Coepi is found also in the passive, *coeptus sum*, which is joined to a passive infinitive, e. g. *urbs aedificari coepta est;* but we may also say *aedificari coepit.* (In the same way also *desitus est* is used, from *desino*, to cease [§. 136], e. g. *Veteres orationes legi sunt desitae* (Cic.); but also *desii*, e. g. *bellum jam timeri desierat*, Liv.)

Obs. Incĭpio (*incēpi, inceptum*, from *capio*) serves for a present of *coepi*, and more rarely *occĭpio* (*occepi, occeptum*). *Incipio facere, coepi facere* (less frequently *incepi*[s]).

§. 162. a. *Ajo*, to say, say yes, is used in the following forms:

PRESENT INDICATIVE.	PRESENT CONJUNCTIVE.
ajo, aïs, aït	— ajas, ajat
— — ajunt	— — ajant

IMPERFECT INDICATIVE.	PARTICIPLE PRESENT.
ajebam, ajebas, &c.	ajens (adj. affirmative)
(In Plautus and Terence aïbam.	

Obs. The Imperative *aï* is quite obsolete.

b. *Inqvam*, I say, is used in the following forms:

[s] *Coepi* with the accusative of a substantive is rare, *incipio* common (*incipere oppugnationem; proelium incipitur*, Sall. Jug. 74); but we find in the passive *ludi coepti sunt* (Liv.), and the participle (*opus coeptum*) is not uncommon.

INDICATIVE.

PRESENT.	IMPERFECT.
inqvam, inqvis, inqvit	— — inqviebat
inqvĭmus, inqvĭtis, inqviunt	
Perf. — inqvisti, inqvit	*Fut.* inqvies, inqviet

IMPERATIVE (rare).

Pres. sing. inqve	*Fut. sing.* 2. inqvĭto.

Obs. This verb is used only when a person is introduced speaking in his own words, and is inserted after one or more words of the speech cited, e. g. *Tum ille, Nego, inqvit, verum esse,* I deny, said he, that it is true. *Potestne, inqvit Epicurus, qvicqvam esse melius? Inqvam* is also used in narrations as a perfect.

c. *Infit,* he begins, is used only in the third person of the present indicative, either alone, signifying, "begins to speak," or with an infinitive, usually one which implies speaking (e. g. *laudare, percontari infit*). (Antiquated and poetical. Perhaps from *fari.*)

§. 163. *Fari,* to speak (a deponent of the first conjugation), with its compounds (*affari, effari, praefari, profari*), is used in the following forms (but those within brackets are found only in the compounds).

INDICATIVE.	CONJUNCTIVE.
PRESENT.	
— — fatur	Wanting.
(famur, famini)	
IMPERFECT.	
(fabar)	(farer, &c.)
PERFECT.	
fatus sum, &c.	fatus sim, &c.
PLUPERFECT.	
fatus eram, &c.	fatus essem, &c.
FUTURE.	
fabor (faberis), fabitur	Wanting.

IMPERATIVE.	INFINITIVE.	SUPINE (second).
Pres. sing. fare	*Pres.* fari	fatu

PARTICIPLE.

Pres. fantem, fantis, &c. (without nominative).
Perf. fatus, a, um.
Gerund. fandus, a, um (e. g. fanda atqve nefanda).

Obs. The simple verb *fari* is antiquated, and used chiefly by the poets.

§. 164. *Salveo* (to be safe, uninjured) is used only in salutations, in the imperative, *salve*, hail! plur. *salvete* (fut. sing. *salveto*), in the infinitive in the construction *salvere* (*te*) *jubeo*, I bid you welcome, and in the fut. indic. *salvebis* (in written salutations). In the same signification we find the imperative *ave* (*have*), hail! good day! plur. *avete*, fut. sing. *aveto*; rarely *avere jubeo*. (*Aveo* means, I am inclined, have a desire; §. 128 b.)

An old imperative is *apăge* (ἄπαγε=*abige*), away with! *apage te*, pack yourself off! away with you! (Also simply *apage*, away!)

As an imperative we find also the very unusual form *cĕdŏ*, give me! (*cedo librum*), out with it! tell me! (*cedo, qvid faciam*). In the plural (obsolete) *cette*.

Obs. Besides the verbs here expressly adduced there are others, of which one or two forms are not found, because there was but seldom occasion for their use, and their sound was perhaps also disagreeable, e. g. *dor, der, deris*, from *do*. From the verb *ovo*, to rejoice (used especially of a victorious procession, less important than the triumph), we commonly find only the participle *ovans*, in the poets also *ovat* (*ovet, ovaret*).

CHAPTER XXIV.

Impersonal Verbs (*verba impersonalia*).

§. 165. Those verbs are called impersonal which are used only in the third person singular, and have usually no reference to a subject in the nominative.

Obs. Besides those verbs which are exclusively impersonal, some, which are otherwise personal, are used impersonally in certain significations, e. g. *accidit*, it happens, from *accido*. See the Syntax, §. 218.

§. 166. The following verbs are impersonal:

a. Those which indicate the weather, e. g. *ningit*, it snows, *pluit*, it rains, *grandinat*, it hails; also the two inchoatives *lucescit* (*illucescit*), it grows light, day, and *vesperascit* (*advesperascit*), the evening comes on.

b. The following verbs of the second conjugation:

Libet, it pleases, *libuit* and *libitum est* (as a half deponent).

Licet, it is permitted, *licuit* and *licitum est*.

Miseret (*me*), (I) pity, without perf.; also *miseretur*, *miserĭtum est*.

Obs. *Misereor* is also used personally. *Miseror, miserari*, generally signifies, to compassionate (in words).

Oportet, it is right, necessary, *oportuit*.

Piget, it vexes, *piguit* and *pigitum est*.

Poenitet (*me*), (I) repent, *poenituit*.

Pudet, it causes shame (*p. me*, I am ashamed), *puduit* and *puditum est*.

Taedet, it is irksome, causes vexation (*taedet me*, I am weary of it), without a perfect, instead of which the compound *pertaesum est* is made use of.

Obs. The verbs *decet*, it becomes, befits, *decuit*, and *dedĕcet*, it is unbecoming, are, properly speaking, not impersonal, because they may refer to a definite subject and occur in the plural (*omnis eum color decet, parva parvum decent*), but yet they are used only in the third person, inasmuch as they can be predicated neither of the speaker nor the person addressed.

c. *Rēfert*, it is of importance, *rētulit* (from *fero;* distinguished from *rĕfero* by the pronunciation).

§. 167. The impersonal verbs (and those which are sometimes used impersonally) are declined regularly in the several forms, in conformity with the present and perfect, but their signification does not allow them to have an imperative, a supine, or a participle (except in some verbs the perf. part. pass. in the neuter, combined with *est*, &c.). *Oportet* has therefore in the Indicative, *oportet, oportebat, oportuit, oportuerat, oportebit, oportuerit;* in the Conjunctive, *oporteat, oporteret, oportuerit, oportuisset, oportuerit;* in the Infinitive, *oportere, oportuisse*. But *libet, licet, poenitet, pudet*, have participles somewhat modified in their meaning and application.

Obs. Libens, willing, with pleasure; *licens* (adj.), free (unbridled); *licitus*, allowed; *licitурum est, licitурum esse. Pudens* (adj.), modest, (*pudibundus*, bashful), *poenitens* (rare), penitent; *poenitendus*, to be repented of; *pudendus*, what must causé shame. Hence as a gerund (as from personal verbs), *ad poenitendum, pudendo.*

Concluding Observations on the Inflection of the Verbs.

§. 168. In order to avoid mistakes, the beginner must take particular notice that some verbs, the meaning and inflection of which are totally different, are alike in the first person of the present indicative, as,

aggĕro, to heap up, 1 Conj., and (in prose usually *exaggero*)	*aggĕro*, to bring to, 3 (from *gero*).
appello, to name, 1	*appello*, to land, 3 (*pello*).
compello, to address, call, 1	*compello*, to drive together, 3 (*pello*).
colligo, to bind together, 1 (*ligo*)	*colligo*, to collect, 3 (*lego*).
consterno, to confuse, terrify, 1	*consterno*, to cover over, 3 (*sterno*).
effĕro, to make wild, 1	*effĕro*, to carry out, 3 (*fero*).

fundo, to found, 1	*fundo*, to pour, 3.
mando, to give in charge, 1	*mando*, to chew, 3.
obsero, to bolt up, 1	*obsero*, to sow, 3.
salio, to dance, *salui*, *saltum*, 4	*salio*, to salt, *salivi*, *salitum*, 4.
volo, to fly, 1	*volo*, to wish, verb. irreg.

Others are distinguished by a difference in the quantity of the radical vowel, as,

cŏlo, to till, to take care of, 3, and	*cōlo*, to strain, 1.
dĭco, to dedicate, 1	*dīco*, to say, 3.
indĭco, to inform of, *praedĭco*, to declare	*indīco*, *praedīco*.
edŭco, to educate, 1	*edūco*, to lead out, 3 (*duco*).
lĕgo, to read, collect, 3	*lēgo*, to send as a deputy, bequeath, 1.
allĕgo, to choose in addition	*allēgo*, to send a deputy, *allege*.
relĕgo, to read again	*relēgo*, to banish.

Some other verbs, of the second and third conjugation, have, as is seen in Chapters 18 and 19, the same form in the perfect or supine and the tenses formed from them, e. g. *victurus* from *vinco* and from *vivo*. (*Oblĭtus*, smeared, from *oblĭno*; *oblītus*, one who has forgotten, from *obliviscor*).

CHAPTER XXV.

The Adverbs and Prepositions.

§. 169. The Adverbs have no inflection except comparison. Generally speaking only those adverbs can be compared which are derived from adjectives and participles which are themselves compared, with the terminations *e* (*o*) or *ter* (see §. 198). The comparative of the adverb is then the same with that of the adjective in the nom. neutr., and the superlative of the adverb is formed like that of the adjective, but with the termination *e* instead of *us*, e. g. *docte* (*doctus*), *doctius*, *doctissime*; *aegre* (*aeger*), *aegrius*, *aegerrime*; *fortiter* (*fortis*), *fortius*, *fortissime*; *acriter* (*acer*), *acrius*, *acerrime*; *audacter* (*audax*), *audacius*, *audacissime*; *amanter* (*amans*), *amantius*, *amantissime*; *facile* (*facilis*), *facilius*, *facillime*.

Obs. Tuto makes in the sup. *tutissimo*, and *merito*, *meritissimo* (quite according to his deserts).

§. 170. If the comparison of the adjective be irregular or defective, that of the adverb is so in the same way, e. g. *bene* (*bonus*), *melius*, *optime*; *male* (*malus*), *pejus*, *pessime*; *multum* (the neuter of the adjective, used as an adverb), *plus*, *plurimum* (the same);

parum, little, too little (*parvus*), *minus*, *minime* (*minimum*, in expressing a measurement; *minimum distat, minimum invidet*, Hor.); *deterius*, (*deterior*), *deterrime*; *ocius*, (*ocior*), *ocissime*; *potius* (*potior*), *potissimum*; *prius* (*prior*), *primum* and *primo* (properly the acc. and abl. neuter); *nove* (*novus*), *novissime*.

The following should be particularly noticed; *magis* (compar. *more*), *maxime*, from *magnus*, compared throughout, and *uberius*, *uberrime*, from *uber*. *Valde*, very, strongly (for *valĭde*, from *validus*), has *validius* (rarely in the poets *valdius*), *validissime*.

Obs. These adverbs which denote a mutual relation of place, and from which adjectives are formed in the comparative and superlative (§. 66), have a corresponding comparison as adverbs, *prope, propius, proxime; intra, interius, intime; ultra, extra, post*——*ulterius, exterius, posterius*——*ultimum* or *ultimo*, &c. (particularly *postremum* and *postremo*); *supra, superius, summe* (in the highest degree), *summum* (at the highest), *supremum*, at last, for the last time (rare); *citra* and *infra* have only *citerius, inferius*, without a superlative.

§. 171. Of other adverbs only the following are compared:

Diu, long, *diutius, diutissime.*

Nuper, lately, *nuperrime*, without a comparative.

Saepe, often, *saepius, saepissime.*

Sĕcus, otherwise, ill, *sēcius* (*non, nihilo sēcius*, no less, nevertheless.)

Temperi (*tempori*), betimes, *temperius.*

§. 172. The Latin language has the following Prepositions, in order to denote the relation between substantives.

I. (*Those which are constructed with the Ablative.*)

Ab, a, from. (*Ab* is always used before vowels, and often before consonants, *a* only before consonants; before *te abs* is also used, *abs te*[t].)

Absqve, without (antiquated; *absqve te si esset*, if it were not for you).

Coram, before, in presence of.

Cum, with.

Obs. *Cum* is put after and joined to the personal, reflective, and relative pronouns; *mecum, nobiscum, secum, qvocum, qvacum, qvibuscum.* It may however be prefixed to the relative pronoun (especially in the poets), e. g. *cum qvo, cum qvibus.* (*Mecum et cum P. Scipione.*)

[t] In the use of *ab* and *ex* before consonants writers vary from each other, and are not always even consistent with themselves

De, of, from, (down from), concerning.

Ex, *e*, out of. (*Ex*, before vowels and consonants, *e* only before consonants.)

Prae, before, in comparison with, on account of.

Pro, before, for.

Sine, without.

Tenus, up to (is put after its case: *pectore tenus*).

Obs. Tenus occurs rarely with the genitive, e. g. *crurum tenus* (Virg.).

II. (*Those constructed with the Accusative.*)

Ad, to, with respect to (close by, *ad manum*).

Adversus, *adversum*, against.

Ante, before.

Apud, at or with.

Circa, *circum*, round, round about. (*Circum amicos*, *urbes*, *insulas*, to the friends, in the towns, in the islands round about.)

Circiter, towards, about (of time; *circiter horam octavam*).

Contra, opposite, against.

Cis, *citra*, on this side of.

Erga, towards (generally of a friendly way of feeling or acting).

Extra, on the outside of, out of.

Infra, on the lower side of, beneath.

Inter, between, among.

Intra, on the inside of, within.

Juxta, near, by.

Ob, before (*oculos*), on account of.

Penes, with, in the hands or power of any one.

Per, through.

Pone, behind.

Post, after.

Praeter, beyond, except. (*Praeter ceteros*, before the others.)

Prope, near.

Propter, near, on account of.

Supra, on the upper side of, above.

Secundum, next to, according to.

Trans, on the other side of.

Versus, towards. Stands after its case, but is used only with the names of towns (*Romam versus*).

Ultra, on the other side of, beyond.

III. (*Those constructed with the Ablative or Accusative.*)

In, in, on (abl.); into, towards (acc.).
Sub, under (abl.); under, about (acc.).
Subter, beneath, on the under side of.
Super, concerning (abl.); above, on the upper side of (acc.).

On the construction of these four prepositions further particulars will be given in the Syntax (§. 230).

Obs. 1. For the particular ways of employing the above prepositions, and their application in certain idioms and phrases, the dictionary must be consulted. The idiom of the Latins, in consequence of a different way of conceiving the relations of things, is very often different from our own, e. g. when it is said in Latin, *initium facere ab aliqva re*, and not *cum*.) (Hence also we find, *Undè initium faciam?*)

Obs. 2. Some prepositions are also used as adverbs, the name of the person or thing referred to not being specified, viz. *coram* (personally, face to face), *ante* (before, previously, *antea*), *circa*, *circiter*, *contra*, *extra*, *infra*, *intra*, *juxta*, *pone*, *post* (behind, afterwards, *postea*), *prope*, *propter* (in the neighbourhood), *supra*, *ultra*, *subter*, *super*. (In antiquated style *I prae!* go first! *ire adversum*, to go to meet.) (*Ad* is used as an adverb with numerals in the signification *about*, without any influence on the case, e. g. *ad duo milia et qvingenti*, Liv. IV. 59. *Praeter* is sometimes used in the signification except, with the same *casus obliqvus*, which precedes, e. g. *Caeterae multitudini diem statuit praeter rerum capitalium damnatis*, Sall. Cat. 36.)

Obs. 3. On the other hand some adverbs are occasionally used as prepositions, viz. with the ablative; *palam*, publicly, in presence of (*populo*), *procul*, far from (*procul mari*, most generally *procul a mari*), *simul*, together with (*simul his*, poet. for *simul cum his*); with the accusative; *usqve* (*usqve pedes*, but rarely and only in late writers, otherwise *usqve ad pedes*); with the ablative or accusative; *clam*, without the knowledge of (*clam patrem*, *clam vobis*).

Obs. 4. *Prope* is often combined with *ab*, *prope ab urbe*. *Propius* and *proxime*, from *prope*, are also used as prepositions with the accusative; *propius urbem*, *proxime urbem* (also *propius*, *proxime ab urbe*. Very rarely a dative is put after *propius* and *proxime*. *Versus* is subjoined to *ad* and *in*, e. g. *ad Oceanum versus*, toward the Ocean, *in Italiam versus*, toward Italy.

Obs. 5. *Ergo*, for the sake of, is used (in antiquated style) as a preposition with the genitive, and is put after its case, as, *victoriae ergo*.

§. 173. In composition with verbs, and with other words begin-

ning with consonants, some prepositions undergo a modification in the final consonant, particularly by its assimilation with the following (according to §. 10). *Cum* (*con*) is also modified before vowels.

Ab. Abscedo, abscondo (*cedo, condo*); *aufero, aufugio* (*fero, fugio,* but *afui, afore,* or *abfui*); *amoveo* (*moveo*); *asporto* (*porto*); *abstineo* (*teneo*); *avello.* In the other compounds *ab* remains unchanged, as *abdo, abluo, abnego, abrado, absumo.*

Ad. D is changed into the following consonant: *accedo, affero, aggero, allino, annoto, appareo, acqviro, arrogo, assumo, aspicio* (not *asspicio*; see §. 10), *attingo*; but *d* generally stands before *m* (*admiror*), and always before *j* and *v* (*adjaceo, adveho*). Some however wrote *adcedo, adfero,* &c. and particularly *adspicio.*

Ex. Effero (*fero,* antiquated form *ecfero*); *existo* (also written *exsisto*), *exspecto* (and *expecto,* as pronounced, see §. 10). (*Edo, egero, eluo, emoveo, enato, erigo, eveho*; but *excedo, expedio, exqviro, extendo.*)

In. Imbibo, immergo, importo (before *b, m, p*); *illino, irrepo*; otherwise unaltered. (But we find *inbibo,* &c. written.) (*Indigeo, indipiscor,* from an older form *indu.*)

Ob. Occurro, offero, oggero, opperior; otherwise unchanged. (Instances of irregularity are found in *obs-olesco, os-tendo, o-mitto.*)

Sub. Succurro, sufficio, suggero, summitto, supprimo, surripio (but *subrideo,* to smile, *subrusticus,* somewhat clownish); otherwise unaltered. (The following are formed irregularly: *sus-cipio, suscito, sus-pendo, sus-tineo, sus-tuli,* from *subs,* with *su-spicio* and *suscenseo* or *succenseo.*

Trans. Usually *traduco, trajicio, trano,* sometimes *tramitto* (always *trado* and *traduco* in an improper signification); otherwise unaltered. (*Transcribo,*)

Cum in compounds is changed before consonants to *con,* when the *n* is modified as in *in* (*comburo, committo, comprehendo, colligo, corripio*). But some wrote also *conburo,* &c. Before vowels and *h* it is changed to *co, coalesco, coemo, coire, coorior, cohaereo.* (But *comedo. Cognosco, cognatus.*)

Obs. 1. *Inter* is modified in *intelligo, per* in *pellicio* (*pelluceo* and *perluceo*), *ante* in *anticipo* and *antisto.*

Obs. 2. Of the preposition *pro* it is to be observed, that it is shortened in some few compounds, namely, in *profari, proficiscor* (but *profico*), *profiteor, profugio, profugus, profestus, pronepos*; in *procuro* and *propello* the *pro* is sometimes short. (*Profundus, profanus.*) Otherwise it is always

long, *prōduco, prōmitto*, &c. (In Greek words the preposition *pro* is short, as in Greek, except in *prōlogus, prōpino.*) We may also notice *prod-eo, prodesse, prodigo* (*ago*), *prodambulo;* but *proavus, prohibeo.* (Otherwise *pro* is not used before vowels.)

Obs. 3. For *circumeo*, from *circum* and *eo*, we sometimes find *circueo*, especially in the part. perf. *circuitus*, whence the substantive *circuitus.*

III. *Rules for the formation of Words.*

CHAPTER I.

Formation of words in general. Derivation of Substantives.

§. 174. ROOTS (*radices*) is the name by which we distinguish the first original words or expressions of a language, which have neither received any augmentation nor are combined with any other word. By receiving terminations of inflection or being used in a certain defined way in speaking, the roots become *primitive words* or *themes* (*verba primitīva*) of a certain class, as *duc-o, dux* (*duc-s*). When a verb is immediately formed from the root (as *duco*), it is usual to consider and speak of it as the root.

Obs. 1. Besides those roots, which express the definite idea of an object, there are also roots, which contain only a notice and reference, whence the pronominal words have taken their rise (e. g. *is, ibi, ita*). Of those roots which denote ideas, most express an action or condition, and by means of the terminations of inflection are immediately converted into verbs, so that the root is at the same time the theme, to which the terminations are attached (§. 26). But various substantives are likewise formed immediately from the root by the simple addition of the terminations of the cases, e. g. *dux.* In many cases the root is not found as a verb, but only as a substantive or adjective, e. g. *sol, frons, laus, probus, levis* (from which again are derived *frondēre, laudare, probare, levare*).

Obs. 2. Sometimes a root, in becoming a verb, is modified and augmented in the pronunciation, so that the root and the theme of the verb (in the present) are not entirely alike, e. g. *frango* (theme of the present *frang*, root *frag*, whence the perfect *fregi*). See §. 118.

Obs. 3. In the primitive verbs of the second conjugation the *e* does not properly belong to the root, except in those which have *evi* in the perfect. (Hence *mon-ui, mon-i-tum*, without *e.*) But to avoid prolixity and confusion, it is most convenient on the present occasion to speak of the *e* as if it belonged to the root.

§. 175. a. To the root as it is contained in the primitive words formed from it, are attached terminations of derivation (*suffixes*, from *suffigo*, to attach at the end), by which derivative words (*verba derivata*) are formed. From a derived word others may be again derived, so that one and the same word may be both a derivative itself, and a primitive in relation to others. From the root in *amo* (*ama*) comes *amabilis*, and from that *amabilitas*; from the root in *probus* comes the verb *probo*, from that *probabilis*, and from this *probabilitas*.

Obs. Properly speaking, the termination of derivation forms only the theme of the new word, which does not become an actual word till it receives the termination of inflection, by which the termination of derivation is itself occasionally modified. From *prob* in *probus* is first formed *proba* (the theme of the verb), which, with the termination of the first person present, becomes *probo*. From *probabil* is formed *probabilitat*, which with the nominative termination becomes *probabilitas*. For the sake of convenience the endings of derivation are here named with the proximate ending of inflection (especially since a particular derivation requires at the same time a particular way of declension), in substantives therefore as the nominative, in adjectives as the nominative masculine, in verbs as the first person of the present indicative.

b. Terminations of derivation denote a certain idea of a particular class (e. g. an action, a person, a property, &c.) in which the signification of the primitive is contained, so that the words formed with one and the same termination belong to the same class, and denote ideas which are conceived in the same way; e. g. words in *tas* are substantives, which denote a property. The most important of these kinds of derivation are here adduced according to the classes to which the derivatives belong.

Obs. 1. There are many derived Latin words, the root or primitive of which cannot be found; others are derived according to forms which are unusual or can no longer be recognised; some terminations of derivation (especially of substantives) are used only in a very few words, or chiefly in those, the theme of which is unknown, so that the meaning of the termination cannot be ascertained. In the case also of those terminations, the force of which is more evident, the signification is sometimes very comprehensive and rather undefined.

Obs. 2. There are sometimes several terminations which have the same meaning and application, e. g. *tas* and *tudo*, to denote properties; in these cases one termination is employed in some words, the other in others. Some derivative terminations are rarely found in the older writers, but became common at a later period.

Obs. 3. The examining and ascertaining of the origin of words from their roots and primitives is called Etymology (ἐτυμολογία)[a]; the primitive word is also called *etymum* (ἔτυμον, the true).

§. 176. a. The terminations of derivation are attached to the theme of the primitive, divested of the terminations of inflection; e. g. from the substantive *miles*, gen. *milit-is*, are formed the verb *milit-are*, the substantive *milit-ia*, the adjective *milit-aris*. In substantives of the first and second (often also of the fourth declension) both *a* and *u* are dropped. When primitive verbs are modified in the theme of the present (§. 174. *Obs.* 2), the derivation is formed from the unaltered root (which is shewn in the inflection of the verb, e. g. from *frango* (*frag*) are derived the substantive *fragor*, and the adjective *fragilis*.

Obs. If the last syllable of the theme has a different sound in the inflection, according as it is open or close (e. g. *semen* but *semin-is*, *colo* but *cultus*), this is also shewn in the derivation (*seminarium*, *colonia*, but *sementis*, *cultura*).

b. In verbs of the first and second conjugation *a* and *e* are dropt before those terminations of derivation which begin with a vowel (*am-or*, *pall-or*, *opin-io*). *E* is also dropt before consonants (except in those verbs which have *evi* in the perfect).

Obs. In themes ending in *u*, *u* is changed into *uv* before a vowel, e. g. *pluviae*, *colluvies* (but *ruina*).

c. When the theme ends in a consonant and the termination of derivation begins with a consonant, a short connecting vowel (commonly *ĭ*, more rarely *ŭ*) is frequently interposed. Sometimes no vowel is interposed, but a consonant rejected (e. g. *fulmen* from *fulg-eo*). This often takes place when the theme ends in *v*, in which case the preceding vowel is lengthened, e. g. *mōtus*, *mōbilis*, from *mŏveo*, *adjūmentum* from *adjŭvo*.

d. The final vowel of the verbal themes (*a*, *e*, *i*, *u*) is always long before the termination of derivation (*velāmen*, *complēmentum*; *molīmen*, *volūmen*).

e. Sometimes the derivation is made not immediately from the theme of the verb, but from the supine, so that a new termination is affixed to its *t* or *s* (with the omission of *um*), e. g. *ama-t-or*.

Obs. The supine and participle are themselves formed like substantives and adjectives by derivation from the verb.

[a] It will be seen that the term is here employed in a more restricted sense than when applied to the first part of Grammar.

§. 177. Substantives are derived from verbs (*substantiva verbalia*) and from other substantives, or from adjectives (*subst. denominativa*).

Obs. From the proper derivative terminations of the substantives, by which they are formed from known themes with a definite modification of their meaning, we must distinguish the final vowels *a* and *u* before the terminations of inflection, by which the substantives acquire the open form of declension (first and second). These terminations belong to a great number of substantives of which the roots are unknown, but it is only in a few instances that substantives from known roots are formed by these alone (as the personal names *scriba, advĕna, perfŭga,* from *scribo, advenio, perfugio, a* being at other times a feminine termination; *coqvus* from *coqvo*); but they are found in combination with other derivative terminations (*ia, ium,* &c.). Some few personal names are formed by simply adding the terminations of the declension (nom. *s*) to known roots or verbal themes (*dux, rex, pellex, praeses,* from *duco, rego, pellicio, praesideo*), as also some other substantives (*lex, lux, nex, vox, obices,* from *lego, luceo, neco, voco, obicio*).

Of the terminations with which substantives are formed from verbs, the following are to be noticed:

1) *or,* affixed to the theme of intransitive verbs (mostly of the first or second, never of the fourth conjugation), forms substantives, which denote the action or condition; *amor, error, clamor, favor, pallor, furor* (*amare, errare, clamare, favēre, pallēre, furĕre*).

Obs. Various substantives in *or* are not derived from any known verb, while on the other hand verbs are formed from them, e. g. *honor, labor* (*honos, labos*)—*honorare, laborare.*

2) *or,* affixed to the theme of the supine (*tor* or *sor*), denotes the (male) agent: *amator, adjūtor, monĭtor, fautor, victor, cursor, petītor, auditor, largītor.*

From many such substantives in *tor* there are formed feminines *trix,* e. g. *venatrix, victrix, fautrix, adjutrix,* more rarely in *strix* from those in *sor,* e. g. *tonstrix* from *tonsor.* (*Expultrix* from *expulsor,* rejecting the *s.*)

Obs. 1. Sometimes personal names in *tor* (*ātor* or *ĭtor*) are formed also from substantives of the first or second declension, e. g. *viator, gladiator, funditor,* from *via, gladius, funda* (*janitor* from *janua, vinĭtor* from *vinea*).

Obs. 2. Masculine names of persons in *o, ōnis,* derived from verbs, are of less frequent occurrence, e. g. *erro* from *errare,* and *heluo* from *heluari.*

§. 178. Further;

3) *io* (*ion-is*), affixed to the theme of the supine (*tio, sio*), denotes the action, e. g. *administratio, tractatio, cautio, actio, accessio, divisio, largitio.* (*Mentio*, from the unused *meniscor.*)

Obs. 1. More rarely *io* is affixed immediately to the theme of the verb, e. g. *opinio* (*opīnor*), *obsidio* (*obsideo*), *contagio* (*tango, tag*), *oblivio* (from the original theme in *obliviscor*). *Consortio, communio*, are formed in the same way from adjectives.

4) *us* (gen. *us*), affixed to the theme of the supine, also denotes the action, e. g. *visus, usus, auditus.*

Obs. 1. From some verbs substantives are formed both in *io* and in *us*, e. g. *contemptio* and *contemptus*, *concursio* and *concursus*. In some words some writers prefer the one, others the other form (later authors more usually adopt the form in *us*), without any difference in the signification; in others some difference is found in the usage, e. g. *auditio*, the act of hearing, *auditus*, the sense of hearing. To signify *on, in consequence of, by* (this or that action), the second supine of many verbs, (abl. in *u*) is made use of, without a perfect substantive being formed, e. g. *jussu, mandatu, rogatu* (compare §. 55, 4).

Obs. 2. In some of these words in *io* and *us* the signification of an action is lost, e. g. *coenatio*, a supper-room, *regio*, a district (*rego*, to govern), *legio*, a legion (*lego*, to choose), *victus*, a way of life, sustenance.

5) Of the same signification as *io* and *us*, but somewhat rarer, is *ūra*, affixed to the theme of the supine, e. g. *conjectura, pictura, cultura, mercatura, sepultura, natura* (from *nascor*, different from *natio*); still more rare is *ēla* affixed to the theme of the verb, e. g. *querēla* (*queror*), or to that of the supine, e. g. *corruptela* (*corrumpo*). *Ium*, affixed to the theme of the verb, has nearly the same signification, e. g. *desiderium, imperium, judicium, gaudium, studium, praesidium, odium, colloqvium, perfugium* (place of refuge), *vaticinium* (*vaticinor*).

Obs. From some few verbs there are formed substantives in *īgo*, which denote an action or a condition arising out of it, e. g. *orīgo* (*orior*), *vertīgo* (turning, dizziness), *tentīgo* (*tendo*), *prurīgo* (*prurio*). (*Cupīdo, formīdo, libīdo*, from *cupio, formido, libet.*) *Ies* denotes rather a result produced, e. g. *congeries, effigies* (from *fingo* without *n*), *species* (from the unused *specio*), *acies* from *acuo.*

§. 179. Further;

6) The termination *men* (*mĭn-is*) denotes a thing, which does something or serves for something, e. g. *velamen, vīmen* (*vieo*) *flumen* (*fluo*), *lumen* (*luceo*, the *c* rejected), *specĭmen* (*specio, spexi*),

tegmen (also *tegĭmen, tegŭmen*), *molīmen, exāmen* (for *exagmen* from *ago*). (In a passive sense, *volūmen*, what is rolled together, a roll, *acūmen*, what is sharpened, a point. Sometimes this termination denotes the action, *certāmen, regĭmen.* Some words in *men* are used only by the poets and later writers, e. g. *conamen* for *conatus.*)

7) The termination *mentum* denotes, a mean, an instrument, a thing which is employed for something; *ornamentum, complementum, instrumentum, alĭmentum* (*alo*), *condīmentum* (*condio*), *monumentum, documentum* (*moneo, doceo,* with the connecting vowel *u*), *adjūmentum,* (*adjuvo, adjuv-i, v* being rejected), *momentum, moveo, tormentum* (*torqveo*). (Compare §. 176 c.)

Obs. Sometimes such words in *mentum* are formed from substantives or adjectives of the first or second declension, in such a way as if they came from verbs of the first conjugation (*amentum*), e. g. *atramentum* (means of blackening, black paint, ink), *ferramentum.*

8) *culum* (more ancient orthography and pronunciation, *clum*) and *bulum* denote the means or implement (sometimes the place) of an action; *gubernaculum, coenaculum* (a garret, properly a dining-room), *ferculum* (*fero*), *operculum* (*operio, oper-ui*), *vehĭculum, everrĭculum, vocabulum, pabulum* (*pasco, pa-vi*), *stabulum* (a stall, standing-place), *latĭbulum* (*lateo*), *infundĭbulum* (*infundo*). If the theme ends in *c* or *g*, only *ulum* is added: *vinculum* (*vinc-io*), *cingulum* (*cingo*).

Obs. 1. *Crum* is used instead of *clum* (*culum*) when there is an *l* in the preceding syllable or the one before it; *sepulcrum* (*sepelio*), *fulcrum* (*fulcio*), *simulacrum, lavacrum. Brum* is used instead of *bulum*, when there is an *l* in the preceding syllable; *flabrum, ventilabrum* (also *crībrum* from *cerno*, and some feminines in *bra*, e. g. *dolābra, latĕbra, vertĕbra*, as *fabula* from *fari*).

Obs. 2. The same meaning is expressed by *trum*, before which *d* is changed to *s*; *aratrum, claustrum* (*claudo*), *rostrum* (*rodo*).

Obs. 3. Some few such words are formed from other substantives; e. g. *turibulum*, a censer, from *tus, candelabrum* (see *Obs.* 1.) from *candēla.*

§. 180. Substantives derived from other substantives have the following terminations:

1) *ium*, affixed to personal names, denotes a condition and relation, sometimes an action or employment, e. g. *collegium, convivium, sacerdotium, ministerium, testimonium,* from *collēga, convīva, sacerdos, minister, testis.* (The following have an irregular signification, *matrimonium*, marriage, *patrimonium*, patrimony.) Affixed to

personal names in *tor*, it denotes the place of the action, e. g. *auditorium* from *auditor*.

2) *atus*, affixed to personal names, denotes a relation and office; *consulatus, tribunatus, triumviratus*. (*Censūra, dictatura, praetura, praefectura, qvaestura.*)

3) *arius* denotes a person, who engages in something as a trade, e. g. *statuarius, argentarius, sicarius; arium*, a place for collecting or preserving anything; *granarium, seminarium, armamentarium, vivarium* (place for preserving living animals), from *grānum, semen, armamenta, vivus*. (Compare the adjective termination *arius*, §. 187. 10.)

4) *īna*, affixed to personal names, denotes an employment and a place for carrying on a thing; *medicīna, sutrina* (*sutor*), *doctrina, disciplina—tonstrina* (*tonsor*). (*Officina*, from *officium, piscina*, from *piscis, aurifodina* from *fodio, ruina* from *ruo, rapina* from *rapio;* in the neuter *textrinum, pistrinum*). In *regina, gallina*, it denotes only the feminine gender.)

5) *al, ar* (the last form is used when an *l* occurs in the preceding syllable or the one before it, compare §. 179, 8. *Obs.* 1.) denotes a material object, which stands in relation to a thing or belongs to it, e. g. *puteal, animal, calcar, pulvīnar*, from *puteus, animus, calx, pulvīnus*.

Obs. Properly the neuter of the adjective termination *alis* (*ars*) without the *e*, which is retained in a few words, e. g. *ramale*, brushwood.

6) *ētum*, affixed to the names of plants, denotes a place where they grow together in a quantity, and also the plants themselves collectively, e. g. *olivetum, myrtetum, fruticetum, arundinetum, qvercetum*, from *oliva, myrtus, frutex, arundo, qvercus*.

Obs. The following are formed irregularly: *salictum, carectum* (*salix, carex*), *arbustum* (*arbos*), *virgultum* (*virgula*).

7) *īle*, affixed to the names of animals, denotes a stall; *bubīle, ovīle* (*bos, ovis*). (Affixed to verbs it also signifies a place; *cubīle* [a place to lie down], a couch, *sedīle*.)

Obs. Examples of derivative terminations of rare occurrence or with a less obvious signification in substantives derived from substantives are *o* or *io* (in some personal names, e. g. *praedo* from *praeda, centurio, mulio, restio*, from *centuria, mulus, restis*, but in many other words from some theme unknown), *īca*, (e. g. *lectīca* from *lectus*, and in words from an unknown theme), *ĭca* (*fabrĭca* from *faber*, with others of uncertain derivation), *ia* (e. g. *militia* from *miles*), *īgo* (e. g. *aerūgo* from *aes*), *uria* (e. g. *centuria, luxuria*).

§. 181. From some names of male persons and animals in *us* and *er* corresponding feminine nouns are formed by affixing *a* to the theme, at the same time rejecting *us*; e. g. *eqva, cerva, capra*, from *eqvus, cervus, caper* (see §. 30), *dea, filia, hera, serva, magistra*, from *deus, filius, herus, servus, magister*; also in *trix* from personal names in *tor* (§. 177, 2). Those substantives which have a corresponding feminine form are called *subst. mobilia.*

Obs. It is only in a few solitary instances that *a* is found attached in this way to themes of the third declension; *antistita, clienta, hospita, tibicĭna*, from *antistes, cliens, hospes, tibīcen.* A rarer formation still is that of *regīna, gallina, leaena*, from *rex, gallus, leo; avia, neptis, socrus*, from *avus, nepos, socer.*

§. 182. The following terminations should also be noticed;

1) By means of *lus, la*, or *lum*, and *culus, cula*, or *culum*, are formed diminutives (*nomina deminutiva*), which denote littleness, and are often used by way of endearment, commiseration, or to ridicule something insignificant, e. g. *hortŭlus*, a little garden, *matercŭla*, a (poor) mother, *ingeniolum*, a little bit of talent. The diminutives have the same gender as their primitives, and end accordingly in *us, a*, or *um.* Both terminations are combined in different ways with the different themes, and hence occasionally assume an irregular form.

With respect to this it is to be observed;

a. *lus* (*u, um*) is used with primitive words of the first and second declension, and with some few of the third, (but always when the characteristic letter is *c* or *g*). It is affixed to the theme (after rejecting *a* or *us*), with the connecting vowel *u* (therefore *ulus, ula, ulum*), e. g. *arcula, cerula, litterula, lunula, virgula, servulus, hortulus, oppidulum—aetatula, adolescentulus, facula, vocula, radicula, regulus*; from *arca, cera, littera, luna, virga, servus, hortus, oppidum, aetas, adolescens, fax, vox, radix, rex.* If a vowel precedes *us, a, um*, in the primitive, then the diminutive ends in *ŏlus* (*a, um*), e. g. *filiolus, gloriola, lineola, ingeniolum*; from *filius, gloria, linea, ingenium.*

b. To themes of the first and second declension in *ul, r* with a consonant preceding, and *n*, with some others in *er* and *n*, *lus* (*a, um*) is affixed without a connecting vowel; *r* and *n* are assimilated with the following *l*; *u* and *i* are changed into *e*, and *e* inserted before *r* after a consonant (*ellus, ella, ellum*), e. g. *tabella, catellus, ocellus, popellus*, (*tabula, catulus, oculus, populus*); *libella, agellus, libellus, labellum* (from *libra, ager* [*agri*], *liber, labrum*; *lamella, pagella, asellus* (from *lamina, pagina, asinus*), *catella,*

corolla, opella, puella (from *catēna, corōna, opera*, and the unused *puera* from *puer*).

Obs. 1. Diminutives of this class are sometimes formed from other diminutives; *cista, cistula, cistella*, and (by again adding *ula*) *cistellula*.

Obs. 2. Some few words have the termination *illus* (*a, um*) instead of *ellus*, as *bacillum, pugillus, sigillum, tigillum, pulvillus*, from *baculum, pugnus, signum, tignum, pulvinus*. *Codicillus, lapillus, angvilla*, from *codex, lapis, angvis*, are formed in the same way from primitives of the third declension.

c. *culus* (*a, um*) is used with primitives of the third, fourth, and fifth declension. In primitives of the third declension in *l, r*, and *s*, if this last is not merely the termination of the nominative case (consequently when it is changed to *r* in the genitive), the diminutive termination is affixed immediately to the nominative; *animalculum, fraterculus, matercula, tuberculum, amatorculus, uxorcula, corculum, flosculus, osculum, opusculum, munusculum, pulvisculus*, from *animal, frater, mater, tuber, amator, uxor, cor, flos, os* (*oris*), *opus, munus, pulvis*. (*Vasculum* from *vas, vasis*.)

Obs. From *rumor* is formed *rumusculus*, and from *arbor arbuscula* (and in the same way *grandiusculus*, &c. from the comparative *grandior*); *ventriculus* from *venter* (*acriculus* from the adj. *acer*). From *os, ossis*, is formed *ossiculum*.

d. From primitives in *o* (*on-is*, or *in-is*) is deduced the form *unculus*, e. g. *sermunculus, virguncula, ratiuncula, homunculus* (*sermo, virgo, ratio, homo*). (*Caruncula* from *caro, pectunculus* from *pecten*.)

Obs. The following are formed irregularly with the same termination: *avunculus, domuncula, furunculus*, from *avus, domus, fur* (*ranunculus* from *rana* with a change of gender.)

e. In primitives in *es*, gen. *is* or *ei*; and *is*, gen. *is*, the termination is affixed to the theme, after dropping the nominative termination *s; nubecula, diecula, pisciculus*, from *nubes, dies, piscis* (*aedicula* from the form *aedis*): in the words in *e* the *e* is changed into *i*, e. g. *reticulum* from *rete*.

f. In those words in which the nominative termination *s* is affixed to a consonant, and in the fourth declension, the termination is affixed to the theme with the connecting vowel *i* (the *u* being first rejected in the fourth declension), e. g. *ponticulus, particula, coticula, versiculus, corniculum*, (from *pons, pars, cos, versus, cornu*.)

Obs. 1. If the theme ends in *c* or *g*, the termination *lus* is made use of; see a.

Obs. 2. The following are irregular forms: *homuncio* (*homullus*), from *homo, eculeus* from *equus; aculeus*, a point or sting, masc. from the feminine *acus*.

Obs. 3. The diminutive form *illus* (*a, um*) occurs in some words with the characteristic *x*, which appear to be immediately derived from verbs, but have shorter substantives corresponding to them, formed by rejecting the *x*, and contraction, e. g. *vexillum* (*veho, vex-i*) and *velum, paxillus* (*pango*) and *palus, maxilla* and *mala.* (*Tela* from *texo.*)

§. 183. From the Greek the Latin poets have taken the Greek patronymics (the prose writers only in making mention of well-known Greek families) which designate a person as some one's son, daughter, or descendant, e. g. *Priamĭdes,* a son or descendant of Priam, *Tantalis,* a daughter of Tantalus.

The masculine patronymics generally end in *ĭdes,* which is affixed to the theme, e. g. *Priamĭdes, Cecropĭdes* (Cecrops); but from names in *eus* there is formed the termination *īdes* (ειδης), e. g. *Atrīdes, Pelīdes.* From names in *as* of the first declension is formed *ădes,* e. g. *Aeneădes;* from *ius iădes,* e. g. *Thestiădes* (Thestius), which termination however is used also in other names after a long syllable for the sake of the versification, e. g. *Atlantiădes* from *Atlas.*

The feminine patronymics end in *is,* which corresponds to *ĭdes* (*Tantalis* from *Tantalus*), *ēis,* which corresponds to *īdes* (*Nerēis* from *Nereus*), or *ias,* which corresponds to *iădes* (*Thestias* from *Thestĭus*). (There is a peculiarity in the form *Aeneis* from *Aeneas.*)

§. 184. Substantives which denote a quality are formed from adjectives, by the following terminations:

1) *tas,* with the connecting vowel *i* (*ĭtas*) affixed to the theme of the adjective, e. g. *bonitas, asperitas, crudelitas, atrocitas.* From adjectives in *ius* is formed *ietas,* e. g. *pietas, varietas;* from those in *stus* is formed *stas,* e. g. *honestas, venustas.*

Obs. The following are without a connecting vowel: *libertas, paupertas, pubertas, ubertas, facultas, difficultas.* Some few substantives of this form are derived from substantives, as *auctoritas, civitas,* or from verbs, as *potestas.* To this is allied the termination *tus,* e. g. *virtus, juventus,* from *vir, juvenis.*

2) *ia,* mostly from adjectives (and participles) of one termination, e. g. *audacia, concordia, inertia, clementia, elegantia, abundantia, magnificentia* (from *magnificus,* like *magnificentior*), (but also *miseria, perfidia,* &c., and from those in *cundus; facundia, iracundia, verecundia;* but *jucunditas*).

3) *tia* (*ĭtia*), from a few adjectives of three terminations, e. g. *malitia, justitia, laetitia, avaritia, pigritia, tristitia.*

Obs. Some of these have also a form in *ies,* as *mollitia* and *mollities,*

usually *planities* (*planus*). From *pauper* we find *pauperies* (commonly *paupertas*).

4) *tūdo*, affixed to the theme (of adjectives of three or two terminations) with an *i*, e. g. *altitudo, aegritudo, similitudo.*

Obs. 1. To some adjectival themes in *t* *udo* alone is affixed, e. g. *consvetudo, sollicitudo.*

Obs. 2. From some adjectives there are formed substantives both in *tas* and *tudo*, e. g. *claritas* and *claritudo, firmitas* and *firmitudo.* In such cases the substantive in *tudo* is generally the least used.

Obs. 3. From *dulcis* is formed *dulcēdo* (usually in an improper signification, attraction, or charm; *dulcitudo*, sweetness, is rare), and from *gravis* (subst. *gravitas*, weight), *gravēdo*, signifying heaviness of the head, cold. (*Torpēdo*, from *torpeo.*) Later writers form some additional substantives in this way; *pingvedo* (for *pingvitudo*), *putredo*, &c.

Obs. 4. A more rare and peculiar termination is *monia* [x], e. g. *sanctimonia, castimonia, acrimonia.* (*Parsimonia*, frugality, for *parcimonia*, *querimonia*, a complaint, from the verb *queror.*)

CHAPTER II.

Derivation of Adjectives.

§. 185. Adjectives are derived partly from verbs, partly from substantives. From verbs are formed adjectives with the following terminations (besides the participles, which—both those in ordinary use, and those in *bundus*, §. 115 g—may also be included in this class);

1) *ĭdus* (*dus* with the connecting vowel *i*), affixed chiefly to the theme of intransitive verbs in *eo*, denotes the condition and property, which are expressed by the verb, e. g. *calidus, frigidus, tepidus, humidus, aridus, madidus, timidus*, from *caleo*, &c. (Some few are formed from other verbs or from substantives, or without any known primitive, e. g. *rapidus, turbidus, lepidus, trepidus*, whence *trepidare* (*gravidus* from *gravis.*)

2) a. *ĭlis* (*lis* with a connecting vowel), affixed to themes ending in a consonant, denotes passively the capacity of being the object of an action, e. g. *fragilis* (brittle), *facilis* (what may be done, easy), *utilis, docilis, habilis* (*doc-eo, hab-eo*).

b. This is still more often expressed by *bilis* (with the connecting vowel, *ibilis*), e. g. *amabilis, probabilis, flēbilis* (*fleo, flevi*), *volūbilis*

[x] [Answering to the neuter *monium*, §. 180, 1.]

(*volv-o*), *credĭbilis*, *vendibilis* (*mobilis*, *nobilis*, from *mov-eo*, *novi*, rejecting the *v*).

Obs. 1. Some such adjectives have an active signification, e. g. *praestabilis*, *terribilis* (causing fright). (*Penetrabilis*, *penetrating* and *penetrable.*)

Obs. 2. Some adjectives in *ĭlis* are formed from the supine, partly with the signification of a possibility, e. g. *fissĭlis*, what may be cleft, *versatĭlis*, what may be turned; partly (and chiefly) with the mere signification of the passive verb (*produced by*, like the perf. part.), e. g. *fictilis*, *coctilis*, *altilis.* (Some in *bilis* also are formed from the supine; *comprehensibilis*, comprehensible, *flexibilis*, pliant, *plausibilis*, commendable[y].)

3) *ax*, affixed to the theme, denotes a desire, inclination, most frequently one that is too violent, or vicious, e. g. *pugnax*, *audax*, *edax*, *loqvax*, *rapax* (*rap-io*); sometimes only the action itself (like the part. pres.), e. g. *minax*, threatening, *fallax*, deceiving. (*Capax*, that which *can* contain.)

4) Less usual are the terminations *cundus* (capacity, inclination, approach to an action), e. g. *iracundus* (*ira-scor*), *facundus* (*fari*), *verēcundus*, *rubĭcundus* (ruddy, *rubeo*[z]); *ŭlus* (*lus* with *u*), denoting either a simple action, or an inclination to it, e. g. *patulus*, *q̄verulus*, *credulus*, (*garrulus* from *garrio*); *uus*, with a passive signification from transitives, e. g. *conspicuus*, *perspicuus*, *individuus*, sometimes (poetically) with an active sense from intransitives, e. g. *congruus*, *innocuus.*

§. 186. Adjectives are formed from substantives chiefly with the following terminations, of which some closely resemble each other in meaning, and cannot in all cases be clearly distinguished.

1) *eus* denotes the material of which a thing consists, e. g. *aureus*, *ligneus*, *cinereus*, (*cinis*, *ciner-is*), *igneus*, *vimineus.* It more rarely denotes something which a thing resembles in its nature, e. g. *virgineus* (poet.), maidenlike, *arundineus* (sometimes, like a reed), *roseus* (poet.).

Obs. To denote the kind of wood of which a thing is made, the termination *neus* or *nus* is commonly employed, e. g. *iligneus*, or *ilignus*, *qverneus*, *qvernus*, *saligneus*, *salignus*, *populneus* (rarely *populnus*, also *populeus*), *fagĭnus* (connecting vowel *i*), *cedrĭnus.* In the same way we find *eburneus*, *eburnus*, *coccinus*, *coccineus*, and *adamantĭnus*, *chrystallĭnus.* The termination *nus* also signifies what belongs to a thing or comes from it, as *paternus*, *fraternus*, *maternus*, *vernus* (of spring), *supernus*, *infernus.*

2) *ĭcius* (*cius* with *i*) denotes the material or the belonging to

[y] *Invictus*, *incorruptus*, invincible, incorruptible. [z] *Jucundus* (*juvo*), *fecundus.*

something, e. g. *latericius, caementicius—tribunicius, aedilicius, gentilicius* (relating to the *gentīles*, the members of the same *gens*).

Obs. Sometimes adjectives in *īcius* are derived from the part. perf. pass. or from the supine, and denote the way in which a thing originates, and consequently its kind: *commenticius*, feigned, *collaticius*, effected by contributions, *adventicius, subditicius, insiticius* (*inserere*, to graft). (*Novīcius* from *novus*.)

3) *āceus* denotes the material or a resemblance, or the belonging to something, e. g. *argillaceus, chartaceus, rosāceus,—ampullaceus* (formed like a bottle),—*gallinaceus*.

Obs. Mostly from substantives of the first declension, and, except the last, not much used by the older writers.

§. 187. Further:

4) *ĭcus* (*cus* with *i*) denotes to what a thing belongs or relates, e. g. *bellicus, civicus, hosticus*.

Obs. 1. Instead of *civicus, hosticus*, prose writers rather use *civilis, hostilis* (5), except in the solitary combinations, *corona civica, ager hosticus*.

Obs. 2. From these must be carefully distinguished the following words derived from verbs or prepositions, *amīcus, inimicus, pudīcus, antīcus, postīcus* (*aprīcus*, from an uncertain root).

Obs. 3. The belonging to a thing is also expressed by *tĭcus*, e. g. *aquaticus, rusticus, domesticus*.

5) *īlis* denotes what is agreeable to the nature of a thing and resembles it, also what belongs to it; *civilis, hostilis, virilis, puerilis, unilis* (*anus*), *scurrilis, herilis, gentilis* (but *tribulis* from *tribus, fidelis* from *fides*). *Sextīlis, Qvintīlis*. (*Subtīlis* of uncertain derivation, but *humĭlis, parĭlis*).

6) *ālis* has the same signification as *īlis*, but is far more common, e. g. *naturalis, convivalis, annalis, fatalis, decemviralis, judicialis, auguralis, mortalis, pedalis, regalis, virginalis* (*liberalis*, from the adjective *liber*). If the termination be preceded by an *l*, or if the preceding syllable begins or ends with *l*, *aris* is used instead of *alis* (compare §. 179, 8. *Obs.* 1), e. g. *popularis, militaris, palmaris* (but *pluvialis, fluvialis*).

Obs. atilis, what belongs to a thing, is at home in a thing, is suited to a thing; *aquatilis, fluviatilis, umbratilis*.

7) *ius* denotes a conformity, or belonging to something, e. g.

patrius, regius. It is usually formed from personal names in *or; praetorius, imperatorius, amatorius, nugatorius, sororius, uxorius.*

8) *īnus* denotes what belongs to a thing or proceeds from it, e. g. *divīnus, marinus, libertinus* (*peregrīnus* from *peregre*); particularly from the names of animals, e. g. *ferīnus, caninus, eqvinus, agninus, anatinus* (e. g. of meat, *agnina*[a]).

Obs. 1. From this termination we must carefully distinguish *ĭnus* (*nus* with a connecting vowel), of the material, especially with the names of trees and plants (§. 186. 1. *Obs.*). We must also distinguish between this and *tīnus* in adjectives derived from words which denote a time, e. g. *diutĭnus, annotĭnus* (a year old, of the preceding year), *hornotĭnus, pristĭnus.* (But *matutīnus, repentīnus, vespertīnus.*)

Obs. 2. Of those ending in *īnus* we must also note *clandestīnus, intestīnus.*

9) *ānus* denotes a resemblance, a belonging to a thing; *montānus, urbanus, rusticanus, meridianus* (*humanus* from *homo*); especially from ordinal numbers, in order to show what belongs to a particular number; *miles primanus* (a soldier of the first legion), *febris qvartana* (a quartan ague).

10) *arius,* what concerns or belongs to a thing; *agrarius, gregarius, legionarius, ordinarius, tumultuarius.* (In the masc. it is often used as a substantive, of a person who occupies himself with anything, see §. 180. 3.) From the distributive numerals are formed adjectives in *arius* in order to denote that a thing bears a particular relation to a certain number, e. g. *nummus denarius,* a coin which contains ten asses, *senex septuagenarius,* an old man of seventy, &c., *numerus ternarius,* the number three. (The following are formed from adverbs: *adversarius, contrarius, temerarius; necessarius* from *necesse.*)

11) *īvus,* what belongs or is adapted to a thing; *festīvus, furtīvus* (*furtum*), *aestivus* (irregularly from *aestas*). Affixed to participles, it denotes (like *icius*) the way in which a thing has originated, e. g. *natīvus, sativus, captivus.*

§. 188. Further;

12) *ōsus* denotes the property of being full of a thing, and of bringing it on; *ingeniosus, calamitosus, generosus, libidinosus, lapidosus, damnosus, periculosus* (*ambitiosus, superstitiosus* from *ambition-is,*

[a] *Bubulus, ovillus, suillus.*

superstition-is, omitting the *n*; *laboriosus*). From substantives of the fourth declension there is formed *uosus*, e. g. *saltuosus*.

13) *ŭlentus* (*lentus* with a connecting vowel; after *n* and *i olentus*), full of a thing, connected with a thing, e. g. *fraudulentus, turbulentus, sangvinolentus, violentus.*

14) The termination *atus* (formed like a participle of the first conjugation) denotes what a thing has, or is provided with, and forms a great number of adjectives, e. g. *ansatus, barbatus, calceatus, dentatus, falcatus* (set with sickles; sometimes, formed like a sickle), *virgatus* (striped), *auratus* (gilt), *togatus.*

Obs. 1. From substantives in *is*, gen. *is*, is derived the form *ītus*, e. g. *aurītus, turrītus, crinītus* (all poetical or of more recent date; also *mellītus* from *mel, galerītus* from *galerus*); from words of the fourth declension are formed a few in *ūtus*, as *cornūtus, astūtus* (*nasūtus* from *nasus*, 2), but *arcuatus* (*arqvatus*).

Obs. 2. With *tus* are also formed *onustus, robustus, venustus, funestus, scelestus,—honestus, modestus, molestus.*

15) Less important terminations are *timus* (*legitĭmus*), *rnus* (something belonging to a particular time, *diurnus, nocturnus, hodiernus*), *ensis* (belonging to a particular place; *castrensis, forensis*), *ester* (*campester, eqvester*), *aneus* (from verbs and adjectives, in signification approaching to the part. pres. and the original adjective; *consentaneus, subitaneus, supervacaneus*; by composition, *mediterraneus*).

Obs. 1. From some substantives in *or*, which are derived from verbs (§. 177, 1), the poets form adjectives in *ōrus, canorus, honorus, odorus* (*odor* from *oleo*); *decōrus* (*decet*) is used in prose.

Obs. 2. From some adjectives are formed diminutives according to the rules given above (§. 182) for the substantives; *parvulus, aureolus, pulchellus, misellus, pauperculus, leviculus* (*parvus, aureus, pulcher, miser, pauper, levis*). *Bellus* (*bonus*), *novellus* (*novus*), and *paullum* (*parvus*) are formed irregularly.

§. 189. Adjectives are formed from proper names according to special rules. Of adjectives derived from the names of men and families it is to be observed;

1) The Roman family names in *ius* are properly adjectives (*Fabius, gens Fabia*), and are used as such of a man's public or political works and undertakings, e. g. *lex Cornelia, Julia, via Appia, circus Flaminius.* Any thing else that relates to an individual of a family and is named after him, is expressed by adjectives in *anus* derived from the former, e. g. *bellum Marianum, classis Pompejana.*

2) From the Roman surnames are formed adjectives in *ianus*, in order to show what relates to a man or is named after him, e. g. *Ciceronianus, Caesarianus;* more rarely in *anus* from some in *a*, e. g. *Sullanus*, and from some few in *us*, e. g. *Gracchanus* (more usual forms are *Lepidianus, Lucullianus*, &c.); also rarely in *īnus*, e. g. *Verrinus, Plautinus.*

Obs. Some few adjectives, which have become surnames, are partly used as adjectives applying to the family and the individual (*domus Augusta, portus Trajanus*), partly have new adjectives derived from them, as *Augustanus.* By the poets and later writers adjectives in *eus* were formed from Roman names, as *Caesareus, Romuleus* (even *gens Romula*).

3) From Greek proper names the two Greek forms in *ēus* (*īus*, ειος) and *ĭcus* are made use of, of some both forms, but of others one alone, or at least chiefly, e. g. *Aristotelīus, Epicureus, Platonicus, Demosthenicus.*

§. 190. From the names of towns adjectives are formed in Latin by the terminations *anus, inus, as, ensis*, which express what belongs to the town, and are at the same time used as substantives to denote the inhabitants (*nomina gentilicia*). These Latin adjectives are formed also from many Greek towns (or such as were known to the Romans through the Greeks), but not from all.

1) *ānus* is used with names ending in *a, ae, um, i*, e. g. *Romanus, Soranus, Formianus* (*Formiae*), *Tusculanus* (*Tusculum*), *Fundanus* (*Fundi*); also with some Greek names in *a* and *ae*, e. g. *Trojanus, Syracusanus, Thebanus*, and some others, which have also in Greek an adjective in *anus*, e. g. *Trallianus* (*Tralles*).

Obs. From the names of towns, which in Greek form an adjective in *ites* (ιτης) to express the name of the inhabitants, adjectives are formed in Latin in *ĭtanus*, e. g. *Tyndaritanus* (*Tyndaris*), *Panormitanus* (*Panormus*), *Neapolitanus* (and so from all in *polis*). (*Gaditanus* from *Gades.*)

2) *īnus* with names ending in *ia* and *ium*, e. g. *Amerinus* (*Ameria*), *Lanuvinus* (*Lanuvium*), (*Praenestinus, Reatinus*, from *Praeneste, Reate*), and with various Greek names, which have *īnus* also in the Greek, e. g. *Centuripinus, Tarentinus, Agrigentinus.*

3) *as* (gen. *ātis*) with some in *a, ae*, and *um* (mostly *na, nae*, and *num*), e. g. *Capēnas* (*Capena*), *Fidenas* (*Fidenae*), *Arpinas, Urbinas, Antias.* (Never with Greek towns.)

4) *ensis* with names in *o* and some in *a, ae, um*, e. g. *Sulmonensis, Tarraconensis, Bononiensis* (*Bononia*), *Cannensis* (*Cannae*), *Ariminensis* (*Ariminum*), (*Carthaginiensis, Crotoniensis*); and with

Greek names of towns, from which the names of the inhabitants are formed in εvs (ιεvs, *iensis*), e. g. *Patrensis, Chalcidensis, Laodicensis, Nicomedensis, Thespiensis,* with some others (*Atheniensis*).

Obs. 1. In some rare instances *eus* is retained from εvs, e. g. *Cittieus* for *Cittiensis, Halicarnasseus* for *Halicarnassensis.*

Obs. 2. The following adjectives derived from the names of towns are irregular in their form; *Tiburs, Camers, Caeres, Vejens.*

5) The Greek adjectives in *ĭus* (ιος) formed from the names of towns and islands (in *us, um,* and *ōn,* with some others), are retained in Latin, e. g. *Corinthius, Rhodius, Byzantius, Lacedaemonius, Clazomenius,* (*Clazomenae*), (*Aegyptius,* from the name of the country, *Aegyptus*); so also those in *ēnus,* e. g. *Cyzicenus;* sometimes also those in *aeus,* e. g. *Smyrnaeus, Erythraeus* (*Cumanus* in prose, *Cumaeus* in poetry, and so with several others).

Obs. The Latin writers also occasionally retain the Greek names of the inhabitants in *tes* (*ātes, ītes, ōtes*), e. g. *Abderites, Spartiates* (adj. *Spartanus*), *Tegeates* (adj. *Tegeaeus*), *Heracleotes.*

§. 191. The names of nations are often themselves adjectives, formed with the terminations adduced in the preceding paragraphs, e. g. *Romanus, Latinus* (from *Latium*), *Sabinus* (without a primitive), and in *scus* or *cus* (*Oscus, Volscus, Etruscus, Graecus*); in this case they are used as perfect adjectives to express whatever concerns and belongs to the people (*bellum Latinum,* &c.). From other national names, which are pure substantives, are formed adjectives in *icus,* and from the Greek (or such as were adopted from the Greeks) also in *ius,* e. g. *Italicus, Gallicus, Marsicus, Arabicus, Syrius, Thracius, Cilicius* (*Italus, Gallus, Marsus, Arabs, Syrus, Thrax, Cilix*). Of individuals however such expressions are used as *miles Gallus,* &c., not *Gallicus,* and the poets use and even decline as adjectives national names in *us* which are otherwise substantive, e. g. *orae Italae* (Virg.), *aper Marsus, flumen Medum* (Hor. for *Medicum*), *Colcha venena.*

Obs. 1. In the same way we read in the poets *flumen Rhenum* for *flumen Rhenus.* (*Mare Oceanum,* Caes.)

Obs. 2. Concerning the use of the Greek feminine national names and adjectives in *is* and *as* in the Latin poets, see under the Rules for Inflection, §. 60, *Obs.* 5. They also employ the Greek feminines of some national names ending in *ssa* (*Cilissa, Cressa, Libyssa, Phoenissa, Threissa,* or *Thressa*) both as substantives and adjectives, e. g. *Cressa pharetra* (Virg.).

§. 192. From the names of countries (which are regularly formed from the national names by the termination *ia; Italia, Gallia, Graecia, Cilicia,*

Phrygia) adjectives are sometimes again formed to denote what is in the *country* (not the people) or comes out of it, e. g. *pecunia Siciliensis, exercitus Hispaniensis* (the Roman army in Spain). (*Africanus, Asiaticus.*)

Obs. 1. We must notice some names of countries in *ium* (like names of towns), e. g. *Latium, Samnium;* with some of Greek origin in *us* (*Aegyptus, Epirus*).

Obs. 2. There are several names of nations from which no names of countries are formed, but the same word is used to designate both, e. g. *in Aequis, Sabinis, Bruttiis habitare, hiemare; in Bruttios ire; ex Sequanis exercitum educere.*

CHAPTER III.

Derivation of Verbs.

§. 193. Verbs are derived from substantives, from adjectives, and from other verbs.

a. Many transitive verbs are derived from substantives simply by affixing to the theme the terminations of the first conjugation. These verbs signify to exercise and employ on something that which is denoted by the substantive, e. g. *fraudare, honorare, laudare, numerare, turbare, onerare, vulnerare.*

Obs. 1. In the formation of such verbs a preposition is sometimes prefixed, e. g. *exaggerare*, to heap up (*agger; aggerare* is rare and poet.), *exstirpare*, to root out (*stirps*); see under the Rules for the composition of words, §. 206. b. 2.

Obs. 2. In a few instances intransitive verbs are formed by this mode of derivation, e. g. *laborare, militare, germinare*, from *labor, miles, germen.*

Obs. 3. Some few such verbs are formed after the fourth conjugation, e. g. *finire, vestire, custodire, punire* (*finis, vestis, custos, poena*); the intransitive *servire;* a few intransitives after the second, e. g. *floreo, frondeo* (*flos, frons*).

b. In the same way are formed from substantives (and adjectives) a great number of deponents of the first conjugation, mostly with an intransitive signification (to *be* something, behave like something, occupy oneself with something, &c.), e. g. *ancillor*, to be a maid-servant, *philosophor*, to be a philosopher, philosophise (*philosophus*), *graecor*, to act or live like a Greek (*Graecus*), *aquor*, to fetch water (*aqua*), *piscor*, to fish (*piscis*), *negotior*, to traffic (*negotia*), *laetor*, to be joyful (*laetus*); far less frequently with a transitive signification, e. g. *interpretor*, to interpret, explain, (*interpres,*

an interpreter), *osculor*, to kiss (*osculum*, a kiss), *furor*, to steal (*fur*, a thief), &c. (*Partior*, *sortior*, from *pars*, *sors*.)

Obs. The following have peculiar derivative terminations, *navĭgo* (*litigo*, *mitigo*), and *latrocinor* (*patrocinor*, *vaticinor*).

§. 194. Transitive verbs are formed from adjectives (mostly from those of the first and second declension) by adding the terminations of the first conjugation, first with the signification, to make a thing what the adjective denotes; and then with a signification often modified in various ways; e. g. *maturare*, to make ripe, to hasten, *lēvare*, to make smooth (*lēvis*), *ditare*, to enrich (*dives*), *honestare*, to honour, *prŏbare*, to approve, *memorare*, to make mention of (*memor*). Such verbs have rarely an intransitive signification, e. g. *nigrare*, to be black, *concordare*, to be agreed, *propinqvare*, to draw near; *durare* (trans.), to harden, (intrans.), to endure.

Obs. 1. In forming such transitive verbs they are sometimes compounded with a preposition, e. g. *dealbare*, to whiten (*albus*), *exhilarare*, to cheer (*hilarus*). (Compare §. 206. b. 2.)

Obs. 2. Some few such verbs are formed after the fourth conjugation, e. g. *lenire*, *mollire*, *stabilire* (*lenis*, *mollis*, *stabilis*), and some intransitives, e. g. *superbire*, *ferocire* (*superbus*, *ferox*; the deponent *blandior* from *blandus*); some few intransitives after the second, e. g. *albeo*, to be white, *caneo*, to be grey.

§. 195. From verbs are derived new verbs with a signification somewhat modified in the following ways:

1) By the termination *ĭto* (*itāre*, 1) are derived verbs, which denote a frequent repetition of an action, *verba freqventativa*. The termination is affixed to the theme of verbs of the first conjugation, and to the theme of the supine of verbs of the third, and those of which the supine is similarly formed, e. g. *clamĭto*, *rogito*, *volito*, *minitor* (*minor*), *lectito*, *dictito*, *jactito*, *cursito*, *haesito* (*haereo*), *visito* (*video*), *ventito* (*venio*).

Obs. From *ago*, *qvaero*, *nosco* (3), are formed *agito*, *qvaerito*, *noscito*, as from verbs of the first conjugation. *Latito*, *pavito*, *pollicitor*, from *lateo*, *paveo*, *polliceor* (2).

2) The signification of a repeated action is also expressed by simply affixing the termination of the first conjugation to the theme of supines formed according to the third, e. g. *curso* (*cursare*), *merso*, *adjuto* (*adjutum*), *tutor* (*tutus* from *tueor*), *amplexor* (*amplexus* from *amplector*), *ĭto* (*ĭtum*). Most of these verbs however denote not a simple repetition, but a new idea of an action, in

which a repetition of the original action is implied, e. g. *dicto, dictare,* to dictate (*dico,* to say), *noto,* to observe (*nosco,* to become acquainted with), *pulso,* to beat (*pello,* to thrust), *qvasso,* to break to pieces (*qvatio,* to shake), *tracto,* to handle (*traho,* to draw), *salto,* to dance (*salio,* to leap, skip), *capto,* to snatch at (*capio,* to lay hold of). (*Canto,* to sing, from *cano,* to sing and play, *gesto,* to carry, from *gero,* to carry, carry on.)

Obs. Habito, licitor, from *habeo, liceor,* 2.

§. 196. 3) The termination *sco* (*scere,* 3) is affixed to the theme (in the second conjugation retaining the *e,* in the third with the connecting vowel *i*) to form *verba inchoativa,* which denote the beginning of an action or condition. By far the greater number of inchoatives are formed from verbs of the second conjugation, and often have a preposition prefixed at the same time, e. g. *labasco,* to begin to stagger (*labare*), *calesco,* to grow warm, and *incalesco* (*caleo*), *exardesco, effloresco* (*ardeo, floreo,* not *exardeo* or *effloreo*), *ingemisco,* to sigh over (*gemo*), *obdormisco,* to fall asleep (*dormio*).

Besides the inchoatives derived from verbs many are formed in *esco* from adjectives (*inchoativa nominalia*), e. g. *maturesco, nigresco, mitesco* (*maturus, niger, mitis*); see the Rules for Inflection, §. 141. *Integrasco* from *integer, puerasco* from *puer, silvescere* from *silva,* to run to wood (of the vine), *ignescere* from *ignis,* to take fire.

Obs. Of verbs in *sco* (*scor*) without an inchoative signification, see §. 140 and 142.

§. 197. 4) The termination *ŭrio* (*urire,* 4), affixed to the theme of the supine, from *verba desiderativa,* which express an inclination to a thing, e. g. *esurio,* to have a desire to eat, to be hungry, *empturio,* to wish to buy, *parturio,* to be in labour. There are however only a few such verbs, and they are little used, except *esurio* and *parturio.*

Obs. Ligūrio, scaturio, &c., are not desideratives.

5) The termination *illo* (*illare,* 1), affixed to the theme, forms some few diminutive verbs, *verba deminutiva,* e. g. *cantillo,* to quaver, from *cano.*

6) From some intransitive verbs there are formed by a change of the conjugation, sometimes also by a change in the quantity of the radical syllable, transitive verbs, which signify the effectuating of that which is denoted by the intransitive; from *fugio,* to fly, *jaceo,* to lie, *pendeo,* to hang, weigh (intrans.), *liqveo,* to be clear,

fluid, come *fugo* (1), to put to flight, *jacio*, to throw, *pendo*, to weigh (by hanging up), *liqvo* (1), to clarify; from *căd̆o*, to fall, *sĕdeo*, to sit, come *caedo*, to fell, *sēdo* (1), to pacify.

Obs. The signification is otherwise altered in *sīdo*, to sink, *assīdo*, to seat oneself, *sedeo*, to sit, *assĭdeo*, to sit by. See also under *cubo*, §. 119.

CHAPTER IV.

Derivation of Adverbs.

§. 198. Adverbs are derived from adjectives (numerals), substantives (pronouns), and the nominal forms of verbs (participles and supines), rarely from other adverbs or prepositions.

Adverbs, which express a way or manner, are derived from adjectives, by the terminations *ē* (*o*), and *ter*.

a. The termination *ē* is affixed to the theme of adjectives and participles used adjectively (perf.), of the first and second declension, e. g. *probē*, *modeste*, *libere*, *aegre* (*aeger*, *aegri*), *docte*, *ornate*.

Obs. 1. From *bonus* is formed *benĕ* (of the *ĕ* see §. 19. 2), from *validus*, *valde*.

Obs. 2. From some adjectives and participles of the second declension there are formed adverbs in *ō* (abl.), as *tutō*, *crebrō*, *necessario*, *consulto*. From *certus* are formed both *certō* and *certe*, which are generally used alike: *certe scio* and *certo comperi* (for certain); *certe eveniet*, it certainly will happen, and *nihil ita exspectare qvasi certo futurum*; but in the signification *at least* we always find *certe*[b].

b. The termination *ter* is affixed to the theme of adjectives and participles of the third declension (with the connecting vowel *i*), e. g. *graviter*, *acriter* (*acer*, *acris*), *feliciter* (*audacter* is preferred to *audaciter*); but if the theme ends in *t*, one *t* is omitted, e. g. *sapienter* (instead of *sapient-ter*), *amanter*, *solerter*.

Obs. 1. From *hilarus* and *hilaris* are formed *hilare* and *hilariter*, from *opulens* and *opulentus opulenter*.

Obs. 2. From some adjectives in *us* there is formed besides the adverb in *e* another in *ter*, e. g. *humane* and *humaniter*, *firme* and *firmiter*; espe-

[b] The others in *o* which are used in good writers are *arcano*, *cito*, *continuo*, *falso*, *fortuito*, *gratuito*, *liqvido*, *manifesto*, *perpetuo*, *precario*, *raro* (*rare*, thinly, far apart), *secreto*, *sedulo*, *serio*, *sero*, *auspicato*, *directo*, *festinato*, *necopinato*, *improviso*, *merito*, (according to one's deserts) and *immerito*, *optito*, *sortito* (according to lot); further, *primo*, *secundo*, &c. See §. 199. *Obs.* 2.

cially from those in *lentus*, e. g. *luculente* and *luculenter*. (Always *violenter*, usually *gnaviter*.)

Obs. 3. From *difficilis*, *alius*, and *neqvam* are formed *difficulter*, *aliter*, *neqviter*. From *brevis* is formed *breviter*, briefly, and *brevi*, shortly, in a short time; from *proclivis proclivi* (*proclive*), downwards.

c. From some adjectives no proper adverb is formed, but the neuter (accus.) serves as an adverb. This is the case with *facile* (but *difficulter*), *recens* (lately), *sublime* (on high), *multum*, *plurimum*, *paullum*, *nimium* (but more often *nimis*), *tantum*, *qvantum*, *ceterum*, *plerumqve*, *potissimum*.

Obs. (*Commodum*, opportunely, *commode*, properly, suitably). On the use of neuter adjectives for adverbs by the poets, see Syntax, §. 302.

§. 199. From the cardinal numbers are formed adverbs, which, with the exception of the four first, end in *ies*; *e*, *o*, *em*, *im*, *inta*, *um* and *i* being dropped before the termination. These are the following:

semel, once (with a distinct root from *unus*)
bis, twice (from *duo*, by a change in the pronunciation) [c]
ter
qvater
qvinqvies (older form *qvinqviens*)
sexies (*sexiens*, &c.)
septies
octies
novies
decies
undecies
duodecies
terdecies or *tredecies*
qvaterdecies or *qvattuordecies*
qvinqviesdecies or *qvindecies*
sexies decies or *sedecies*
septies decies
duodevicies or *octies decies*
undevicies or *novies decies*
vicies
semel et vicies or *vicies semel* [d] (*vicies et semel*)
bis et vicies, or *vicies bis* (*vicies et bis*, &c.)
tricies
qvadragies, &c.
centies
centies tricies or *centies et tricies*
ducenties, &c.
millies (*bis millies*, *decies millies*, *centies millies*, &c.)

Obs. 1. To these adverbs correspond the pronominal adverbs *toties*, so often, *qvoties*, how often? (See §. 201. 4.)

Obs. 2. From the ordinals are formed adverbs in *um* and *o*, which are employed to signify, *for which time*, e. g. *tertium consul*, consul for the third time, *qvartum consul* (*eo anno lectisternium*, *qvinto post conditam urbem*, *habitum est*, Liv. VIII. 25), or in enumerations, *primum*, in the first place, *tertium*, thirdly. *For the first time*, *first*, is generally ex-

[c] [So *bellum*, from *duellum*, *bonus* from *duonus*, &c.]
[d] Not *semel vicies*.

pressed by *primum : primo* usually signifies *in the beginning* (*from the beginning*). *For the second time* is expressed by *iterum ; secundum* is not used ; *secundo*, secondly, for which however the Latins more frequently say *deinde, tum.* For the remaining numbers the forms in *um* are the most usual, particularly in the signification of a certain number of times. *For the last time* is expressed by *ultimum* (*postremum, extremum*) ; *now* or *then for the last time, hoc ultimum, illud ultimum.*

§. 200. a. Some adverbs are derived from substantives with the termination *ĭtus*, to denote a proceeding from something, e. g. *coelĭtus*, from heaven, *funditus, radicitus.* The following are formed in the same way from adjectives ; *antiqvitus*, from times of yore, *divinitus*, by divine providence or suggestion, *humanitus*, humanly, after the manner of men.

b. By *atim* (as if from supines of the first conjugation) adverbs are derived from substantives and adjectives, denoting in this or that way, e. g. *catervatim, gregatim, gradatim, vicatim* (by streets, from street to street), *singulatim*, severally, *privatim*, as a private individual.

Obs. The following are formed without *a ; tribūtim*, by tribes, *virītim*, man by man, *furtim* (*fur*), *ubertim* (*uber*).

c. By the termination *im* adverbs are derived from the supine, which denote the way and manner of a thing, e. g. *caesim, punctim*, by striking, by stabbing, *carptim*, partially, *separatim*, separately, *passim*, here and there (scattered and without order, *pando*). (*Mordicus*, with the teeth, from *mordeo*, is formed quite irregularly.)

§. 201. From the pronouns are formed adverbs, which denote place, time, degree, number, manner, and cause, with the same kind of reference as is expressed by the several pronouns. For each idea (of place, time, &c.) there are formed adverbs corresponding with each other (correlatives) according to the different classes of pronouns, demonstrative, relative and interrogative, indefinite relative, and indefinite. The relative adverbs connect the sentence to which they belong with another, and are conjunctions ; the adverbs of place are different according as they signify remaining in a place or motion to a place, away from a place, or on a certain road ;

1) Adverbs of place :

a. (in a place) Demonstr. *ibi*, there (*hic*, here, *istic*, there, by you, *illic*, there, *ibīdem*, exactly there, *alĭbi*, elsewhere) ; relative and interrogative, *ubi* (there) where ; where ? indefinite relative *ubicunqve, ubiubi*, wherever ;

indefinite, *alicubi, uspiam, usqvam*, anywhere (*nusqvam*, nowhere, *utrobīqve*, in both places); indef. univers., *ubĭvis, ubīqve, ubilibet*, in any place you will, everywhere.

b. (to a place) Demonstr. *eo*, thither (*huc, istuc*, and *isto, illuc* and *illo, eodem, alio*); relative and interrogative, *qvo* (*utro*, of two); indefinite relative, *qvocunqve, qvoqvo*; indefinite, *aliqvo, usqvam* (*nusqvam, utrōqve*); indefinite universal, *qvovis, qvolibet.*

c. (from a place) Demonstr. *inde*, thence (*hinc, istinc, illinc, indĭdem, aliunde*); relative and interrog., *unde*; indef. relative, *undecunqve* (rarely *undeunde*); indefinite, *alicunde* (*utrinqve*); indefinite universal, *undĭqve, undelibet.*

d. (on the road) Demonstr. *eā*, on that road (*hac, istac, illā* and *illac, eādem, aliā*); relative and interrogative, *qvā*; indefinite relative *qvacunqvĕ* (*qvaqva*); indefinite, *aliqvā*; indefinite universal, *qvavis, qvalibet.*

2) Adverbs of time: Demonstr. *tum*, then (*tunc*); interrogative, *qvando*, when? (*ecqvando*, whether ever?); relative, *qvum*, when, as; indefinite relative, *qvandocunqve, qvandōqve*, whenever; indefinite, *aliqvando*, once (*qvandoqve*, rarely *qvandocunqve*), *unqvam*, ever (*nunqvam*, never).

Obs. 1. In place of the indefinite pronominal adverbs derived from *aliqvis* (*alicubi*, &c.) shorter forms derived from *qvis* are used after the conjunctions *ne, num, si*, and *nisi*, which are the same as the longer forms with the removal of *ali*, e. g. *necubi*, that nowhere, *neqvo, necunde, ne qva, ne qvando.*

Obs. 2. *Ubicunqve, qvocunqve, undecunqve* (*undeunde*), rarely occur without a relative signification as indefinite words expressing universality.

3) Adverbs of degree: Demonstr. *tam*, so (so very); relative and interrogative, *qvam* (so—) as, how—? indefinite relative, *qvamvis, qvamlibet*, how much soever.

4) Adverbs of number: Demonstr. *toties*, so often; relative and interrogative, *qvoties* (so often) as, how often? indefinite relative, *qvotiescunqve*, how often soever; indefinite, *aliqvoties*, sometimes.

5) Adverbs which express way and manner: Demonstr. *ita, sic*, so, in this way (corresponding to *is* and *hic*); relative and interrogative, *ut* (so) as, how? (*qvi*, how?); indef. rel., *utcunqve.* (In later writers *qvaliter*, rarely *taliter.*)

6) Adverbs of the cause: Demonstr. *eo*, therefore; relative, *qvod, qvia*, because; interrogative, *cur*, wherefore?

From these adverbs others are again formed by composition, e. g. *eatenus, qvatenus*, &c. (See §. 202. *Obs.*)

§. 202. Some adverbs are yet to be noticed, which denote relations of locality:

a. In *o* (as in *eo, qvo*, &c.) from prepositions (or adverbs), to express motion to a place; *citro, ultro* (to that side; then, of his own accord, into the bargain), *intro, porro* (forwards, further, from *pro*), *retro* (*re*).

b. In *orsum, orsus, oversum, oversus* (from *versus*), to denote a direction to one side, from pronouns and prepositions; *horsum, qvorsum, aliorsum, aliqvoversum, qvoqvoversus, prorsum*, forwards (*prorsus*, completely, throughout), *retrorsum*, (*rursum, rursus*, again), *introrsum, sursum* (from *sub*), *deorsum, seorsum.* (*Dextrorsum, sinistrorsum.*) (The following are mutually opposed; *extrinsecus*, from without, *intrinsecus*, from within.)

c. *fariam*, in—places, in—parts, from numerals; *bifariam, quadrifariam* (*multifariam*).

Obs. Some of the remaining derivative adverbs are substantives in a certain case (sometimes in an obsolete form), used with a particular meaning, e. g. *partim* (old accusative from *pars*), *forte* (*fors*), *temperi, vesperi, noctu* (*nox; interdiu*, by day), *mane, foris* (*esse*, out of the house, from home), *foras* (*ire*, out of doors). Others are compounds of a case and a governing word, e. g. *hactenus, qvemadmodum* (*intereā, praetereā, propterea, anteā, posteā*, with an unusual construction). In *nudiustertius*, the day before yesterday, *nudiusqvartus, nudiusqvintus*, &c., words grammatically connected are fused into one by the pronunciation (*nunc dies tertius, qvartus*, &c., viz. *est*).

CHAPTER V.

The Formation of new words by Composition.

§. 203. By Composition two words are formed into a new compound word (*verbum compositum*, as opposed to *verbum simplex*), the signification of which is made up of those of the two compounded words (the members of the compound) in combination.

If two words are used in a definite succession to denote a single idea, but are yet syntactically combined as separate words with a distinct grammatical form, the composition is termed spurious. Such compounds are formed from a substantive and adjective, which are both declined, e. g. *respublica*, the state, *jusjurandum*, an oath (§. 53), or from a genitive and a governing word, e. g. *senatusconsultum, verisimilis.* The words thus connected may occasionally be separated, especially by *qve* and *ve; resqve publica, senatusve consulta* (*res vero publica*).

Obs. Even in genuine compounds of a verb (or participle) with a

preposition or the negative *in*, the older poets occasionally separate the particle from the verb by *qve*, e. g. *inqve ligatus* for *illigatusque*, bound up (Virg.); *inqve salūtatus* for *insalutatusqve*, ungreeted (Virg.); so also *hactenus*, *eatenus*, *qvadamtenus*, by a word interposed, e. g. *qvadam prodire tenus* (Hor.). In prose this separation (*tmesis*)[e] is sometimes used with the intensive *per*, e. g. *per mihi mirum visum est; pergratum perqve jucundum*, with an unaccented word in the middle. (On *qvicunqve*, *qvilibet*, see §. 87, *Obs.* 2).

§. 204. The first part of the compound may be a noun (substantive, adjective, or numeral), an adverb, a preposition, or one of those particles which occur only in composition as prefixes. These are the following: *amb*, round (round about), *dis*, on different sides (from each other, in two), *rĕ* (*rĕd*), back (again), *sē*, on one side, which denote the local relations of the action, and are commonly named *praepositiones inseparabiles* (e. g. *ambĕdere*, to eat round about, *discerpere*, to tear in pieces, *rĕcedere*, to retreat, *sēcēdere*, to go aside), and the negative particle *in* (in–, un–). Some verbs, mostly intransitive, are found as the first member of a compound, with *facere* (e. g. *calefacio*).

Obs. 1. *Amb* is altered into *am* in *amplector*, *ampŭto*, into *an* before *c* (*q*), e. g. *anceps*, *anqviro*. (*Anfractus*, *anhēlo*.)

Dis remains unaltered before *c* (*q*), *p*, *t* (*discedo*, *disqviro*, *disputo*, *distraho*), and before *s* with a vowel following (*dissolvo*); before *f* the *s* is assimilated (*differo*, *diffringo*); before the other consonants it is changed to *di* (*dido*, *digero*, *dimitto*, *dinumero*, *diripio*, *discindo*, *disto*, *divello*; but *disjicio*, properly *disĭcio*; *dijungo*, and sometimes *disjungo*); this *di* is long, but in *dirimo* from *disemo* the preposition is short. (Otherwise *dis* is not used before vowels.)

Re before vowels becomes *red* (*redarguo*, *redeo*, *redigo*, *redoleo*, *redundo*, *redhibeo*). (So also *sēdĭtio* from *se* and *eo*; in no other instance is *se* used before a vowel.) *Re* is short, but (in verse) is lengthened in *recido*, *religio*, *reliqviae* (rarely in *reduco*). In the perfect of *reperio*, *repello*, *refero*, and *retundo*, the first consonant of the verb was pronounced (and in older times also written) as double; *repperi*, *reppuli*, *rettuli*, *rettudi* (from the reduplicated *pepuli*, &c.).

Obs. 2. The negative *in* is only compounded with adjectives and adverbs, and with some few participles, which have assumed altogether the character of adjectives, e. g. *incultus*, uncultivated, *indoctus*, unlearned, and with substantives, in order to form negative adjectives or substantives, e. g. *informis*, shapeless, ugly, from *forma*, *infamis* (*fama*), *injuria*, injury,

[e] *Tmesis*, a cutting, from τέμνω, to cut.

from *jus*. It is modified before consonants like the preposition *in*. (Some compounds of participles with the negative *in* must be carefully distinguished from the participles which resemble them from verbs compounded with the preposition *in*, e. g. *infectus*, undone (*in* and *factus*), and *infectus*, dyed (*inficio*), *indictus*, not said, and *indictus*, ordered, imposed (*indico*). In good style however the negative compound of the participle is rarely used, when the verb is found compounded with *in*, so that e. g. *immixtus* signifies only *mixed* (*immisceo*), *infractus*, *broken* (*infringo*), but *unmixed*, *unbroken*, are expressed by *non mixtus*, *non fractus*.)

Obs. 3. *Ve* (of rare occurrence) has also a negative signification in *vēcors*, *vēgrandis*, *vēsanus*. In some compounds *ne* (*nec*) is made use of, e. g. *nĕqveo*, *nĕfas* (*nĕcopinatus*, *nĕgotium*)[f].

Obs. 4. It is only in composition that we find *sesqvi*, one and a half, e. g. *sesqvipes* (whence *sesqvipedalis*). *Semi*, from *semis* (gen. *semissis*) is used in compounds to denote half.

§. 205. a. If the first member be a noun, the second is affixed to its theme (omitting the terminations of inflection, and *a* and *u* in the first, second, and fourth declension). If the second member begins with a consonant, the connecting vowel *i* is often inserted, e. g. *causidicus*, *magnanimus*, *corniger*, *aedifico*, *lucifuga*. (*Naufragus* with a diphthong from *navis*, *frango*.)

Obs. 1. In some words however the connecting vowel is not employed, e. g. *puerpera* (*puer*, *pario*), *muscipula* (*mus*, *capio*). Hence the final consonant of the first member has been dropped in the pronunciation of some words, e. g. *lapicida* (*lapis*, *lapid-is*, and *caedo*), *homicida* (*homin-is*). (*Opifex* from *opus*, *facio*).

Obs. 2. The connecting vowel *o* (*u*) is rare; *Ahenobarbus*, brazenbeard, *Trojugena*.

Obs. 3. For the adverbs formed from adjectives the theme of the adjectives is used, except *bene* and *male* (*svaviloqvus*, but *beneficus*).

b. When the first member of a compound is a preposition or the negative *in*, the vowels, *ă*, *ĕ*, *ae* in the radical syllable of the first member are frequently, but not always, modified according to §. 5 c; see the examples in Chapters 17, 18, 19, 20; *inimicus* (*amicus*), *inermus* (*arma*). (*A* is altered to *u* before *l*, e. g. *călco*, *inculco*.)

Obs. Exceptions, like *permăneo*, *contrăho*, *perfrĕmo*, *inhaereo*, may be seen elsewhere; *concăvus*.

[f] *Ne* is short in *nequeo* and *nefas* and the words allied to it (*nefarius*, *nefandus*, *nefastus*, long in other words (*nequam*, *nequitia*, *nequaquam*, *nequicquam*, *nedum*.) *Nec* is short.

c. The same occurs (with *a* and *ae*) when the first member is a substantive; *tubicen* (*cano*), *opifex* (*facio*), *stillicidium* (*stilla, cado*), *lapicida*. (Also *triennium*, &c.)

d. The compound word generally retains the grammatical form of the last member, if it belongs to the same class of words, e. g. *inter-rex, dis-similis, per-ficio*. Yet substantives and verbs sometimes vary, see f.

e. If the compound word belongs to a different class of words from the last member, a suitable grammatical form is given to the theme of the latter, e. g. *maledicus* from *male* and *dico, opifex* from *opus* and *facio* (*fac*), with the nominative termination *s*.

Obs. Sometimes however the termination of a substantive is suitable to the adjective compounded from it, as *crassipes* from *crassus* and *pes; discolor* from *dis* and *color*.

f. Sometimes a particular derivative termination is affixed, corresponding to the signification of the new word, so that it is formed at once by composition and derivation, e. g. *exardesco* from *ex* and *ardeo*, with the inchoative form, *latifundium* from *latus* and *fundus, Transalpinus* from *trans Alpes*.

§. 206. The compound words may be referred to various classes according to the various ways in which the compound signification is deduced from those of the simple words. These are:

a. *Composita determinativa*, in which the first word defines the meaning of the last more exactly after the manner of an adjective or adverb. In this way prepositions, prefixes, and adjectives are set before substantives, as *cognomen, interrex, dedecus, injuria, nefas, viviradix* (*semihora*); more frequently prepositions, prefixes, and adverbs are put before adjectives or verbal themes, in order to form adjectives, e. g. *permagnus, subabsurdus, subrusticus* (somewhat, rather absurd, clownish), *consimilis, tercentum, beneficus, altisŏnus, recurvus, infamis*. (*Exinde, desuper.*) A great class of verbs in particular is thus compounded with prepositions (also with *amb, dis, re se*); see Chapters 17, 18, 19, 20; rarely with adverbs (*maledico, satisfacio*). (*Subirascor, subvereor*, to become a little angry, to be a little afraid).

Obs. 1. The composition of a verb already compounded with a new preposition (by which a *vocab. decompositum* is formed) is not common in Latin, except with *super*, e. g. *superimpendo*. (*Recondo, abscondo, assurgo, consurgo, deperdo, dispereo, recognosco*, since *condo, surgo, perdo, pereo*, and *cognosco* are considered as simple verbs; *repercutio, repromitto, subinvideo*, to envy a little. A few others are found in inferior writers.)

Obs. 2. Some substantives of this class assume the termination *ium*, and

denote a collection, a part, e. g. *latifundium* (*lati fundi*), *cavaedium*, *triennium* (*biduum*, *triduum*, *qvatriduum* from *dies*). From *sexviri* (*seviri*), the sixmen (as a college), and similar words, is deduced the singular *sexvir*, &c., of a member of such a fraternity. (*Duumvir*, *triumvir*, plur. *duoviri*, *tresviri*, and *duumviri*, *triumviri*.)

b. *Composita constructa*, in which one member is considered as grammatically governed by the other: they are divided again into two classes.

1) The first member is a substantive or a word put for a substantive, which may generally be conceived as an accusative (object), sometimes as an ablative, governed by the second member, which is a verb. In this way are formed especially substantives, mostly personal names (without an ending affixed or with the nominative termination *s*, or in *a*, *us*), e. g. *signifer* (*signum fero*), *agricola*, *opifex*, *causidicus*, *nugigerulus* (*nūgas gero*, with the diminutive termination), *tubĭcen* (*tubā cano*), *tibīcen* (for *tibiicen*), *funambŭlus* (*in fune ambulo*), also neuters in *ium*, *naufragium*, and some adjectives, e. g. *magnificus*, with others in *ficus*, *letifer*, and verbs, e. g. *belligero*, *animadverto*, *tergiversor* (with a frequentative form and as a deponent), *amplifico*, *aedifico*, *gratificor*, from *facio*.

Obs. 1. In *stillicidium*, *gallicinium*, the first member is to be considered as a genitive governed by the notion of the verb (*stillarum casus*).

Obs. 2. Compounds are formed in a similar way from an intransitive verbal theme and *facio*, e. g. *calefacio*, to cause to be warm (*caleo*), to warm, *tremefacio*, *expergefacio*, to awake (trans.), *assvefacio*, to accustom to a thing[g]. (*Condocefacio*, *commonefacio*, *perterrefacio*, from transitive verbs, only express the agency more emphatically.)

2) The first member is a preposition, the second a substantive or a word put for a substantive, which is to be conceived as governed by the preposition. Thus are formed, 1. adjectives, e. g. *intercus* (*aqva*), particularly by adding the terminations *anus*, *inus*, *aneus*, e. g. *antesignanus*, *Transpadanus*, *suburbanus*, *Transtiberinus*, *circumforaneus*; 2. verbs of the first, more rarely, of the fourth conjugation, which denote, to bring into the given relation, e. g. *segregare* (to bring away from the *grex*), *insinuare* (*in sinum*), *irretire* (*in rete*), *erudire* (to bring out of rudeness). The verbs however which are so formed with *ex*, often denote only, to make into something, e. g. *effeminare*, *explanare*, *efferare*, the *ex* being added in a determinative signification in deriving the verb from a substantive or adjective (§. 193. *Obs.* 1, §. 194. *Obs.* 1).

c. *Composita possessiva*, which are adjectives compounded of an adjective (numeral, participle), a substantive, or a preposition, for their first

[g] For the sake of the versification the poets sometimes have *tepēfacio*, *liqvēfit*, &c., instead of *tepĕfacio*, *liqvĕfit*, &c.

member, and a substantive for their second, and denote in what way a subject *has* the notion of the last word; e. g. *crassipes* (one that *has* thick feet, thickfoot, thickfooted), *qvadripes*, *alipes* (wingfooted), *trimestris* (three-monthly, what *has* three months), *concolor* (of a like colour), *concors*, *affinis* (that which has its boundary on something);—*decolor* (that which has no colour, colourless), *exsors* (for which there is no lot), *expers*, *enervis*, *informis* (which is without form, shapeless, ugly), *inermus*, unarmed.

Obs. 1. If the substantive belongs to the third declension, adjectives of one termination are formed (*concors*, *excors*, &c., with a nominative termination; *bimaris*, of two terminations): from substantives of the first and second declension are formed adjectives in *us*, as *bifurcus*, but frequently also in *is*, if the preceding syllable be long by position; *elingvis*, *enervis*, (*bicornis*). In some the termination is variable, see §. 59. *Obs.* 3.

Obs. 2. In the numerals in *decim* the two members are added.

SYNTAX[h].

Rules for the Construction of Words.

§. 207. SYNTAX teaches how words are combined into a connected discourse. The inflections of words are applied, partly to shew their mutual relations and connection in a proposition (First part of the Syntax), partly to define relations common to the whole proposition, viz. the mode of the assertion, and the time of the fact asserted (Second part). Besides the inflections, the succession and order of the words and propositions also serve to give precision to the discourse (Third part.)

Obs. In Latin, as in other languages, a departure is sometimes made from the regular construction, in consequence of attention being paid rather to the sense than to the words actually used, and their grammatical form (*constructio ad sententiam, synesim*). Sometimes too a convenient rather than a strictly accurate way of expression is aimed at. The irregularities hence arising, which in some cases have become established by use, may generally be reduced to three kinds, either to an abbreviated form of expression (*ellipsis*), where something is omitted which the mind of the hearer (or reader) must supply, or to a superfluous expression (*pleonasmus*)[i], or to attraction (*attractio*), where the form of one word is determined by another, though not standing in exactly the same relation. Such peculiarities of expression are sometimes termed figures of speech, *figurae orationis* (*figurae syntacticae*, to distinguish them from rhetorical figures of speech, which do not affect its *grammatical* form.)

[h] The Greek word *σύνταξις* denotes *a joining* or *arranging together*.
[i] Ἔλλειψις, deficiency, πλεονασμός, redundancy.

PART THE FIRST.

Of the Combination of Words in a Proposition.

CHAPTER I.

Of the Parts of a Proposition. Of the agreement of the Subject and Predicate, the Substantive and Adjective.

§. 208. a. Discourse consists of propositions. A proposition is a combination of words, which asserts (or requires) something (an action, condition, or quality) of another. A complete proposition consists of two principal parts, *the subject,* or that of which something is asserted, and *the predicate,* or that which is asserted of the subject[k]. Since in Latin it is in some cases unnecessary to designate the subject expressly by a word of its own, the proposition may sometimes consist of a single word, e. g. *eo,* I go.

Obs. 1. It may be asserted that an action takes place, without referring it to a definite subject (impersonally); see §. 218.

Obs. 2. Sometimes a proposition is not fully stated, because the words, which are not expressed, may easily be supplied (*understood*) from the context, as, for example, in answers.

b. The subject of a proposition is denoted by a substantive (or several substantives combined), or another word used as a substantive, viz. either a pronoun, e. g. *ego,* or an adjective, which names persons or things according to some particular quality, e. g. *boni,* the good, *bona,* good things, what is good, or by the infinitive of a verb, e. g. *vinci turpe est,* or by any word whatever, which is only used to denote its own sound and form, e. g. *vides habet duas syllabas,* (the word) *vides* has two syllables.

Obs. 1. Something may also be asserted of the contents of a whole proposition, and it may therefore stand for the subject (having its predicate in the neuter gender), e. g. *quod domum emisti, gratum mihi est.*

Obs. 2. If the subject be a personal pronoun, it is usually omitted, being

[k] *Subjectum* (*subjicio*), properly what is laid underneath, the foundation (the subject of the discourse); *praedicatum* from *praedicare,* to assert.

known from the termination of the verb, e. g. *curro, curris;* in the same way *is*, as the subject, is often omitted. (See §. 321, 482, and 484 a.)

Obs. 3. In the imperative proposition in the second person the predicate is not combined with the subject, but is addressed to the subject, the name of which may be added in the vocative.

§. 209. a. The predicate consists either of a verb (whether active or passive), which by itself denotes a definite action, condition, or character, e. g. *arbor crescit, arbor viret, arbor caeditur* (simple predicate), or of a verb which is not self-subsistent (which does not in itself denote a definite action), with an adjective (participle) or substantive annexed as a predicative noun, by which the subject is defined and described, e. g. *urbs est splendida; deus est auctor mundi* (resolved predicate).

Obs. 1. The notion of a certain substantive or adjective as a predicative noun may sometimes be conveyed by a demonstrative or relative pronoun in the neuter, e. g. *Nec tamen ille erat sapiens, qvis enim hoc fuit?* (Cic. Fin. IV. 24.) *Qvod ego fui ad Trasimenum, id tu hodie es* (Liv. XXX. 30). The adverbs *satis, abunde, nimis, parum*, may be used as predicative nouns.

Obs. 2. On the understanding of the verb and its omission by ellipsis see §. 479.

b. The verb, which is generally used in connection with a predicative noun subjoined, is *sum*. A similar use is made of those verbs which denote to *become* and to *remain* (*fio, evado, maneo*), and the passive of many others, which signify to *name*, to *make* into anything, to *hold* for anything, &c., to which the words which denote what a thing is named, what it is made, and for what it is held, are subjoined without any further addition, e. g. *Caesar creatus est consul; Aristides habitus est justissimus.* (See §. 221, and on the active of these verbs §. 227, where they are more particularly specified.)

Obs. 1. The verb *sum* denotes only an existence in the most general way, which is defined by the word subjoined; the other verbs denote also an existence in a general way, either as commencing (*fio*), or continuing (*maneo*), or an existence merely in name and estimation, to which its particular character is subjoined. To call *sum* the connective word (*copula*), and the subjoined word alone the predicate, is a less correct mode of speaking.

Obs. 2. Instead of being joined to a predicative noun (in the nominative), *esse* may be combined with some other expression which serves to

describe or define it, as with a genitive; *esse alicujus, esse magni pretii,* of great value, *pluris,* or with a preposition and its case, or with an adverb of place, to denote the place or relation in which a thing is; *esse in Gallia, in magno timore, prope esse, ibi Jugurtha erat.* (*Esse pro hoste,* to be accounted an enemy.) Sometimes also (in familiar language) *sum* is used with an adverb which denotes way and manner (*ita, sic, ut*), instead of an adjective, e. g. *Ita sum, sic est vita hominum* (=*talis*). So also we find the expressions, *recte sunt omnia* (all is well); more rarely, *inceptum frustra fuit, impune fuit.* The following are used impersonally: *ita est, sic est,* so it is; *contra est, bene est,* it is well; *melius est alicui,* some one is better off. *Esse* is used as a self-subsistent verb signifying *to exist; est Deus.* The other verbs above cited may also be used as self-subsistent, e. g. *Verres ab omnibus nominatur.* (*Ita appellor,* so I am called.)

Obs. 3. Some verbs frequently express nothing more than the direction to an action (or suffering), or a relation to it, which action is then denoted by the addition of another verb (in the infinitive) by which the predicate becomes more complex, e. g. *cogito proficisci; cupio haberi bonus; videor esse magnus* (often, *videor magnus*).

§. 210. a. The predicate may be more accurately defined by adverbs and by substantives (or words used substantively) in certain cases (and with prepositions), which denote the object of the action asserted, and the circumstances attending it, e. g. *Caesar Pompejum magno praelio vicit*[1].

b. A substantive may be connected in a certain relation with another substantive in order to define it more accurately, e. g. *pater patriae.* To every substantive also there may be added other substantives descriptive of the same person or thing, to define or characterize it more closely, e. g. *Tarqvinius, rex Romanorum.* The subjoining of these is called *appositio,* and that which is subjoined *appositum.*

Obs. Apposition is employed also in subjoining a more general appellation to several individual persons or things, or a special notice of individuals after a more general description; *qvattuor liberos, tres filios et filiam unam.*

c. To every substantive may be added adjectives (participles), which may be again defined by a substantive in a certain case, e. g. *vir utilis civitati svae,* a man useful to his state.

Obs. An adjective, which is immediately connected with the substantive,

[1] *Objectum* from *objicio,* that which is placed over against the action and exposed to it.

is called *attributive* (*vir bonus*), to distinguish it from that which is used as a predicative noun with the verb *sum*; *vir est bonus.*

§. 211. a. The verb of the predicate is regulated in number and person by the subject: *Pater aegrotat; ego valeo; nos dolemus; vos gaudetis.*

Obs. 1. We must here remark of the *first* person, that in Latin a man sometimes speaks of himself in the first person plural (see §. 483); and of the *second*, that in certain kinds of propositions the second person singular of the verb in the conjunctive is used of a subject only assumed and supposed, in the same way as *you* is often employed in English (see §. 370). (On the phrase *uterqve nostrum veniet*, see §. 284. *Obs.* 3.)

Obs. 2. The third person plural is sometimes used without a defined subject to denote a common saying (*ajunt, dicunt, ferunt, narrant*, &c.) or the general use of a term (*appellant, vocant*), or a general opinion (*putant, credunt*), and also, when the adverb *vulgo* is introduced, to express what persons in general do; *Vulgo ex oppidis gratulabantur Pompejo* (Cic. Tusc. I. 35). *Saturnum maxime vulgo colunt ad occidentem* (Id. N. D. III. 17).

b. The adjective or participle of the predicate is regulated by the subject in number, gender, and case; in the same way every adjective (partic.) is regulated by the substantive with which it is connected: *Feminae timidae sunt. Hujus hominis actiones malae sunt, consilia pejora.* A personal or reflective pronoun used as a subject has the gender which belongs to the proper appellation of the person or thing: *Vos* (you women) *lactae estis.*

Obs. 1. A predicative adjective in the neuter may be joined to a subject of the masculine or feminine gender, to denote a *being of a certain class* in general (substantively), e. g. *varium et mutabile semper femina* (Virg. Aen. IV. 569), woman is always a changeable and inconsistent being (*varia et mutabilis s. fem.*, woman is always changeable and inconsistent.) *Turpitudo pejus est* (something worse) *qvam dolor* (Cic. Tusc. II. 13.)

Obs. 2. If the subject has for its predicate a personal name, which has a distinct form for the masculine and feminine gender, that form is preferred which corresponds to the gender of the subject: *Stilus est optimus dicendi magister; philosophia est magistra vitae.* The same rule applies to apposition, e. g. *moderator cupiditatis pudor* (Cic.). *Effectrix beatae vitae sapientia* (Cic.). (But *Qvid dicam de thesauro omnium rerum memoria?* Cicero de Or. I. 5.)

§. 212. If two or more subjects of different persons are spoken of at the same time, they are constructed with the first person

plural, if one of the subjects is of this person, and with the second, if one of the subjects is of this and none of the first person: *Ego et uxor ambulavimus; tu et uxor tua ambulavistis. Haec neqve ego neqve tu fecimus.* (Ter. Ad. I. 2, 23.)

Obs. 1. If two subjects have the same verb, but predicated of each of them separately, and with the addition of different circumstances, the predicate is put in the plural, where it is intended to give prominence to what is common and similar in the two transactions: *Ego te poëtis* (=*apud poëtas*), *Messala antiqvariis criminabimur* (Dial. de Orat. 42); but where a contrast is to be forcibly expressed, the predicate is usually regulated by the nearest subject, e. g. *Ego sententiam, tu verba defendis.* So also sometimes with *et—et*, e. g. *et ego et Cicero meus flagitabit* (Cicero ad Att. IV. 17); and always so, when to a single defined individual there is added a general designation of others, who are in no way related to him: *Et tu et omnes homines sciunt* (Cicero ad Fam. XIII. 8.)

Obs. 2. When the predicate is placed with the first subject, and the other (or others) follow, the first only is regarded, e. g. *Et ego hoc video et vos et illi.*

§. 213. a. Two or more connected subjects of the third person singular take the predicate, 1) in the plural, if importance be attached to the number as well as to the connection, *which is generally the case with living beings: Castor et Pollux ex eqvis pugnare visi sunt* (Cic. N. D. II. 2); *pater et avus mortui sunt* (both of them). Also when persons and things are connected: *Syphax regnumqve ejus in potestate Romanorum erant* (Liv. XXVIII. 18). 2) in the singular, when the subjects are considered collectively as a whole, e. g. *senatus populusqve Romanus intelligit* (Cic. ad Fam. V. 8); *this is often the case with things and impersonal ideas,* one idea being expressed by several words, or several ideas which are connected being considered as one, e. g. *Tempus necessitasqve postulat* (Cic. Off. I. 23). *Religio et fides anteponatur amicitiae* (Id. Off. III. 11). *Divitias gloria, imperium, potentia seqvebatur* (Sall. Cat. 12). But when the things and ideas are expressed as distinct and opposed, the verb stands in the plural, e. g. *Jus et injuria natura dijudicantur* (Cic. Legg. I. 16). *Mare magnum et ignara* (=*ignota*) *lingva commercia prohibebant* (Sall. J. 18).

Obs. Sometimes the singular stands with personal names, because each individual is thought of separately, and the verb referred to the nearest subject, e. g. *Et proavus L. Murenae et avus praetor fuit* (Cic. pro Mur. 7)[m].

[m] *Et Q. Maximus et L. Paullus et M. Cato iis temporibus fuerunt* (Cic. ad Fam. IV. 6) all lived at that time.

Orgetorigis filia et unus e filiis captus est (Caes. B. G. I. 26), especially when the verb precedes; *Dixit hoc apud vos Zosippus et Ismenias* (Cic. Verr. IV. 42); otherwise very rarely.

b. When subjects of the singular and plural (in the third person) are connected, and the predicate stands nearest that in the singular, the verb may also be put in the singular, provided that this subject is made more particularly prominent or considered separately; otherwise the verb is in the plural, e. g. *Ad corporum sanationem multum ipsa corpora et natura valet* (Cic. Tusc. III. 3). *Hoc mihi et Peripatetici et vetus Academia concedit* (Cic. Acad. II. 35). *Consulem prodigia atqve eorum procuratio Romae tenuerunt* (Liv. XXXII. 9).

Obs. 1. If the subjects are connected by the disjunctive particle *aut*, the predicate is sometimes regulated (both in gender and number) by the nearest subject, sometimes it is put in the plural: *Probarem hoc, si Socrates aut Antisthenes diceret* (Cic. Tusc. V. 9). *Non, si qvid Socrates aut Aristippus contra consvetudinem civilem fecerunt, idem ceteris licet* (Id. Off. I. 41). But with *aut—aut, vel—vel, neqve—neqve*, the predicate is almost always regulated by the nearest subject, e. g. *In hominibus juvandis aut mores spectari aut fortuna solet* (Cic. Off. II. 20); *Nihil mihi novi neqve M. Crassus neqve Cn. Pompejus ad dicendum reliqvit* (Cic. pro Balbo, 7); the plural occurs very seldom: *Nec justitia nec amicitia esse omnino poterunt nisi ipsae per se expetantur* (Cic. Fin. III. 21), except when the subjects are of different person; for then the plural is generally employed (according to §. 212): *Haec neqve ego neqve tu fecimus* (Ter.).

Obs. 2. If the subjects are not connected by conjunctions, but the sentence is divided into several clauses by the repetition of a word (*anaphora*), the predicate is found both in the singular (as referring to the nearest clause) and (more rarely) in the plural: *Nihil libri, nihil litterae, nihil doctrina prodest* (Cic. ad Att. IX. 10). *Qvid ista repentina affinitatis conjunctio, qvid ager Campanus, qvid effusio pecuniae significant?* (Cic. ad Att. II. 17).

§. 214. a. If the subjects connected are of different gender, the adjective or participle of the predicate is regulated in gender, provided the singular be used (§. 213 a, 2) by the nearest subject: *Animus et consilium et sententia civitatis posita est in legibus* (Cic. pro Cluent. 53).

b. If on the contrary the plural is employed, then the gender *in the case of living beings* is masculine: *Uxor mea et filius mortui sunt:* the neuter gender is used *of things and impersonal ideas: Secundae res, honores, imperia, victoriae fortuita sunt* (Cic. Off. II. 6). *Tem-*

pus et ratio belli administrandi libera praetori permissa sunt (Liv. XXXV. 25). The gender may however be regulated by the nearest subject, when this is itself in the plural (so that the plural of the predicate may be referred to it alone).: *Visae nocturno tempore faces ardorqve caeli* (Cic. in Cat. III. 8). *Brachia modo atqve humeri liberi ab aqva erant* (Caes. B. G. VII. 56).

Obs. In case of the combination of living beings (of the male sex) with objects devoid of life, either the masculine is employed (when the latter have at the same time some reference to living beings), *Rex regiaque classis una profecti* (Liv. XXI. 50), or the neuter (so that the whole is considered as a thing): *Romani regem regnumqve Macedoniae sua futura sciunt* (Liv. XL. 10), their property. *Naturā inimica sunt libera civitas et rex* (Liv. XLIV. 24), hostile beings. If the nearest subject be itself in the plural, the gender may be determined by that alone: *Patres decrevere, legatos sortesqve oraculi Pythici exspectandas* (Liv. V. 15); and this is always the case when the predicate stands first: *Missae eo cohortes qvattuor et C. Annius praefectus* (Sall. Jug. 77).

c. Even with connected subjects of the same gender, which are *not living beings*, the predicate, when the plural is used, is often in the neuter: *Ira et avaritia imperio potentiora erant* (Liv. XXXVII. 32). *Nox atqve praeda hostes remorata sunt* (Sall. Jug. 38).

d. An adjective which is annexed as an attribute to two or more substantives, is regulated by the nearest, e. g. *omnes agri et maria; agri et maria omnia* (for the sake of perspicuity often expressed thus: *agri omnes omniaqve maria*). *Caesaris omni et gratia et opibus sic fruor ut meis* (Cic. ad Fam. I. 9).

Obs. 1. If adjectives are joined in apposition to define a subject more distinctly, they are treated according to the rule under b, e. g. *labor voluptasqve dissimillimā naturā, societate qvadam inter se juncta sunt* (Liv. V. 4), things, which by nature are very different. (Otherwise very seldom; *Gallis natura corpora animosqve magna magis qvam firma dedit;* Liv. V. 44).

Obs. 2. If several adjectives are attached to a substantive in such a way as to suggest the notion of *several* different things of the same name, the substantive is put either in the singular or plural, but if it be the subject, it always takes the predicate in the plural: *Legio Martia qvartaqve rempublicam defendunt* (Cic. Phil. V. 17); *prima et vicesima legiones* (Tac. Ann. I. 31). In the same way it is also said of two men with a common name: *Cn. et P. Scipiones* (Cic. pro Balb. 15; more rarely *Ti. et C. Gracchus*, Sall. J. 42; but *Cn. Scipio et L. Scipio*).

Obs. 3. (On §. 212—214). In some few instances it happens that

regard is paid, in the treatment of the predicate, only to the more remote subject as the essential one, to which the nearer is only supplementary, e. g. *Ipse meiqve vescor* (Hor. S. II. 6, 66).

§. 215. The nature and character of the subject are sometimes more regarded in the predicate than the grammatical form of the word employed.

a. To substantives in the singular, which denote a plurality (*nomina collectiva*), and are used of living beings, some prose writers and the poets occasionally annex the predicate in the plural and in the same gender to which the individuals belong, but only with substantives which denote an undefined number (a crowd, number, heap, part), as *pars, vis, multitudo: Desectam segetem magna vis hominum immissa in agrum fudere in Tiberim* (Liv. II. 5). *Pars perexigua, duce amisso, Romam inermes delati sunt* (Liv. II. 14). In this way *pars—pars* (some—others), *utervqe, optimus qvisqve*, are sometimes used with the plural, e. g. *Utervqe eorum exercitum ex castris educunt* (Caes. B. C. III. 30). *Delecti nobilissimus qvisqve* (Liv. VII. 19).

Obs. With substantives, which denote a regulated whole (*exercitus, classis*, &c.), the plural of the predicate is only found by a negligence in the expression, e. g. *Cetera classis, praetoria nave amissa, qvantum qvaeqve remis valuit, fugerunt* (Liv. XXXV. 26). We must not confound with this use of the predicate in the plural, the employment of the plural verb in a subordinate proposition, with reference to the individuals which are denoted in the leading proposition by a collective word: *Hic uterqve me intuebatur seseqve ad audiendum significabant paratos* (Cic. Fin. II. 1). *Idem humano generi evenit, qvod in terra collocati sunt* (viz. *homines*) (Id. N. D. II. 6).

b. If male persons are denoted figuratively by feminine or neuter substantives, the predicate is notwithstanding sometimes added in the natural gender: *Capita conjurationis virgis caesi ac securi percussi sunt* (Liv. X. 1); so also occasionally with *millia: Millia triginta servilium capitum dicuntur capti* (Liv. XXVII. 16).

c. If the names of other persons, to which the predicate is also to be referred, are connected with a subject in the singular by the preposition *cum*, the predicate usually stands in the plural, as if there were several subjects regularly connected: *Ipse dux cum aliqvot principibus capiuntur* (Liv. XXI. 60). If the gender be different, the rule §. 214 b is followed: *Ilia cum Lauso de Numitore sati* (Ov. Fast. IV. 54). The singular however may be used when the subjects are not precisely considered as acting or suffering conjointly: *Tu cum Sexto scire velim qvid cogites* (Cic. Att. VII. 14).

§. 216. If the predicate consists of *sum* or one of those verbs mentioned in §. 209 b, and a substantive, the verb is usually regulated in number and gender by this substantive, if it comes immediately after it (or an adjective belonging to it): *Amantium irae amoris integratio est* (Ter. Andr. III. 3, 23). *Hoc crimen nullum est, nisi honos ignominia putanda est* (Cic. pro Balb. 3).

Obs. But this is not always the case, especially where *sum* denotes *to make up, constitute*, e. g. *Captivi militum praeda fuerant* (Liv. XXI. 15), or where the number or gender of the subject is essential to the meaning of the proposition, e. g. *Semiramis puer esse credita est* (Justin I. 2). If the subject is an infinitive, the verb is always regulated according to the substantive in the predicate: *Contentum rebus suis esse maximae sunt certissimaeqve divitiae* (Cic. Parad. VI. 3).

§. 217. When an apposition is added to the subject in another gender or number, the predicate is regulated according to its proper subject: *Tullia, deliciae nostrae, munusculum tuum flagitat* (Cic. ad Att. I. 8). Only when the designation *oppidum* (*urbs civitas*) is added to the names of towns in the plural, the predicate is commonly regulated by the former: *Corioli oppidum captum est* (Liv. II. 33). *Volsinii, oppidum Tuscorum opulentissimum, concrematum est fulmine* (Plin. H. N. II. 53). Also when the proper name is put after a general or figurative designation, the predicate is regulated by the former: *Duo fulmina nostri imperii subito in Hispania, Cn. et P. Scipiones exstincti occiderunt* (Cic. pro Balb. 15).

Obs. 1. To a subject in the plural there is often added by apposition a more special definition with the words *alter—alter, alius—alius*, and *qvisqve*, in the singular: *Ambo exercitus, Vejens Tarqviniensisqve, suas qvisqve abeunt domos* (Liv. II. 7). *Decemviri perturbati alius in aliam partem castrorum discurrunt* (Liv. III. 50). The general subject is often left out, and must be inferred from what goes before: *Cum alius alii subsidium ferrent, audacius resistere coeperunt* (Caes. B. G. II. 26), as they helped one another. *Pro se qvisqve dextram ejus amplexi grates habebant* (Curt. III. 16). Sometimes, however, the predicate is regulated according to the apposition: *Pictores et poëtae suum qvisque opus a vulgo considerari vult* (Cic. Off. I. 41). *His oratoribus duae res maximae altera alteri defuit* (Cic. Brut. 55); especially when a division and contrast are denoted by *alter—alter*, or the special names of the individual subjects: *Duo consules ejus anni, alter morbo, alter ferro periit* (Liv. XLI. 22).

Obs. 2. When another substantive is joined to the subject by *qvam* (*tantum, qvantum*) or *nisi* (in a comparison of degree or in exceptions), the predicate, if it follows the word so subjoined, is often regulated ac-

cordingly, e. g. *magis pedes qvam arma Numidas tutata sunt* (Sall. Jug. 74). *Me non tantum litterae qvantum longinqvitas temporis mitigavit* (Cic. ad Fam. VI. 4). *Qvis illum consulem nisi latrones putant* (Id. Phil. IV. 4). (This is unusual, if a resemblance only is denoted by a word subjoined with *ut* or *tanqvam*.)

§. 218. An impersonal proposition, by which the existence of an action or relation is asserted, without being referred, as predicate, to any noun for its subject, is formed in Latin as follows:

a) by the purely impersonal verbs (enumerated in §. 166).

Obs. 1. Those verbs which denote the weather, especially *tonat, fulgurat, fulminat*, are also predicated personally of the god (Jupiter), who is conceived as the author of the tempest, as well as figuratively of others, e. g. *tonare*, of orators. (*Dies illucescit.*)

Obs. 2. With the verbs *libet, licet, piget, pudet, poenitet, taedet*, we sometimes find a neuter pronoun in the singular used as a subject, to point out what produces the feeling expressed by the verb. e. g. *sapientis est proprium nihil, qvod poenitere possit, facere* (Cic. Tusc. V. 28). *Non, qvod qvisqve potest, ei licet* (Id. Phil. XIII. 6). (Occasionally even in the plural: *Non te haec pudent?* Ter. Ad. IV. 7, 36. *In servum omnia licent.* Senec. de Clem. I. 18.) Otherwise what produces the feeling is expressed by the addition of a case (the genitive, see §. 292), by the infinitive, the accusative with the infinitive, or (with *rĕfert*) by a dependent interrogative proposition. Such an appendage supplies the place of a subject, but is not the grammatical subject.

Obs. 3. On the way in which the person is expressed with *miseret*, &c., see §. 226, with *libet, licet*, §. 244 a. The gerund of *pudet* and *poenitet* is found occasionally used as if from a personal verb signifying *I am ashamed, I repent*, e. g. *Non pudendo, sed non faciendo id, qvod non decet, impudentiae. nomen fugere debemus* (Cic. Or. I. 26). *Voluptas saepius relinqvit causam poenitendi qvam recordandi* (Id. Fin. II. 32); but it never governs a case.

b) by several verbs, which are used in this way in a certain signification, but are personal in others, e. g. *accidit, evenit, contingit*, it happens, *constat (inter omnes)*, it is agreed, *appāret*, it is evident, &c.[n] (These verbs are followed by an infinitive or a subordinate proposition, to which the assertion refers.)

Obs. In this class we may place *est* with an adverb, without a subject, see §. 209 b. *Obs.* 2.

[n] *Accedit, attinet, conducit, convenit, expedit, fallit (fugit, praeterit me), interest, liqvet, patet, placet, praestat, restat*, and a few others.

c) by the passive of intransitive verbs (or transitives, which are used intransitively in a certain signification), by which it is simply asserted that the action takes place: *Hic bene dormitur. Disputabatur acriter. Ventum erat ad urbem. Invidetur potentibus* (see §. 244 b). *Nunc est bibendum. Dubitari de fide tua audio.* (Of the participle and gerundive see §. 97).

Obs. This last form is usually expressed in English by *they*, employed indefinitely, or resolved into a substantive with the verb to be, e. g. It is good sleeping here; there was a vehement dispute. Where the posture of affairs is to be expressed in general, *res* is sometimes used for the subject: *Haud procul seditione res erat* (Liv. VI. 16); *res ad bellum spectabat, ad interregnum rediit* (Liv. II. 56).

d) by the verb *est* with a neuter adjective, followed by an infinitive or a subordinate proposition, e. g. *turpe est, divitias praeferri virtuti. Incertum est, qvo tempore mors ventura sit.*

Obs. 1. In this case the infinitive (especially if it stands alone) or the subordinate sentence may be considered as the subject.

Obs. 2. An impersonal proposition is also formed by the third person of the verbs *possum, soleo, coepi, desino* (*coeptum est, desitum est*), and the infinitive of an impersonal verb or an infinitive passive (according to c): *Solet Dionysium, qvum aliqvid furiose fecit, poenitere* (Cic. ad Att. VIII. 5). *Potest dubitari. Desitum est turbari* (Liv. V. 17).

CHAPTER II.

The Relations of Substantives in the Proposition, and the Cases; the Nominative and Accusative.

§. 219. The relation in which a substantive, or a word used as a substantive (pronoun, adjective, participle), stands to the other parts of a proposition, is denoted by its case (sometimes combined with a preposition).

If substantives stand in the same relation, they stand also in the same case, viz.:

a. The word which has an apposition joined with it, and the word placed in apposition: *Hic liber est Titi, fratris tui; Tito, fratri tuo, viro optimo, librum dedi.*

b. Words which are connected by conjunctions, enumeration, or division and antithesis (e. g. *Gajus laudis, Titus lucri cupidus est*).

c. The word with which a question is put, and that with which the answer is given (if this be done by merely giving the name of the idea in question), e. g. *Qvis hoc fecit? Titus* (viz. *fecit*). *Cujus haec domus est? Titi et Gaji, fratrum meorum. Cui librum dedisti? Tito, fratri tuo.*

Obs. 1. If a word be subjoined to another word in the accusative, dative, ablative, or genitive, in order to complete and define the idea contained in it, we say that the former is *governed* by the latter (as its *object*). Of a word which generally takes other words in a certain form (e. g. in the dative) in order to define it, we say, that it is *constructed* with this form (it governs this form). Since the construction is regulated by the signification of the governing word, and this occasionally varies, a word may be differently constructed according to its different significations.

Obs. 2. If a word in a certain signification may be constructed with two different cases (e. g. *similis rei alicujus et rei alicui*), we sometimes, but rarely, find such a word followed by two different cases united by a conjunction, or in antithesis: *Stoici plectri similem lingvam solent dicere, chordarum dentes, nares cornibus iis, qvae ad nervos resonant in cantibus* (Cic. N. D. II. 59). (*Adhibenda est qvaedam reverentia adversus homines, et optimi cujusqve et reliqvorum.* Cic. Off. I. 28).

Obs. 3. The form of the apposition is not altered by the addition of *dico*, I mean: *Qvam hesternus dies nobis, consularibus dico, turpis illuxit!* (Cic. Phil. VIII. 7.)

Obs. 4. When words are cited simply as words (*materialiter*, no regard being had to the idea which they express), they are notwithstanding, when they admit of inflection, generally put in Latin in that case which the governing verb requires, especially with the prepositions *ab* and *pro*: *Burrum semper Ennius dicit, nunqvam Pyrrhum* (Cic. Or. 48). *Navigare ducitur a navi* (*amor ab amando*, in the gerund). *Pauperies dicitur pro paupertate.* Except when a direct reference is made to the nominative or some other definite form, e. g. *ab Terentius fit Terenti*, from the nominative *Terentius* comes the vocative *Terenti.*

§. 220. It is to be observed of apposition, that in Latin (especially with the subject or the object in the accusative), it often denotes not the character of the person or thing in general, but its condition during the action predicated, and the quality in which it appears on that occasion: *Cicero praetor legem Maniliam suasit, consul conjurationem Catilinae oppressit* (as practor, as consul, when he was praetor, when he was consul). *Cato senex scribere historiam instituit* (as an old man, in advanced life). *Hic liber mihi puero valde placuit* (when I was a boy). *Hunc qvemadmodum victorem*

feremus, qvem ne victum qvidem ferre possumus (in case he should be victorious)? *Asia Scipioni provincia obtigit. Adjutor tibi venio.* (Compare §. 227.) In this way it is said: *ante Ciceronem consulem,* before Cicero as consul, before the consulship of Cicero.

Obs. 1. In this case numeral adverbs may be added, to denote a repetition of the same relation, e. g. *Pompejus tertium consul judicia ordinavit* (when he was consul for the third time, in his third consulship).

Obs. 2. Apposition does not, like the English word *as*, denote a property which is merely presumed (e. g. he was taken up as a thief), which must be expressed by *tanqvâm, qvasi,* or *ut;* nor yet a comparison, which is denoted by *ut, sic—ut, tanqvam; sic eos tractat, ut fures. Cicero ea, qvae nunc usu veniunt, cecinit ut vates* (Corn. Att. 16), like a prophet.

Obs. 3. Sometimes an apposition is subjoined to a single word (the object of an active or the subject of a passive proposition), which in sense belongs to the whole sentence, or to the predicate, e. g. *Admoneor, ut aliqvid etiam de sepultura dicendum existimem; rem non difficilem* (Cic. Tusc. I. 43), which is no difficult matter.

§. 221. A word stands in the Nominative when it is the subject of which a verb is predicated, or when it is the predicative noun with *sum,* or *fio, evado, maneo,* or a passive verb which is not self-subsistent. To the passives of those verbs which signify to *name,* to *make* into something, to *account* as something (see §. 227), those words are added in the nominative without any further addition, which denote how a thing is named, what is made of it, what it is accounted as: *Caesar fuit magnus imperator. T. Albucius perfectus Epicureus evaserat* (Cic. Brut. 35)°. *Numa creatus est rex. Aristides habitus est justissimus.*

§. 222. The Accusative in itself only denotes that a word is not the subject, but otherwise names it quite generally, without specifying any particular relation. The *Object of transitive verbs,* or the person or thing, on which the action of the subject works immediately, is put in the accusative: *Caesar vicit Pompejum; teneo librum.* The object may be turned into the subject, and the same verb predicated of it in the passive; in which case the agent (which in the active proposition was the subject) is subjoined with *a* or *ab: Pompejus a Caesare victus est; liber a me tenetur.*

Obs. 1. (On §. 221 and 222). What is predicated of the subject as an

° *Evado* denotes a result which is produced or attained after a considerable time.

action, may be predicated of the object as suffering, so that this takes the place of the subject. The accusative is originally the word without further definition or distinction. In the masculine and feminine a peculiar form, the nominative, has been devised, in order to denote the word as a subject (or as the predicative noun), but in the neuter the accusative is also nominative. The accusative therefore (as an indefinite case) is used in the most simple way, in which a word is added, to define and complete the predicate expressed in the verb. In the indefinite infinitive expression, where the connection between the subject and predicate is not of itself asserted, the subject and the predicative noun stand in the accusative, e. g. *hominem currere*, that a man runs; *esse dominum*, to be lord. See §. 394 and 388 b.

Obs. 2. In the case of some verbs, to the active of which a definition may be added by means of the preposition *ab*, e. g. *postulare aliqvid ab aliqvo*, it may sometimes be doubtful in the passive whether *ab* has the same signification as with the active verb, or whether it denotes the agent, e. g. *postulatur a me* may signify either, others demand of me, or I demand.

Obs. 3. With reference to the use of the passive it is to be observed, that it is often employed in Latin where in English an active transitive is used, with the reflective pronoun expressed or understood, because the action is conceived not so much as proceeding from the subject as something operated upon it, e. g. *commendari*, to recommend oneself, *congregari*, to assemble (themselves), *contrahi*, to contract (itself), *delectari*, to delight (oneself), *effundi*, to pour out, *diffundi*, to spread, *lavari*, to wash, *moveri*, to move, *mutari*, to change, *porrigi*, to reach. But this depends as much on the way in which the action is contemplated by the speaker, as on any usage affecting the several verbs. Sometimes the passive in Latin has a peculiar signification, which a mere literal translation would not adequately express, as *tondeor*, to *get* shaved, *cogor*, to *see* oneself obliged, &c.

Obs. 4. Some few verbs occasionally lay aside their transitive character, and are used in the active, with a reflective signification; e. g. *duro*, *inclīno*, *insinuo*, *muto*, *remitto*, *verto*. In other instances an object is omitted, which may easily be supplied from the context, and the verb used as intransitive in a special signification, e. g. *solvere*, *appellere* (*navem*), *movere* (*castra*), *ducere in hostem* (*exercitum*). These and similar examples may be found in the dictionary.

§. 223. a. Whether a verb is transitive, depends on the signification, and on the circumstance, whether an object is at the same time conceived as immediately acted on. (Of those verbs, which in Latin only suggest the idea of an action *in reference* to an object, which

in this case is subjoined in the dative, we shall speak when we treat of that case.)

b. Many Latin verbs have fundamentally a distinct notion from those by which they are commonly rendered in English, and are therefore connected with substantives in a different way (differently constructed), e. g. *paro bellum* (I prepare for war; properly, I prepare war), *peto aliqvid ab aliqvo* (I ask a person for something; properly, I seek to get a thing from a person), *qvaero ex* (*ab* or *de*) *aliqvo, qvaero causam* (I ask some one, inquire after the reason), *consolor aliqvem,* but also *consolor alicujus dolorem* (I console some one in his distress), *excuso tarditatem litterarum,* I apologize for my tardiness in writing (or *me de tarditate litterarum*), but also *excuso morbum,* I plead illness as my excuse.

Obs. Many verbs have different significations, so that in one they are transitive and govern the accusative, while in another they are differently constructed, as *consulo aliqvem,* I consult some one, *consulo alicui* [p], I have a regard to some one's interest, *consulo in aliqvem,* I treat some one, e. g. *crudeliter; animadverto aliqvid,* I observe something, *animadverto in aliqvem,* I punish some one.

c. Many verbs that are properly intransitive sometimes assume a transitive signification, e. g. several, which denote a state of mind, or its expression as occasioned by something; as *doleo,* I feel grief, *lugeo,* I mourn,—*doleo, lugeo aliqvid,* I mourn on account of something, *horreo,* I tremble, shudder, *horreo aliqvid,* I am alarmed at something, *miror, qveror aliqvid,* I wonder at, complain of something, *gemo, lacrimo, lamentor, fleo, ploro aliqvid,* I weep for something, *rideo aliqvid,* I laugh at something; so likewise *maneo* (*te triste manet supplicium,* awaits thee, Virg.) [q], *crepo* (e. g. *militiam,* to be always talking of), *depereo aliqvem,* to be in love with one, *navigo mare,* I navigate the sea, *salto Turnum,* I dance Turnus (represent him by dancing), *erumpo stomachum in aliqvem* (pour out my bile). These peculiarities of the several verbs must be learned by practice and from the dictionary. The poets have used several verbs transitively, which are never so used in prose [r].

Obs. 1. The passive however is used in prose only of a few such verbs, as have clearly assumed a transitive meaning. We say *rideor,* I am

[p] *Si qvi exire volunt, consulere sibi possunt* (Cic. in Cat. II. 27).

[q] *Manere* however is also constructed with the dative; to remain to a person, be reserved for him. So likewise, *res aliqvem latet,* and less frequently *alicui.*

[r] *Mediasqve fraudes*
Palluit audax (Hor. Od. III. 27. 27).

laughed at, but *doleo, horreo,* never have the passive, except *horrendus,* horrible.

Obs. 2. We must particularly notice the accusative with *olere, redolere,* to smell of a thing, *sapere, resipere,* to taste of a thing, e. g. *olere vinum,* to smell of wine. In the same way it is said, *sitire sangvinem, anhelare scelus* (to breathe out wickedness); *spirare tribunatum* (to have one's mind full of the tribuneship); *vox hominem sonat* (sounds like that of a man. Never in the passive).

Obs. 3. The poets often go very far in giving intransitive verbs a transitive signification, e. g. in expressions like *resonare lucos cantu* (Virg.), to make the groves re-echo with song; *instabant Marti currum* (Virg.), they laboured diligently at a car; *stillare rorem ex oculis* (Hor.), *manare poëtica mella* (Id.), to drop, let flow. They also form a passive from such expressions, e. g. *triumphatae gentes* (Virg., in prose *triumphare de hoste*); *nox vigilata* (Ov.)[8].

Obs. 4. The accusative of a substantive of the same theme, or at least of corresponding signification, may stand with verbs which are otherwise not used transitively, usually with the addition of an adjective or pronoun, e. g. *vitam tutiorem vivere, justam servitutem servire, insanire similem errorem* (Hor.). *Ego patres vestros vivere arbitror et eam qvidem vitam, qvae est sola vita nominanda* (Cic. Cat. M. 21). Hence in the passive, *hac pugna pugnata* (Corn. Hann. 5), when this battle was fought. (*Nunc tertia vivitur aetas,* Ov. Met. XII. 188.)

§. 224. It is particularly to be observed, that several verbs, which denote a motion through space, when compounded with prepositions, acquire a transitive signification, and are constructed with the accusative. Such verbs are the following:

a. Those compounded with the prepositions *circum, per, praeter, trans super, subter,* as *circumeo, circumvenio, circumvehor, percurro, pervagor, praetergredior, praetervehor, praetervolo, transeo, transilio, transno, supergredior, subterfugio, subterlabor,* e. g. *locum periculosum praetervehor.*

Obs. 1. So also *praecedo, praegredior, praefluo* (flow by), *praevenio* (*praecurro,* with the acc. and dat.); *obeo* (*regionem, negotia*), with *obambulo, obeqvito, oberro,* with the signification, to walk, ride, rove *through* or *over* (but with the dative, signifying *before* or *against, obequitare portae*); usually *subeo* (*tectum, montem, nomen exulis; subire ad muros,* to draw near beneath the walls, poet. *subire portae, subit animo, mihi,* it occurs to me). In the case of the others compounded with *ob* and *sub* the reference to a thing is expressed by the dative; see §. 215.

Obs. 2. The accusative stands also with verbs compounded with *circum,*

[8] *Regnata Laconi rura Phalanto* (Hor. Od. II. 612).

which denote a voice or sound; *circumfremo, circumlatro, circumsŏno, circumstrĕpo.*

Obs. 3. *Supervenio,* to come upon, after, to, is constructed with the dative.

b. Various verbs, which, from being compounded with *ad, con,* or *in,* acquire an improper and altered meaning; as, *adeo,* to visit, apply to some one (*colonias, deos, libros Sibyllinos*), *aggredior, adorior,* to attack, *convenio,* to meet a person (in order to speak with him), *coëo,* to enter upon (*societatem*), *ineo,* to enter, form, enter on, tread (*societatem, consilia, rationem, magistratum, fines*). Both these and the verbs adduced under a. are used also in the passive as complete transitives: *Flumen transitur; hostis circumventus; societas inita est.*

Obs. 1. *Adeo ad aliqvem,* I go to some one; *accedo ad aliqvem.* (Compare §. 245 a. with *Obs.* 2.)

Obs. 2. *Insidĕre locum,* to take possession of a place, to settle there (*insidēre locum,* to keep possession of it); *insidĕre in animo,* to impress itself on the mind; *insistere viam, iter,* pursue, enter upon; *insistere loco* (dat.) and *in loco,* to stand in a place. *Ingredior* and *invado* are constructed both with the simple accusative and with the preposition repeated (*ingredi urbem* and *in urbem; ingredi iter, magistratum,* to enter upon; *invadere in hostem,* Cic., *hostis invaditur,* Sall.); usually *irrumpo in urbem, insilio in eqvum,* but also *irrumpo urbem, insilio eqvum* (not in the passive). *Incessit* (from *incedo;* see §. 138) *timor patres* and *cura patribus* (dat.). Other verbs with *in* (e. g. *incido, incurro, involo, innato*) are used only rarely and poetically with the accusative instead of with *in* or the dative

c. *Excedo, egredior,* to overstep, e. g. *fines.*

Obs. In the signification *to go out* these verbs are mostly constructed with *ex,* as also commonly *elabor, evado,* to slip from, come from. Of *excedo, egredior,* with the simple ablative, see §. 262. (The passive of *excedo* and *evado* is not used. *Exeo* with the accus., e. g. *modum,* is poetical.)

d. *Antevenio,* to be beforehand with, *antegredior,* to go before. The verbs *antecedo, anteeo, antecello, praesto,* to excel, are constructed both with the dative and the accusative, but most frequently with the former (not in the passive).

Obs. Excello is used with the dative (*excellere ceteris*), or without a case (*inter omnes*).

§. 225. Those verbs which denote *presence in a place* (*jaceo, sedeo, sto*) govern the accusative when they are compounded with

circum; Multa me pericula circumstant. (On the compounds with *ad* see §. 245, *Obs.* 2.)

Obs. We must separately notice *obsideo* (with its signification entirely changed; to besiege). Of other compound verbs, which convey no idea of space and yet become transitive by composition, we may notice *allatro, alloqvor, impugno, oppugno,* and *expugno.* (*Attendo aliqvid,* e. g. *versum,* and *aliqvem, attendo animum ad aliqvid.*)

§. 226. With the impersonal verbs *piget, pudet, poenitet, taedet, (pertaesum est), miseret,* the name of the person whose mind is affected stands as an object in the accusative (but that which excites the emotion in the genitive), e. g. *pudet regem facti; miseret nos hominis; solet vos beneficiorum poenitere.* In the same way *decet,* it beseems, becomes, and *dedecet,* govern the accusative, e. g. *Oratorem irasci minime decet.*

Obs. Transitive verbs which are used impersonally (with an infinitive or accusative with the infin. for their subject) retain the accusative, e. g. *non me fallit (fugit, praeterit),* it does not escape my attention.

§. 227. Some verbs, which do not in themselves denote a complete action, take besides the object itself the accusative of a substantive or adjective, which constitutes a predicate of the object, and serves to complete the notion of the verb. (Strictly speaking, this accusative forms an apposition to the object.) In the passive these verbs are used as incomplete with the predicative noun in the nominative, according to §. 209. Such verbs are the following:

a. Those verbs which denote to *make* (to choose, nominate), to *have* or *appoint* (to give, take, assume, &c.), as *facio, efficio, reddo, creo, eligo, declaro, designo, renuntio, dico,* &c., *do, sumo, capio, instituo,* &c. That into which a thing is made, &c., is subjoined to these verbs in the accusative: *Avaritia homines caecos reddit*[t]. *Mesopotamiam fertilem efficit Euphrates* (Cic. N. D. II. 52). *Scipio P. Rupilium potuit consulem efficere* (Id. Lael. 20). *Populus Romanus Numam regem creavit (jussit,* Liv.). *Ciceronem una voce universus populus Romanus consulem declaravit* (Cic. de Leg. Agr. II. 2). *Appius Claudius libertinorum filios senatores legit. Cato Valerium Flaccum in consulatu collegam habuit. Tiberius Druso Sejanum dedit adjutorem. Augustus Tiberium filium et consortem potestatis ascivit.*

[t] *Reddo* is especially used with adjectives; but not in the passive, where *fieri* alone is employed.

Obs. This idiom is variously expressed in English, e. g. In him we have an excellent leader; *Hunc egregium ducem habemus.*

b. Those verbs which signify to *shew oneself as something*, to find a thing of a certain character, e. g. *Praesta te virum* (Cic.). *Rex se clementem praebebit. Cognosces me tuae dignitatis fautorem* (in me you will find one who will promote your dignity).

c. Those verbs which signify to *name* and to *look upon as anything* (to hold, reckon, declare), (*appello, voco, nomino, dico, saluto,* &c. *inscribo,* to entitle;—*habeo, duco, existimo, numero, judico,* and sometimes *puto*): *Summum consilium reipublicae Romani appellarunt senatum. Cicero librum aliqvem Laelium inscripsit. Senatus Antonium hostem judicavit. Te judicem aeqvum puto* (Cic.)[u].

Obs. 1. *Habeo* and *existimo* are used in this signification mostly in the passive (*Aristides habitus est justissimus; nolo existimari impudens*). We also find *habere aliqvem pro hoste* (to treat him as an enemy); *pro nihilo putare; in hostium numero habere; parentis loco* (*in loco*) *habere* (*ducere*) *aliqvem.*

Obs. 2. *Puto, existimo, judico, duco,* to *think, believe, hold* (that a thing is so and so), are followed by an infinitive proposition. *Credor,* used in the way here mentioned (*to be looked upon as something*), is poetical: *credor sangvinis auctor* (Ovid).

Obs. 3. If several objects, differing in gender or number, are combined with one of these verbs, the predicative noun, if it be an adjective or participle, is regulated according to the rules given in §. 213 and 214.

Obs. 4. A predicative noun may also be subjoined to the passive participle of these verbs, e. g. *Marius hostis judicatus,* Marius who was declared an enemy; and although rarely, in other cases besides the nom. and accus., e. g. in the ablative: *Filio suo magistro eqvitum creato* (Liv. IV. 46), when he had named his son *mag. eqv. Consulibus certioribus factis* (Liv. XLV. 21, from *certiorem facio,* to apprize); and in the dative: *Remisit tamen Octavianus Antonio hosti judicato amicos omnes* (*Svet. Oct.* 17).

§. 228. Some few verbs, all of which have for their object a person (or something considered as a person), may take another accusative, in order to denote a more remote object of the action, viz.:

a. *Doceo,* to teach *one* a *thing, edoceo,* to inform, acquaint with, *dedoceo,* to cause *one* to unlearn *a thing* (make one break off), *celo,* to keep *one* in ignorance of *a thing* (conceal), e. g. *docere aliqvem*

[u] [A peculiar construction of *æstimo* is met with in Cæsar, B. G. III. 20: *Qvae pars ex tertia parte Galliae est aestimanda.*]

litteras. Non celavi te sermonem hominum (Cic). But we find also the construction, *docere aliqvem de aliqva re,* signifying, to acquaint with something, and *celare aliqvem de aliqva re.*

Obs. In the passive the accusative may be retained with *docco* (*doceri motus Ionicos,* Hor.; *L. Marcius sub Cn. Scipione omnes militiae artes edoctus fuerat,* Liv.), especially with the participle (*doctus iter melius,* Hor.; *edoctus iter hostium,* Tac.); but the more usual expression is *discere aliqvid* (*doceri de aliqva re,* to be informed). (Also *doctus Graecis litteris,* skilled in Greek, *Doceo aliqvem Graece loqvi; Graece loqvi docendus.*) The accusative of a neuter pronoun may stand with *celor* (e. g. *Hoc nos celatos non oportuit,* Ter. Hec. IV. 4, 23); otherwise it is expressed *celor de re aliqva*[x].

b. *Posco* (*reposco*), *flagito,* to demand *something from one, oro,* to pray for, *rogo,* to ask for, *interrogo* (*percontor*), to ask *one about a thing: Verres parentes pretium pro sepultura liberum poscebat* (Cic. Verr. I. 3). *Caesar frumentum Aeduos flagitabat* (Caes. B.G. I. 16). *Achaei regem auxilia orabant* (Liv. XXVIII. 5). *Tribunus me primum sententiam rogavit* (Cic. ad Q. Fr. II. 1). *Socrates pusionem geometrica qvaedam interrogat* (Cic. Tusc. I. 24). Hence in the passive, *interrogatus sententiam* (and in the poets *poscor aliqvid,* something is desired of me).

Obs. 1. We may also say *posco, flagito aliqvid ab aliqvo* (as we always find *peto, postulo aliqvid ab aliqvo*). *Rogo* and *oro* are also put merely with the name of the thing wished for: *rogare auxilium, pacem orare.* These verbs have especially two accusatives, when the object desired is expressed by the neuter of a pronoun (e. g. *hoc te oro; qvod me rogas*), or of a numeral adjective (*unum, multa te rogo*). The same holds of *rogo: interrogo,* to ask about; they have a substantive as the accusative of the thing only in the signification, to call upon a person to say something, e. g. *sententiam, testimonium;* otherwise *interrogo de re aliqva. Percontor* is rarely used in this way. (*Si qvis meum te percontabitur aevum,* Hor. Ep. I. 20, 26), commonly *percontor aliqvem,* to examine a person, or *percontor aliqvid ex aliqvo.*

Obs. 2. Here we may also notice the expression, *velle aliqvem aliqvid,* to want a thing from a person, e. g. *qvid me vis?*

c. *Moneo, admoneo, hortor,* if the admonition or encouragement be denoted by a pronoun (or numeral adjective) in the neuter (compare §. 229): *Discipulos id unum moneo, ut praeceptores non minus*

[x] *Docere aliqvem Latine, Graece* (*scire, nescire, oblivisci Latine, Graece*); *docere aliqvem fidibus* (to teach one to play on a stringed instrument). With a simple accusative of the thing in the signification *to lecture on, trado* (*philosophiam trado*) is used in preference to *doceo.*

qvam ipsa studia ament (Quinct. II. 9, 1). *Si tu, qvod te jamdudum hortor, exieris, exhaurietur ex urbe tuorum comitum perniciosa sentina reipublicae* (Cic. Cat. I. 5). This accusative is retained in the passive: *Non audimus ea, qvae ab natura monemur* (Cic. Lael. 24). (Otherwise *admoneo aliqvem rei* [see §. 291] or *de re.*)

Obs. So also with *cogo: Qvid non mortalia pectora cogis, auri sacra fames* (Virg. Aen. III. 56). *Si cogi aliqvid consules possunt* (Liv. IV. 26).

§. 229. The accus. neuter of a pronoun (*id, hoc, illud, idem, qvod, qvid, aliud, alterum, aliqvid, qvidpiam, qvidqvam, nihil, utrumqve*) or of a numeral adjective (*unum, multa*), is sometimes subjoined to intransitive verbs, to denote the compass and extent of the action (in general). This is done—

a. In particular with several verbs, which denote a state of mind and its expression, e. g. *laetor, glorior, irascor, succenseo, assentior, dubito, studeo.* A more accurate definition is often annexed to the pronoun by an additional clause. (The pronoun belongs properly to the substantive notion contained in the verb itself. e. g. *hoc glorior=haec est gloriatio mea.* If the object of the verb is to be expressed by the substantive, another case must be employed, e. g. *victoriā glorior.*) *Vellem idem posse gloriari, qvod Cyrus* (Cic. Cat. M. 10), strictly, to boast the same thing, i. e. of the same thing. *Utrumqve laetor, et sine dolore corporis te fuisse et animo valuisse* (Cic. ad Fam. VII. 1). *Alterum fortasse dubitabunt, sitne tanta vis in virtute, alterum non dubitabunt, qvin Stoici convenientia sibi dicant* (Cic. Fam. V. 28). *Illud vereor, ne tibi Dejotărum succensere aliqvid suspicere* (Cic. pro Dej. 13), that he entertains some grudge. *Omnes mulieres eadem student* (Ter. Hec. II. 1, 2), have the same inclinations.

b. Likewise with other verbs, which may require to complete their notion a similar definition of measure and extent: *Qvid prodest mentiri? Hoc tamen profeci. Ea, qvae locuti sumus* (different from *de qvibus locuti sumus*). *Si remittent qvidpiam dolores* (Ter. Hec. III. 2, 14). *Si qvid adolescens offenderit, sibi totum, tibi nihil offenderit* (Cic. ad Fam. II. 18), if he commits a fault, he will have to bear the consequences, and not you. *Callistratus in oratione sua multa invectus est in Thebanos* (Corn. Epam. 9), heaped many reproaches on the Thebans.

Obs. 1. Hence in the passive, *si qvid offensum est*, instead of the purely impersonal, *si offensum est.* (*Hoc pugnatur* [Cic. Rosc. Am. 3], this is the object of the contest.)

Obs. 2. Occasionally we find a similar way of designating the extent of the action applied even to a transitive verb with the accusative: *Nos aliqvid Rutulos juvimus* (Virg. Aen. X. 84). *Vulturcius multa de salute sua Pomptinum obtestatus est* (Sall. Cat. 45, with many words, many entreaties).

Obs. 3. With the phrase *auctor sum* (I advise, assure), we sometimes find a neuter pronoun in the singular as with a transitive verb, e. g. *Consilium petis, qvid tibi sim auctor* (Cic. ad Fam. VI. Otherwise *cujus rei*).

§. 230. The accusative is employed with the prepositions adduced in §. 172. II. With regard to those prepositions which, according to the different relation they express, may be employed with the accusative or the ablative, the following observations may be useful.

In. a. *In* has the accusative when it denotes a motion *to* or *into*, or a direction *towards* a thing, and in the improper significations deduced from these (e. g. state of mind, action towards and in reference to something, activity in a certain direction and with a certain object): *in urbem ire; proficisci in Graeciam, in carcerem conjicere, in civitatem recipere; advenire in provinciam, convenire, congregari, concurrere, exercitum contrahere in locum aliqvem* (and hence *congregari aliqvo, eo*, not *alicubi, ibi*); *tres pedes habere in longitudinem, in latitudinem; dicere in aliqvem, amor in patriam, merita in rempublicam; accipere in bonam partem* (in good part); *in speciem* (for appearance' sake); *mutari in saxum; consistere in orbem* (into a circle, so as to make a circle); *in majus celebrare* (so as to make it greater); *grata lex in vulgus* (in its effect on the lower classes); *multa dixi in eam sententiam* (according to these sentiments, so that these were my sentiments); *in eas leges* (on those conditions, so that the conditions were such); *in tres annos* (for three years); *in omne tempus, in perpetuum; in dies singulos crescere*, for every day, daily (*in dies*, day by day, *in horas*, hourly); *dividere* (*distribuere*, &c.) *in tres partes*, into three parts[y].

b. *In* has the ablative when it denotes the being or happening *in* a thing or *at* a place, and in the significations deduced from these (on, with a thing, among, during an action, &c.); *in urbe esse, in ripa sedere* (*considere*); *in flumine navigare, in campo currere; vas in mensa ponere; in Socrate* (in Socrates, in the person of Socrates), *in opere* (in the workman's hands).

[y] *In spem futurae multitudinis urbem munire* (Liv. I. 8), with reference to the hope, so as to connect with it the hope.

Obs. 1. Sometimes *in* stands with the ablative of the name of a person, in order to distinguish it as the object *on* which something is practised, in reference to which something takes place: *Hoc facere in eo homine consverunt, cujus orationem approbant* (Caes. B. G. VII. 21). *Achilles non talis in hoste fuit Priamo* (Virg. Aen. II. 540), did not conduct himself thus toward (in reference to) him. *Hoc dici in servo potest* (of a slave). (Poetically, *ardere in aliqva*, to be enamoured of a person.)

Obs. 2. In some few expressions *in*, joined to *esse* and *habere*, is occasionally (but only by way of exception) followed by an accusative sing. instead of an ablative, e. g. *habere in potestatem; in amicitiam dicionemqve populi Romani esse*[z].

Obs. 3. Although *pono, loco, colloco, statuo, constituo*, have *in* with the ablative (*collocare aliqvid in mensa*), yet we say *imponere in curruṁ, in naves* (in a carriage, to lade the ships), and sometimes *exponere milites in terram* (to land); but otherwise, *imposuistis in cervicibus nostris dominum; imponere praesidium arci*, dative, see §. 243). (*Reponere pecuniam in thesauris* and *in thesauros*, to put it in the treasury.)

Obs. 4. With certain verbs the usage varies in some cases between *in* with the accusative, and *in* with the ablative, with some slight difference in the idea. Thus we find *includere aliqvem in carcerem, orationem in epistolam* (to bring into), and *includere aliqvem in carcere* (to shut up); also simply *includere carcere* (see §. 254, *Obs.* 4) and *includere aliqvid orationi suae* (see under the dative, §. 243); so also *condere aliqvem in carcerem* (*in vincula*), to throw into prison, but *condere aliqvid in visceribus* (Cic.), *incidere aliqvid in aes* (to cut a thing in brass), *in tabula* (on a tablet), and *incidere nomen saxis* (dat., see §. 243); *imprimere, insculpere aliqvid in animis, in cera* and *cerae*. We find *abdere se in aliqvem locum* (*in intimam Macedoniam*, Cic.), to go to a place for the purpose of concealment (hence also *abdere se domum, Arpinum*, according to §. 232, *eo, aliqvo*), but *abdere milites in insidiis, abditus in tabernaculo.*

Sub. a. *Sub* takes the accusative when it denotes motion and direction, e. g. *sub scalas se conjicere, venire sub oculos, cadere sub sensum;* also of time, when it denotes *towards, immediately after, at about; sub noctem, sub adventum Romanorum, sub dies festos* (immediately after the holidays); *sub idem tempus*[a].

b. *Sub* has the ablative when it denotes the being under a thing: *sub mensa, esse sub oculis.* (Rarely when applied to time: *sub ipsa profectione*, during the very time of.)

[z] This originated in an inaccuracy of the pronunciation, where the distinction between the accusative and ablative rested on the single letter *m*; on the other hand, we never find such phrases as *in imperium esse*, or *in vincla habere.*

[a] [*Extremae sub casum hiemis, jam vere sereno* (Virg. Georg. I. 340).]

Super has the ablative in prose, only when it signifies *concerning: Hac super re scribam ad te postea* (Cic. ad Att. XVI. 6); otherwise the accusative. (In the poets we also find, *super foco*, on the hearth, &c.)

Subter (under, on the under side of) has very rarely the ablative, and that only in the poets, otherwise the accusative, e. g. *subter praecordia.*

Obs. 1. The compound adverbs *pridie* and *postridie* are also to a certain extent used as prepositions with the accusative, but in good writers only with the days of the month, and the names of festivals (*pridie Idus, postridie Nonas, postridie ludos Apollinares*); with the genitive usually only in the expression, *pridie, postridie ejus diei.* For a peculiar use of the preposition *ante* (*in ante, ex ante,*) see the section on the Calendar, in the Appendix.

Obs. 2. Not only is the adverb *propius, proxime* (according to §. 172, *Obs.* 4) used like the preposition *prope* with the accusative (more rarely with the dative), but even the adjective is sometimes constructed in this way, e. g. *propior montem* (Sall.), *proximus mare* (Caes.); but the dative is here the most usual. (*Proximus ab aliqvo*, the next after a person, in a series, like *prope ab*, not far from; *propius a terra moveri; proxime alter ab altero habitant.* In the signification *near* we find both *accedo prope aliqvem* and *prope accedo ad aliqvem.*)

§. 231. With the following transitive verbs compounded with *trans, traduco, trajicio, transporto,* we have not only the name of the object, but also that of the place over which a thing is led or transported, in the accusative (which belongs to the preposition): *Hannibal copias Iberum traduxit. Caesar milites navibus flumen transportat.* (Also *traducere, trajicere homines trans Rhenum*[b].)

Obs. Of the same character is the expression *adigo aliqvem arbitrum*, to bring a person before (*ad*) the judge, and *adigo aliqvem jusjurandum* (also *ad jusjurandum* and *adigo aliqvem jurejurando*), to put one to his oath.

§. 232. The proper names of towns and smaller islands (each of which may be considered as a town) stand in the accusative without a preposition, when they are specified as the object of a motion: *Romam ire, Athenas proficisci, Delum navigare* (*appellere classe Puteolos, navis appellitur Syracusas*, runs into the harbour of Syracuse). *Haec via Capuam ducit. Usqve Ennam profecti sunt* (Cic. Verr. IV. 49), as far as to. But *ad* is used when only the vicinity of the town is meant: *Adolescentulus miles ad Capuam profectus sum* (Cic.

[b] *Trajicere exercitum Pado*, on the Po; *trajicere, transmittere flumen*, to cross the river. *Trajicere in Africam*, without an object, to cross over to Africa.

Cat. M. 4), to an encampment before Capua. *Tres sunt viae ad Mutĭnam* (Cic. Phil. XII. 9; said of a journey to the army before Modena).

Obs. 1. Where no motion is indicated, but only a space expressed, the preposition is added: *omnis ora a Salōnis ad Oricum* (Caes. B. C. III. 8).

Obs. 2. If *urbs* or *oppidum* be prefixed, the preposition is inserted: *Consul pervenit in oppidum Cirtam* (Sall. Jug. 102), into Cirta; *ad oppidum Cirtam* would mean, arrived at Cirta. So also usually, when *urbs* or *oppidum* with an adjective is put after the proper name: *Demaratus Corinthius contulit se Tarqvinios in urbem Etruriae florentissimam* (Cic. R. P. II. 19).

Obs. 3. *In* is used with the names of *countries* and larger islands. Sometimes however we find the names of larger islands constructed like the names of towns: *in Cyprum venit*, and *Cyprum missus est.*

Obs. 4. In the poets the *names of countries* also are put as the object of a motion without a preposition, e. g. *Italiam venit* (Virg.) (Occasionally in prose the Greek names of countries in *us*, as *Aegyptus, Epirus, Bosporus*, e. g. *Aegyptum proficisci* (Corn. Dat. 4). The poets also use national names, as well as common names in general, when considered as the object of a motion, in the accusative without a preposition, e. g. *Ibimus Afros* (Virg. Ecl. I. 64). *Tua me imago haec limina tendere adegit* (Id. Aen. VI. 696). *Verba refers aures non pervenientia nostras* (Ovid. Met. III. 462)[c].

§. 233. The accusatives *domum*, home, and *rus*, to the country, are constructed like the names of towns, e. g. *domum reverti, rus ire*; also *domos* of several different homes, e. g. *ministerium restituendorum domos obsidum* (Liv. XXII. 22), the business of bringing each of the hostages to his home. To *domum* may be added a possessive pronoun or a genitive, in order to shew whose house is meant, e. g. *domum meam, domum Pompeji venisti* (*domum alienam, domum regiam=regis*); *domos suas discesserunt* (Corn. Them. 4); but we also find *in domum suam, in domum Pompeji* (and *domum ad Pompejum*).

Obs. 1. With other adjectives *in* must be inserted: *in domum amplam et magnificam venire.*

Obs. 2. The accusative of the place is sometimes joined to a verbal substantive: *domum reditio* (Caes.), *reditus inde Romam* (Cic.)[d].

§. 234. a. When extent or motion is signified, the word which

[c] [*Tumulum antiqvae Cereris, sedemqve sacratam venimus* (Virg. Aen. II. 742).]
[d] [*Iter Italiam* (Virg. Aen. III. 507). *Hac iter elysium* (Id. Aen. VI. 542).]

expresses the measure is put in the accusative with verbs, or those adjectives or adverbs which denote extension (*longus, latus, altus, crassus*), e. g. *Hasta sex pedes longa; fossa decem pedes alta; terram duos pedes alte infodere. Fines Helvetiorum patebant in longitudinem ducenta qvadraginta millia passuum. Caesar tridui iter processit. A recta conscientia transversum ungvem* (a finger-breadth) *non oportet discedere* (Cic. ad Att. XIII. 20).

b. When a distance is specified (*abesse, distare*), the measure may stand either in the accusative or the ablative, e. g. *abesse tridui iter* (Cic.) *Teanum abest a Larino XVIII millia passuum* (Cic. pro Cluent. 9). *Aesculapii templum V millibus passuum ab Epidauro distat* (Liv. XLV. 28). In like manner both cases are used when it is said *at* what distance a thing takes place, e. g. *Ariovistus millibus passuum sex a Caesaris castris consedit* (Caes. B. G. I. 48). *Caesar millia passuum tria ab Helvetiorum castris castra ponit* (Id. ibid. I. 22).

Obs. So also *magnum spatium abesse* (Caes. B. G. II. 17), and *aeqvo spatio a castris utrisqve abesse* (Id. ibid. I. 43). But if *spatium* or *intervallum* be used in defining the distance at which a thing happens, these words always stand in the ablative, e. g. *Rex Juba sex millium passuum intervallo consedit* (Caes. B. C. II. 38). *Hannibal XV ferme millium spatio castra ab Tarento posuit* (Liv. XXV. 9). If the place from which the distance is reckoned is not specified, the preposition *ab* only often stands before the measure: *A millibus passuum duobus castra posuerunt* (Caes. B. G. II. 7)[e].

c. In the same way with the adjective *natus*, (so and so) old, the number of the years (the measure of the age) is put in the accusative: *viginti annos natus.*

Obs. Of the way of designating the measure with the comparative of *natus* (*major natus*, more than — years old), and other adjectives of extension (e. g. *longior*, more [than — ells and the like], long, &c.), see §. 306.

§. 235. In specifying duration and extent of time (*how long?*) the words which define the time are put in the accusative: *Pericles qvadraginta annos praefuit Athenis. Veji urbs decem aestates hiemesqve continuas circumsessa est* (Liv. V. 22). *Annum jam audis Cratippum* (Cic. Off. I. 1). *Dies noctesqve fata nos circumstant* (Id. Phil. X. 10)[f]. *Ex eo die dies continuos qvinqve Caesar copias pro*

[e] [*Naves ex eo loco ab millibus passuum octo vento tenebantur* (Caes. B. G. IV. 22).]

[f] Not merely, by day and by night, but all through the day and night.

castris produxit (Caes. B. G. I. 48), did it once a day for five successive days. Occasionally *per* is prefixed (as in English *through*): *Ludi decem per dies facti sunt* (Cic. in Cat. III. 8), through ten whole days.

Obs. 1. The way in which time is expressed with ordinals should be noticed: *Mithridates annum jam tertium et vigesimum regnat* (of the *current* year).

Obs. 2. The accusative also stands with *abhinc*, ago, e. g. *Qvaestor fuisti abhinc annos qvattuordecim.*

Obs. 3. The ablative to express duration of time is rare in the best writers: *Tota aestate Nilus Aegyptum obrutam oppletamqve tenet* (Cic. N. D. II. 52). *Pugnatum est continenter horis qvinqve* (Caes. B. C. I. 47). This construction occurs more frequently in later writers, e. g. *Octoginta annis vixit* (Senec. Ep. 93). On the other hand, to express the time which is applied to any purpose and in which it is completed, the ablative is always employed, e. g. *Tribus diebus opus perfici potest*; see §. 276.

§. 236. In exclamations of astonishment or regret at the condition or character of a person or thing, the name of the person or thing stands in the accusative with or without an interjection: *Heu me miserum!* or *Me miserum! O fallacem hominum spem fragilemqve fortunam* (Cic. de Or. III. 2). *Testes egregios!* (iron.)

Obs. 1. In the exclamation with the interjection *pro* the vocative is employed: *Pro, Di immortales! Pro, sancte Juppiter!* except in the phrase, *Pro deum (hominum, deum atqve hominum) fidem!* The vocative may also be used with *o*: *O magna vis veritatis! O fortunate adolescens qvi tuae virtutis Homerum praeconem inveneris!* (Cic. pro Arch. 10.)

Obs. 2. With the interjections *hei* and *vae*, which express lamentation, the name of the person or thing lamented is put in the dative: *Hei mihi! Vae tergo meo!*

Obs. 3. With *en* and *ecce* (which call the attention to something as present) we often find the nominative (in Cicero always): *Ecce tuae litterae* (behold, there came your letter). *En memoria mortui sodalis.* The accusative occurs less frequently.

§. 237. The poets use the accusative more freely in certain combinations, and in this some prose writers imitate them in a few instances.

a. The passive of the verbs *cingo*, to gird, *accingo*, *induo*, to clothe, *exuo*, to undress, *induco*, to draw over, is employed with a new active signification, *to clothe oneself with, to put on, exuor, to*

put off, and constructed with the accusative: *Corocbus Androgei galeam clipeiqve insigne decorum induitur* (Virg. Aen. II. 392). *Priamus inutile ferrum cingitur* (Id. ibid. II. 511). (Figuratively: *magicas accingi artes,* id. ib. IV. 493, to put on magic [as armour], to equip oneself with it.) *Inducta cornibus aurum victima* (Ov. Met. VII. 161). *Virgines longam indutae vestem* (Liv. XXVII. 37). (Otherwise in prose: *induo aliqvem veste;* also *induo vestem,* to put on a dress.)

Obs. In the same way it is said, *Cyclopa moveri,* to dance a Cyclops (represent him in dancing); and in prose: *censeri magnum agri modum,* to return a large quantity of land for assessment.

b. The participle perfect of the passive (as in Greek the participle perfect of the passive and middle) is used of a person who has done something *to himself,* as an active verb, with an accusative: *Dido Sidoniam picto chlamydem circumdata limbo* (Virg. Aen. IV. 137), who had on, *qvae sibi circumdederat. Pueri laevo suspensi loculos tabulamqve lacerto* (Hor. Sat. I. 6, 74), who had—suspended. *Juno nondum antiqvum saturata dolorem* (Virg. Aen. V. 608), who had not yet satisfied her pique[s].

Obs. But it is sometimes employed also to designate a person to whom something is done (by others), e. g. *per pedes trajectus lora tumentes* (Virg. Aen. II. 273), who has straps drawn through his feet.

c. The accusative is put with passive and intransitive verbs, and with adjectives, to denote that *part* of the subject with reference to which the verb or adjective is predicated of it: *Nigrantes terga juvenci* (Virg. Aen. V. 97); *lacer ora; os humerosqve deo similis. Eqvus micat auribus et tremit artus* (Virg. G. III. 84). An accusative is rarely found so used, denoting anything uncorporeal: *Qvi genus (estis)?* (Virg. Aen. VIII. 114). In this way passive verbs acquire a reflective signification (as under b): *Capita Phrygio velamur amictu* (Virg. Aen. III. 545), we cover our heads.

Obs. 1. In prose the active is used for the reflective expression (*velamus capita*), otherwise the ablative is always employed in this construction (*ore humerisqve deo similis*); see §. 253. Only in speaking of wounds we find the accusative with *ictus, saucius, transverberatus,* &c. *Adversum femur tragula ictus* (Liv. XXI. 7).

Obs. 2. This use of the accusative, as well as that explained under a and b, is common in Greek, and has originated in Latin (with a few exceptions, as with *censeor*) from an imitation of that language.

[s] [*Nodo sinus collecta fluentes* (Virg. Aen. I. 320).]

Obs. 3. In a similar way (adverbially) are used in prose the expressions *magnam* (*maximam*) *partem*, for the most part (e. g. *Svevi maximam partem lacte atqve pecore vivunt* (Caes. B. G. IV. 1)[h], and *vicem alicujus* (*meam, vestram*, &c.), for any one, on account of (properly *instead*), particularly with intransitive verbs and adjectives, which denote an emotion of the mind: *tuam vicem saepe doleo, indignor; nostram vicem irascuntur; sollicitus, anxius reipublicae vicem; suam vicem* (for his part) *officio functus.* So likewise *cetera*, in other respects: *vir cetera egregius* (Liv.).

§. 238. In a few phrases the accusative stands for the more special case, genitive or ablative, viz. *id temporis* for *eo tempore* (e. g. *id temporis eos venturos esse praedixeram*, Cic. in Cat. I. 4); *id* (*illud*) *aetatis* for *ejus aetatis* (e. g. *homo id aetatis; qvum esset illud aetatis*), and *id* (*hoc, omne*) *genus*, for *ejus* (*hujus, omnis*) *generis* (e. g. *id genus alia*, other things of that kind).

Obs. Concerning the genitive in *id temporis* compare §. 285 b. On *virile muliebre secus*, see §. 55, 5.

§. 239. We must particularly notice the elliptical expression, *Qvo mihi* (*tibi*) with an accusative, signifying, What am I (are you) to do with — ? of what use is — to me (to you)? e. g. *Qvo mihi fortunam, si non conceditur uti?* (Hor. Ep. I. 5, 12), and similarly: *Unde mihi* (*tibi*); Where can I get —? e. g. *unde mihi lapidem?* (Id. Sat. II. 7, 116.) (*Qvo tibi, Pasiphaë, pretiosas sumere vestes?* (Ov. A. A. I. 303.)

CHAPTER III.

The Dative.

§. 240. The remaining cases, except the vocative, each of them denote a particular relation, in which a person or thing stands either to an action, but without being immediately the object acted on (accusative), or to another person or thing.

Obs. The dative and the ablative primarily denoted the local relation of a person or thing to an action, viz. the dative, the direction of the action towards, or its taking place by, something external to itself; the ablative, the taking place of the action on or in something (and then at the same time its proceeding *from* a place, *from being in* a place). Subsequently these cases were used of other relations, in which the imagination discovered a resemblance with the outward material relations. This now became the proper leading signification of these cases, and the actual local relations were for the most part defined more closely through the medium of prepositions, sometimes with one of these special cases (the ablative), sometimes with the accusative as the general form of the word.

[h] *Ex aliqva, magna, majore parte*, partially, for the most part.

§. 241. The dative denotes in general, that what is asserted by the predicate is done, or holds good, *for* and *in reference to* a certain person or thing (the relation of interest): *Subsidium bellissimum senectuti est otium* (Cic. de Or. I. 60). *Charondas et Zaleucus leges civitatibus suis scripserunt* (Id. Legg. II. 6). *Domus pulchra dominis aedificatur, non muribus* (Id. N. D. III. 10). *Foro nata eloqventia est* (Id. Brut. 82). *Non scholae, sed vitae discimus* (Sen. Ep. 106). *Sex. Roscius praedia coluit aliis, non sibi* (Cic. Rosc. Am. 17), for the benefit of. *Nihil loci est segnitiae neqve socordiae* (Ter. Andr. I. 3, 1). *Orabo nato uxorem* (Id. ib. III. 2, 47), I will propose for her for my son. *Filius Blaesi militibus missionem petebat* (Tac. Ann. I. 19), applied for dismissal for the soldiers.

Obs. 1. This dative, which is not (as in the following special rules) annexed to a single word, but to the whole predicate, is commonly called *Dativus commodi et incommodi.*

Obs. 2. The special signification *in defence* (of a person, of a thing) never resides in the dative, but is expressed by *pro: Dicere pro aliqvo, pugnare pro nobilitate, pro patria mori.* So also we find *esse pro aliqvo,* in his favour: *Hoc non contra me est, sed pro me.*

Obs. 3. Sometimes a dative is annexed to the whole sentence, to shew *in reference to what* a thing is so and so, instead of annexing a definition to a single substantive by means of a genitive or a preposition: *Is finis populationibus fuit* (Liv. II. 30. Also *populationum*). *Qvis huic rei testis est?* (Cic. pro Quinct. 11). *E bestiarum corporibus multa remedia morbis et vulneribus eligimus* (Cic. N. D. II. 64. Also *contra morbos* or *remedia morborum*). *Neqve mihi ex cujusqvam amplitudine aut praesidia periculis aut adjumenta honoribus qvaero* (Cic. pro Leg. Man. 24, in which example the double dative should be remarked; I seek *for myself* no protection *against* (in reference to) future dangers: *adversus pericula, praesidia periculorum*). *Aduatuci locum sibi domicilio delegerunt* (Caes. B. G. II. 29). The poets take greater liberties in this respect, e. g. *Dissimulant, qvae sit rebus causa novandis* (Virg. Aen. IV. 290); otherwise *causa hujus rei novandae*). (*Longo bello materia,* Tac. H. I. 89.)

Obs. 4. We may particularly notice the use of the dative with the verb *sum* with a predicative, where it is specified in what relation one person stands to another: *Murena legatus Lucullo fuit* (Cic. pro Mur. 9, legate with Lucullus, of Lucullus). *L. Mescinius heres est M. Mindio, fratri suo* (Id. ad Fam. XIII. 26). *Ducem esse alicui,* to be one's leader.

Obs. 5. Here we may also notice the dative with *facio* (*fio*), with *qvid, idem,* signifying *to do with one* (in relation to one), e. g. *qvid facies huic conclusioni?* (Cic. Acad. II. 30). *Qvid? Eupolemo non idem Verres fecit?*

(Cic. Verr. IV. 22.) *Qvid mihi futurum est?* On the ablative in this signification (*hoc homine*) see §. 267.

Obs. 6. The dative of a participle is occasionally used to denote *when* (under what circumstances) a thing shews itself: *Sita Anticyra est in Locride laeva parte sinum Corinthiacum intrantibus* (Liv. XXVI. 26), on the left to those who sail in,=on the left as you sail in. *Duo milites neqvaqvam visu ac specie aestimantibus pares* (Liv. VII. 10).

§. 242. The dative is particularly joined to many verbs which denote in themselves an acting in reference to something. Many transitive verbs express an action, which, besides the object acted on, concerns another person or thing with reference to which it is performed, and therefore take two substantives, the proper object (that which is acted on) in the accusative, and an *object of reference*, to which the action is directed, in reference to which it is performed, in the dative: *Dedi puero librum; trado provinciam successori; erranti viam monstro.* The dative also stands with the passive of these verbs, the relation being the same: *Liber puero datus est; provincia successori traditur; erranti via monstratur.*

Such verbs are, e. g. *do, trado, tribuo, concedo, divido* (to divide amongst), *fero*, to bring, *praebeo, praesto, polliceor, promitto, debeo*, (to be indebted), *nego, adimo, monstro, dico, narro, mando, praecipio*, &c. (with which the object of reference is most frequently a person). But besides this the dative stands with all expressions formed of a verb and an accusative, which in combination denote a similar relation to a person or thing, e. g. *modum ponere irae; patefacere, praecludere aditum hosti; fidem habere alicui* or *narrationi alicujus; morem gerere alicui* (to consent to a person's request); *nullum locum relinqvere precibus, honestae morti; dicere* (*statuere*) *diem colloqvio* (to fix a day for a conference).

Obs. 1. In Latin a verb sometimes denotes a relation of this kind, and is put with an object of reference in consequence of its being understood in an acceptation, which the English word that otherwise corresponds most nearly with it, and by which it is commonly translated, does not entirely express. In such cases therefore there is a difference in the construction of the two languages. So we find *probare alicui sententiam suam*, to make his opinion agreeable to some one (in the passive, *haec sententia mihi probatur*); *conciliare Pompejum Caesari*, to make Pompey a friend to Caesar, gain him over to Caesar: *placare aliqvem alicui*; especially should we notice *minari* (*minitari*) *alicui malum, mortem*, to threaten one with a misfortune, with death (on the other hand *minari alicui baculo*, abl. with the stick as an instrument). (The construction *svadere alicui*

aliqvid is generally found only when the object is a pronoun, as, *faciam, qvod mihi svades;* otherwise we most usually find simply *svadere bellum* (without a dative), or *svadere alicui, ut* [to advise one, to —]. The same holds of *persvadeo* [in the passive, *persvasum mihi est, ut*]).

Obs. 2. In compound phrases the usage sometimes fluctuates (compare §. 241, *Obs.* 3) between the dative, referred to the whole phrase, and the genitive annexed to that substantive which is the object, e. g. *finem facere injuriis* (to put an end to the injuries, to set bounds to them), but *finem facere scribendi* (to leave off writing).

Obs. 3. In English the referential relation is usually denoted by prepositions (*for, to,* &c.). In Latin *ad* can only stand when an actual motion to a place (or to a person in a place) is intended. We find *dare alicui litteras* (to give one a letter to take care of), but *dare litteras ad aliqvem,* to write a letter to some one; *mittere alicui aliqvid,* to send one something (that he is to have); *mittere legatos ad aliqvem, mittere litteras alicui* and *ad aliqvem; scribere ad aliqvem,* to write to some one, *scribere alicui,* to write something for one. *Dicere ad populum,* to *speak* before the people (not to *say*).

§. 243. A reference to something distinct from the proper object is often expressed by compounding the verb with one of the prepositions *ad, ante, circum* (*con*), *de, ex, in, inter, ob, post, prae, sub.* With these verbs (both in the active and the passive) the object of reference, to which the preposition applies, is put in the dative. But if an (actual or figurative) local relation (motion to or from a place, a continuance or agency in a place) is evidently denoted by those verbs which are compounded with *ad, ex, in, sub,* then (in the best prose writers) the preposition is usually repeated and constructed with its proper case: a. *Afferre reipublicae magnam utilitatem; afferre alicui vim, manus; consuli milites circumfundebantur; circumdare brachia collo* (to put one's arms round a person's neck); *Caesar Ambiorigi auxilia Menapiorum et Germanorum detraxit; urbs hostibus erepta est; inferre alicui injuriam; injicere hominibus timorem; imponere alicui negotium; objicere aliqvem telis hostium; honestas praefertur utilitati; omnia virtuti postponi debent; homines non libenter se alterius potestati subjiciunt; supponere ova gallinis.* b. (manifest local relation): *Ad nos multi rumores afferuntur; affigere litteram ad caput alicujus* (Cic. Rosc. Am. 20), to fasten it on his head; *detrahere annulum de digito; injicere se in hostes,* into the midst of the enemy; *inscribere aliqvid in tabula; inferre signa in hostem*[1]; *imponere in cervicibus hominum sempiternum dominum*

[1] [*Inferretqve deos Latio* (Virg. Aen. I. 6).]

(a figurative, but manifest local relation); *imprimere notionem in animis; eripere aliqvem e periculo*[k].

Obs. 1. In the case of some verbs compounded with *ad*, the preposition is repeated even in an improper signification in preference to employing the dative, especially with *addo, adjicio, adjungo*, to add (but *adjungo mihi amicum*, I gain myself a friend); *applico me ad virtutem, ad philosophiam, ad aliqvem doctorem* (I attach myself to him): *adhibeo ad aliqvid* (to apply to any purpose). *Subjicio* and *subjungo* occur in an improper signification with both constructions: *Mummius Achajae urbes multas sub imperium populi Romani subjunxit; subjicio aliqvid oculis* and *sub oculos*, to place something (under) before one's eyes, *sensibus* and *sub sensus*. We read *extorqvere alicui gladium* and *pecuniam ab aliqvo; impendere pecuniam, operam in aliqvid*, and (in later writers) *alicui rei*.

Obs. 2. The verbs compounded with *cum* usually repeat the preposition: *confero, comparo, compono aliqvid cum aliqvo, conjungo eloqventiam cum philosophia*. Yet we find also the dative: *Ennius eqvi fortis senectuti comparat suam* (Cic. Cat. M. 5); *parva componere magnis. Tibi me studia communia beneficiaqve tua jam ante conjunxerant* (Cic. ad Fam. XV. 11). We find always, *communico aliqvid cum aliqvo*.

Obs. The later writers (from Livy downwards) use the dative with increasing frequency, even in an improper signification, like the poets, e. g. *incidere nomen saxis* (Plin. Min. *Incidere legem in aes; foedus in columna incisum*, Cic.). *Insculpere elogium tumulo* (Svet.).

Obs. 4. The dative is also sometimes put with *continuo* (*laborem nocturnum diurno*, cause it to follow immediately after), *socio, jungo*, on account of their similarity in signification with these compound verbs. (*Sapientia juncta eloqventiae*, Cic.). So also *aeqvare aliqvem alicui*, to put one person on a level with another; *aeqvare turrim muris*, to make the tower equal to the walls, i. e. to build it as high.

Obs. 5. For another construction with *adspergo, circumdo*, and some other verbs, see §. 259 b.

§. 244. a. The dative is also put as the object of reference with various intransitive verbs, which denote an action, state of mind, or condition, in relation to a person or thing, but without conveying (to a Latin) the idea of an immediate acting upon it (e. g. to benefit, to injure, to please, &c.): *prodesse reipublicae et civibus;*

[k] The following verbs, as well as some others, belong to this class: *affero, affigo, admisceo, admoveo, circumdo, circumfundo, circumjicio, circumpono, detraho, decutio, deripio, detero, eripio, extorqveo, impono, imprimo, infero, injicio, interpono, objicio, offero, offundo, oppono, praeficio, subdo, subjicio, subjungo, suppono, subtraho* (*superpono*); and those which denote a comparison: *antefero, antepono, praefero, praepono, posthabeo, postpono*; to these we may add *aufero*.

nocere hosti; nemo omnibus placere potest; magnus animus victis parcit.

The most important of these are: a. (those which signify, to benefit, to injure) *prosum, obsum, noceo, incommodo, expedit, conducit*[l]; b. (to be for or against, to yield), *adversor, obtrecto, officio, cedo, suffragor, refragor, intercedo, gratificor;* c. (to be well or ill affected), *cupio* (*alicui*, to wish one well), *faveo, studeo, ignosco, indulgeo, invideo*[m], *insidior;* d. (to assist, to take care for, to remedy, to spare), *auxilior, opitulor, patrocinor*[n], *consulo, prospicio, medeor, parco;* e. (to please, to displease) *placeo, displiceo;* f. (to order, obey, serve), *impero*[o], *obedio, obsequor, obtempero, pareo, servio, famulor;* g. (to be friendly or unfriendly, or to speak as such), *assentior, blandior, irascor, succenseo, convicior, maledico, minor;* h. (to trust, to distrust), *credo, fido, confido, diffido*[p]; i. *desum* (*liber mihi deest*, I have not the book; *amicis, officio deesse*, not to support one's friends, not to do one's duty;)[q] *nūbo*, to marry (used only of a woman)[r], *propinquo* (*appropinquo*), to approach, *supplico*, to make supplication[s], *videor*, to seem; k. (to happen, to befall), *accidit, contingit, evenit;* l. *libet, licet.* The same is the construction of the phrases *obviam eo* (*obvius sum, fio*), *praesto sum, dicto audiens sum* (*alicui*), to obey a man at his word, *supplex sum, auctor sum* (*alicui*, to advise one). (*Svadeo, persvadeo;* see §. 242. *Obs.* 1.)

b. This object of reference cannot, like the proper object, become the subject with the passive, and such verbs (like those which are intransitive) can only be used impersonally in the passive, in which case the dative is subjoined without alteration: *Invidetur* (men envy) *praestanti florentique fortunae* (Cic. de Or. 252). *Non parcetur labori* (Id. ad Att. II. 14). *Nemini nocetur; legibus parendum est* (one must obey). *Obtrectatum est adhuc Gabinio* (Id. pro Leg. Man. 19). *Divitibus invideri solet* (men are accustomed to envy). *Mihi nunquam persvaderi potuit, animos esse mortales* (Cic. Cat. M. 22), no man has ever been able to convince me. The beginner must take particular care that he is not misled by the English phrases, *I am envied, maligned*, &c., to use the verbs *incommodo, obtrecto, invideo, parco*, and *maledico* personally in the passive.

[l] *Laedo*, to injure, offend, transitive, *aliquem* or *aliquid.*
[m] *Invideo fortunae alicujus* (to envy one his prosperity), *ignosco festinationi alicujus.*
[n] *Adjuvo aliquem*, to aid, further, transitive.
[o] *Jubeo aliquid, aliquem facere aliquid*, transitive.
[p] *Fido* and *confido* (rarely *diffido*) also govern the ablative.
[q] *Careo*, to be without, dispense with, *re aliqua. Deficio*, to fail, frequently with the accusative (*vox oratorem*).
[r] *Nupta alicui* and *cum aliquo.*
[s] *Precor*, to entreat, *deos*, transitive.

Obs. 1. With some verbs the construction varies between the dative and the accusative according to the meaning[t]. *Metuo, timeo, caveo,* signify with an accusative (*aliqvem, aliqvid*), to fear some one (something), to beware of something (an evil, an enemy); with a dative, to be (from a motive of kindness) anxious or apprehensive for something, e. g. *timeo libertati, caveo veteranis* (poetically, *mater pallet pueris*)[u]. *Prospicio* and *provideo* with a dative signify, to be prospectively anxious about a thing, e. g. *prospicere saluti, providere vitae hominum,* with an accusative, to take care for the providing of something, e. g. *frumentum. Tempero aliqvid,* to order, to regulate (properly, to mix), e. g. *rempublicam legibus, moderor aliqvid,* to lead, arrange, e. g. *consilia;* with a dative, to moderate, e. g. *tempero, moderor irae, laetitiae.*

Obs. 2. Some few verbs are used both with the accusative and the dative without any perceptible difference in their signification: *adŭlor* (generally the accusative), *aemŭlor* (almost always the accusative), *comitor, despēro* (*salutem* and *saluti; pace desperata,* after the hope of peace was given up), *praestolor.*

Obs. 3. Some few of these verbs have also such a transitive signification, that they may take (according to §. 242) both a proper object in the accusative, and an object of reference, as *credo alicui aliqvid,* to trust a thing to any one (*aliqvid creditur alicui*); *impero provinciae tributum*[x], *milites,* to command a province, to pay tribute, to furnish troops (*tributum imperatur provinciae*) *minor alicui mortem* (see §. 242 *Obs.* 1); *prospicere, providere exercitui frumentum.* (*Invideo alicui aliqvam rem* [whence *res invidenda,* a thing for which a person is to be envied], but more commonly *aliqva re;* see §. 260 b.)

Obs. 4. To make such a dative the subject, and to use the verb of it personally in the passive, is a rare irregularity: *Ego cur, acqvirere pauca si possum, invideor?* (Hor. A. P. 56). *Vix eqvidem credor* (Ov. Trist. III. 10, 35). *Medendis corporibus* (Liv. VIII. 36), by the healing of the bodies.

Obs. 5. It rarely happens that a substantive, which is derived from a verb that governs the dative, and denotes the idea contained in it, is itself constructed alone with the dative: *Insidiae consuli non procedebant* (Sall. Cat. 32), the plots against the consul did not succeed. *Obtemperatio legibus* (Cic. Legg. I. 15).

§. 245. a. The intransitive verbs compounded with the prepositions *ad, ante* (*con*), *in, inter, ob, post, prae, re, sub, super,* like the transitive verbs similarly compounded (§. 243), take the dative to

[t] [*Consulere sibi* and *se* (Cic. Cat. II. 27; see §. 223 b. *Obs.*)]
[u] *Caveo* (*mihi*) *ab aliqvo, ab aliqva re,* to be on one's guard against a person or thing.
[x] [*Eqvites imperat civitatibus* (Caes. B. G. VI. 4.)]

express the relation to another object referred to by the preposition, if the compound verb has a secondary meaning, which suggests no idea of any local relation, e. g. *adesse amicis, antecellere omnibus, instare victis et fugientibus, indormire causae* (to sleep over a cause), *intervenire, interesse praelio, occurrere venientibus, praeesse exercitui, resistere invadentibus, respondere exspectationi, subvenire egentibus, succumbere dolori.* The dative remains unaltered, if the verb stands impersonally in the passive: *Resistitur audaciae hominum; egentibus subveniendum est*[y].

b. But if a local relation be clearly designed, though only figuratively, the preposition with its case is usually subjoined to the verb: *Adhaeret navis ad scopulum. Inhaeret sententia in animo. Ajax incubuit in gladium. Severitas inest in vultu. Incurrere in hostes; invehi in aliqvem; incurrere in reprehensionem; incidere in periculum, in morbum* (to fall); *concurrere, congredi cum hoste; cohaerere cum aliqvo.* Sometimes a different preposition is employed to denote the local relation more accurately, e. g. *obrepere in animum, obversari ante oculos.*

Obs. 1. In individual verbs we must particularly notice the way in which the idea is conceived; so we have *incumbo in* or *ad studium aliqvod*, to apply oneself to a study; *acqviesco in aliqvo*, to acquiesce in any thing, to find composure in it. In general the older prose writers more frequently repeat the preposition (e. g. always *ipsum in*); the poets and later writers use the dative more (*inesse rei*), even where the verb has its own proper signification, e. g. *accidere genibus praetoris* (Livy; we find in Cicero, *ad pedes alicujus*), *congredi alicui, cohaerere alicui.*

Obs. 2. The preposition is never repeated with *adjaceo, assideo, asto* (*assidere alicui*, not *ad aliqvem*); *accedo* on the other hand never has the dative except in the signification to *join*, to *go over to* (an opinion, a party), *accedo Ciceroni, sententiae Ciceronis*, or when it means *to be added*, otherwise the construction is always *accedo ad.* In the poets and some few prose writers (chiefly of a later age), the accusative is sometimes found after the compounds of *jaceo, sedeo*, and those verbs which denote motion, with *ad* in its proper signification (i. e. applied to space), without the preposition being repeated, e. g. *assidere muros, adjacere Etruriam* (Livy),

[y] Such verbs are *adjaceo, alludo, annuo, arrēpo, arrideo, aspīro, assentior, assideo, asto, antecedo, anteeo, antecello* (see §. 224 d), *collūdo, congruo, consentio, convenire* (to be fitting, suitable, *convenire cum*, to agree with; *pax, res convenit inter nos*, we are agreed about peace, the matter), *consto* (*mihi*), *consŏno, incumbo* (*incubo*), *indormio, inhaereo, illudo* (*auctoritati*; also transitive, *praecepta*), *immorior, innascor, innitor, insto, insisto, insulto* (*alicui in calamitate*, also *patientiam alicujus*); *interjaceo* (rarely with an accusative, *intervenio, occumbo* (*morti*, but more frequently *mortem* or *morte*, in death), *obrēpo, obsto, obstrĕpo, obtingo, obvenio, obversor, praesidio, repugno, resisto, succumbo, supersto*, with the compounds of *sum.*

allabi oras, accedere aliqvem (Sall.), *advolvi genua.* On the verbs compounded with *ante*, and on *praesto*, see §. 224 d.

§. 246. The verb *sum* stands with the dative, to denote that something exists for a person or thing, i. e. that the other possesses it: *Sex nobis filii sunt. Homini cum deo similitudo est* (Cic. Legg. I. 8). *Jam Troicis temporibus erat honos eloqventiae* (Cic. Brut. 10). *Controversia mihi fuit cum avunculo tuo* (Cic. Fin. III. 2). *Rhodiis cum populo Romano amicitia societasqve est* (the Rhodians are friends and allies of the Romans).

Obs. 1. This form of expression is commonly used only to denote what belongs to a person or thing as a possession or given relation, not of what appertains to it as a quality or as a constituent part. We should therefore avoid such phrases as *Ciceroni magna fuit eloqventia* (for *in Cicerone*), or *Huic provinciae urbes sunt opulentissimae tres* (for *Haec provincia urbes habet*, or *In hac provincia sunt*, &c.).

Obs. 2. In the expression *mihi* (*tibi, ei rei*) *est nomen, cognomen*, I have the name, am called (*nomen mihi manet*, I retain the name, *datum, inditum est*) the name itself stands either in the nominative (in apposition to *nomen*): *Ei morbo nomen est avaritia* (Cic. Tusc. IV. 11); or (more frequently) in the dative (by attraction to *mihi*, &c.): *Scipio, cui postea Africano cognomen fuit* (Sall. Jug. 5). *Leges decemvirales, qvibus tabulis duodecim est nomen* (Liv. III. 57), which are called the twelve tables. *Puero ab inopia Egerio inditum nomen* (Id. I. 34). Yet the name may also stand in the genitive, governed by *nomen*, e. g. *Q. Metello Macedonici nomen inditum est* (Vell. I. 11). With active expressions such as *nomen do, dico alicui*, the same constructions are found (the accusative taking the place of the nominative): *Filius, cui Ascanium parentes dixere nomen* (Liv. I. 1); *ei cognomen damus tardo* (Hor. Sat. I. 3, 58); but the dative is more generally employed.

Obs. 3. The following expression is imitated from the Greek: *Aliqvid* (e. g. *militia*) *mihi volenti est;* a thing is agreeable to my wish; properly, is related to me as wishing it (Sall. Jug. 84).

§. 247. a. The dative (according to its general signification, §. 241) is put with adjectives, to denote that a thing has a certain property *for* a person or thing, e. g. *civis utilis reipublicae; res tibi facilis, ceteris difficilis; onus grave ferentibus; homo omnibus gratus et carus; oratio plebi accepta* (*grata et accepta; invisa*).

Obs. The adjectives *proprius* and *dignus* (which do not denote any particular definite quality) are constructed otherwise; see §. 290 f, and 268 a.

b. The dative is particularly put with certain adjectives, which in themselves denote a reference to something else, as a friendly or unfriendly feeling, a similarity, proximity, (*amicus, inimicus, aeqvus, iniqvus, propitius, infensus, infestus*, &c., with *obnoxius*, subject, *par, impar, dispar, similis, dissimilis, consentaneus, contrarius, aeqvalis*, of the same age, *propinqvus, propior, proximus, vicinus, finitimus, conterminus, affinis, cognatus*), e. g. *Siculi Verri inimici infestiqve sunt; verbum Latinum par Graeco et qvod idem valeat* (Cic. Fin. II. 4); *locus propinqvus urbi. Nihil est tam cognatum mentibus nostris qvam numeri* (rhythm) *atqve voces* (Cic. de Or. III. 51).

Obs. 1. Some such adjectives are frequently used of persons (or what is considered as a person) as substantives with the genitive, viz., *amicus, inimicus* (*amica, inimica*, also *familiaris*, a confidant), *par* (one's like or equal), *aeqvalis, cognatus, propinqvus* (a relation, also *necessarius*), *affinis, vicinus. Amicus, inimicus*, and *familiaris* are so used even in the superlative: *regis amicissimus; inimicissimus illius; familiarissimus meus.* (Also *iniqvi mei, nostri, invidi nostri.*) Thus too we generally find, *superstes omnium suorum*, one who has survived all his friends, less frequently *superstes alicui.*

Obs. 2. *Similis* (*consimilis, adsimilis*) and *dissimilis* are put in the best writers both with the genitive and the dative and almost always with the genitive of the names of living beings (especially gods and men); *similis igni* and *ignis, similis patris, similis mei, sui, nostri.*

Obs. 3. The poets say not only *dissimilis*, but also *diversus alicui*, instead of *ab aliqvo* (different from), and use the verbs *discrepo, differo, disto, dissideo*, with the dative instead of with *ab: Qvid distant aera lupinis?* (Hor.)

Obs. 4. *Affinis*, signifying *concerned in*, governs both the dative and the genitive: *affinis ei turpitudini; affinis rei capitalis.*

Obs. 5. *Propior* and *proximus* are also put with the accusative; see §. 230. *Obs.* 2 (after *subter*).

Obs. 6. Those adjectives which denote an aptitude for anything (*aptus, habilis, idoneus, accommodatus, paratus*), have more often *ad* than the dative: *orator ad nullam causam idoneus; homo ad rem militarem aptus. Idoneus arti cuilibet* (Hor.). They govern the dative in the signification, *suited, fitted; oratores aptissimi concionibus; histriones fabulas sibi accommodatissimas eligunt.* (*Alienum nostrae dignitati*, unsuited to our dignity; see §. 268 b.)

Obs. 7. The dative is also put with the adverbs *convenienter, congruenter, constanter, obseqventer*, e. g. *vivere convenienter naturae, dicere constanter sibi.*

Obs. 8. The poets sometimes employ the dative after *idem* (in any case but the nom.), instead of *atqve* with the nominative: *Invitum qvi servat, idem facit occidenti* (Hor. A. P. 467), the same as he who kills him.

§. 248. The datives *mihi, nobis* (sometimes *tibi, vobis*), are put with expressions of surprise and reprehension, with demands or with questions about a person, in order to denote a certain degree of concern or sympathy: *Qvid ait nobis Sannio?* (what does our Sannio say?) *Qvid mihi Celsus agit?* (how is my Celsus?) *Hic mihi qvisqvam misericordiam nominat?* (Sall. Cat. 52,) will any one here speak to me of pity? *Haec vobis illorum per biduum militia fuit* (Liv. XXII. 60). (*Dativus Ethicus.*)

Obs. Qvid tibi vis? what do you want? what do you mean by that? *Qvid sibi vult haec oratio?* What does this speech mean? *Qvid haec sibi dona voluerunt?*

§. 249. The dative sometimes denotes the design and operation of a thing (that to which it *serves* and *tends*). In this way the dative is put with *sum*, with the verbs which signify to *impute* or *take*, and in some other phrases with *do, habeo, sumo, capio, pono* (to give, have, take, or place as something); so likewise the datives *praesidio, subsidio, auxilio*[z], with verbs which denote a movement and position (in war). The verb has often another dative at the same time, which denotes *to whom* a thing is serviceable for this or that purpose: *cui bono est?* (whom does it tend to benefit?) *Incumbite in studium eloqventiae, ut et vobis honori, et amicis utilitati, et reipublicae emolumento esse possitis* (Cic. de Or. I. 8). *Esse usui, impedimento, esse argumento, documento, testimonio*[a]. *Summam laudem S. Roscio vitio et culpae dedisti* (Cic. Rosc. Am. 16). *Neqve hoc ei qvisqvam tribuebat superbiae* (Corn. Timol. 4). *Laudi, honori, probro vertere, ducere, habere aliqvid alicui,—Dare alicui aliqvid muneri, dono* (also *donum*, in apposition): *habere rempublicam qvaestui* (as a source of gain); *habere aliqvid religioni* (to make a conscience of a thing); *ludibrio, contemptui habere; ponere aliqvid pignori; locum capere castris; Aduatici locum sibi, domicilio delegerunt* (Caes. B. G. II. 29). *Vejentes Sabinis auxilio eunt. Caesar legiones duas castris praesidio relinqvit.* (*Canere receptui*, to sound a retreat)[b].

[z] [*Custodiae: Custodiae ex suis ac praesidio reliquerunt* (Caes. B. G. II. 29).]

[a] *Esse odio*, to be hated; *esse alicui magnae curae*, to be a subject of great anxiety to a person; *est alicui cordi*, it pleases him, is agreeable to him. (We also meet with the expression, *maximum est argumentum*, the strongest argument is —, but *est argumentum, documentum* alone, with a dependent proposition, is unusual in the best writers.)

[b] [*Hinc populum—venturum excidio Libyae* (Virg. Aen. I. 22).]

Obs. In particular the dative of a substantive combined with a gerundive is used (even after a substantive) in order to denote a purpose and destination, e. g. *decemviri legibus scribendis.* See §. 415.

§. 250. a. With passive verbs the agent is sometimes put in the dative instead of the ablative with *ab;* in prose however with the idea somewhat modified, since it denotes, either that the action is done for the interest of the agent, or (in the perfect and pluperfect) that it exists for him as completed: *Sic dissimillimis bestiis communiter cibus qvaeritur* (Cic. N. D. II. 48). *Haec omnibus pertractata esse possunt* (Id. de Or. II. 34). *Res mihi tota provisa est* (Id. Verr. IV. 42). But in the poets even without this distinction: *Carmina qvae scribuntur aqvae potoribus* (Hor. Ep. I. 19, 3).

b. On the other hand, the dative is regularly put with the gerundive and gerund, in order to denote the person who has to do something (whose duty a thing is): *Hoc mihi faciendum est; haec pueris legenda sunt* (the boys must read this). See §. 420 and 421.

§. 251. The poets use the dative, in order to express the direction of a motion (*towards*): *It clamor caelo* (Virg. Aen. V. 451). *Spolia conjiciunt igni* (i. q. *in ignem*, Id. ib. XI. 194).

CHAPTER IV.

The Ablative.

§. 252. The Ablative denotes in general, that a thing, though not standing in the objective and referential relation indicated by the accusative and dative, belongs to the predicate as serving to complete and define it more accurately (that it stands with the thing predicated in the relation of an *appurtenance* or *circumstance*). The ablative is used in this way sometimes with the prepositions adduced in §. 172, 1, sometimes alone, namely, in those instances for which the rules are here given.

Obs. Nearly everywhere, where the ablative stands in Latin, a preposition is used in English (as *in, through, on, from, with, by*), a distinction which should be carefully noted by beginners. The several leading cases to which the general use of the ablative may be reduced, sometimes approximate so nearly, that they cannot be rigidly separated.

§. 253. The ablative denotes that (the part of the subject, the side of a person or thing or action,) *with regard to which* something is predicated of the subject: *Aeger pedibus* (in the feet):

claudus altero pede; captus oculis;—eloqventia praestantior (in eloquence); *nulla re inferior; aetate et gloria antecellere;—natione Gallus* (by nation); *centum numero* (in number) *erant. Sunt qvidam homines non re, sed nomine* (not in reality, but in name). *Specie urbs libera est, re vera omnia ad nutum Romanorum fiunt.* (Liv. XXXV. 31). *Non tu qvidem tota re, sed temporibus errasti* (Cic. Phil. IJ. 9).

Obs. With regard to is expressed with adjectives by *ad*, when mention is made of something *external* to the subject, in reference to which the judgment is expresssd: *accusare multos qvum periculosum est tum sordidum ad famam* (Cic. Off. II. 14). *Nulla est species* (sight) *pulchrior et ad rationem sollertiamqve* (in respect of their wise arrangement) *praestantior qvam solis lunaeqve cursuum* (Cic. N. D. II. 62). *On* (this or that) *side*, where the position of a person or thing is spoken of, is also expressed by *ab: Caesar metuebat, ne a re frumentaria laboraret* (Caes. B. G. VII. 10), lest he should be embarrassed with respect to provisions; *mediocriter a doctrina instructus.*

§. 254. The ablative is used to denote the means and instrument, *by* and *with which* a thing takes place or is done (*ablativus instrumenti*): *Manu gladium tenere; capite onus sustinere; secūri aliqvem percutere; amorem forma et moribus conciliare; servari cura et opera alicujus; aliqvid animo* (*scientia, amore, numero*), *comprehendere, vexare aliqvem injuriis et contumeliis; veneno exstingvi. Britanni lacte et carne vivunt. Lycurgus leges suas auctoritate Apollinis Delphici confirmavit. Lege Julia Latini civitatem Romanam consecuti sunt.*

Obs. 1. The thing, which with passive verbs stands as the means, is in active propositions often put in the nominative as the agent, e. g. in the passive, *Dei providentia mundus regitur;* in the active, *Dei providentia mundum regit*, but also, *Deus providentia sua mundum regit.* In the passive a thing is only represented as acting (by adding the preposition *ab* instead of the mere *ablativus instrumenti*), when it is thought of as a person, e. g. *Non est consentaneum qvi metu non frangatur, eum frangi cupiditate, nec, qvi invictum se a labore praestiterit, vinci a voluptate* (Cic. Off. I. 20), in the struggle with pleasure. *Eo a natura ipsa ducimur;* but, *natura fit, ut liberi a parentibus amentur.* (*Piget dicere, ut vobis animus ab ignavia atqve socordia corruptus sit,* Sall. Jug. 31; the more usual construction would be simply *ignavia.*)

Obs. 2. Some poets use *ab* where the *ablativus instrumenti* would usually stand in prose, e. g. *Turbinem celer assveta versat ab arte puer*

(Tib. I. 5, 4), by the help of his wonted art. *Sidereo siccata ab aestu,* (Ov. Met. VI. 341)[c].

Obs. 3. When it is intended to denote that a thing is effected by the employment of a rational agent, the ablative is not used, but *per: Augustus per legatos suos bellum administrabat* (also *operā legatorum*). But the ablative may stand when the person is named instead of the thing implied by it, e. g. *testibus* for *testium dictis*, or when it is considered as a thing, e. g. bodies of troops: *Jacent* (they are convicted) *suis testibus* (Cic. pro Mil. 18). *Hostem sagittariis et funditoribus eminus terrebat* (Sall. Jug. 94). (On the contrary of animals: *bubus arare, eqvo vehi*, like *curru.*)

Obs. 4. The *ablativus instrumenti* is used in Latin in some constructions, where the notion of a mean or instrument is not conveyed in the English expression, which most nearly corresponds to them, e. g. *extollere aliqvem honoribus* (*by* posts of distinction, instead of which we should say in English, *to* posts of distinction); *erudire aliqvem artibus et disciplinis* (but also, *erudire aliqvem in jure civili*, of a particular department of instruction). In such expressions as *florere* (*opibus et gratia*) and *valere* (*T. Coruncanius plurimum ingenio valuit*) we have at the same time the idea of abundance; see §. 259. (*Sacrificatum est majoribus hostiis*, greater victims were sacrificed; *faciam vitulā pro frugibus.*)

Obs. 5. With those verbs which signify to *value*, to *judge*, to *divide*, &c., the ablative denotes that by which the valuation is regulated (the means and measure of the valuation): *Non numero haec judicantur, sed pondere. Magnos homines virtute metīmur, non fortuna* (Corn. Eum. 1). *Populus Romanus descriptus erat censu, ordinibus, aetatibus* (Cic. Legg. III. 19). *Amicitiae caritate et amore cernuntur* (Id. Part. Or. 25). *Hecato utilitate officium dirigit magis qvam humanitate* (Cic. Off. III. 23).

§. 255. The ablative denotes the *motive* (in the agent himself) *from which*, or the *influence through which* (*by virtue of which*), a thing is done (*ablativus causae moventis*): *Incendi dolore, ira incitari, ardere studio, cupiditate occaecari, caecus avaritia, exsultare gaudio. Multi homines officia deserunt mollitia animi* (Cic. Finn. I. 10). *Qvod benevolentia fit, id odio factum criminaris* (Id. Rosc. Am. 15). *Qvidam morbo aliqvo et sensus stupore svavitatem cibi non sentiunt* (Id. Phil. II. 45). *Servius Tullius regnare coepit non jussu, sed voluntate atqve concessu civium* (Id. R. P. II. 21.) (Conversely: *injussu imperatoris de statione discedere*). *Veni ad eum ipsius rogatu arcessituqve* (Cic. N. D. I. 6). (So *permissu, coactu, efflagitatu, hortatu alicujus facere aliqvid*, &c., with verbal substan-

[c] [*Torrida ab igni* (Virg. Georg. I. 234).]

tives, which are used only in the ablative, §. 55, 4)[d]. *Romano more filii puberes cum parentibus non lavantur* (Id. Off. I. 35). *Cimon Atheniensium legibus emitti e vinculis non poterat, nisi pecuniam solvisset* (Corn. Cim. I.).

Obs. 1. The ablative of the motive is put most frequently with intransitive and passive verbs, which denote the state of mind of the subject, and more especially with their participles, which are added to the subject of a proposition, when in English we often say only *out of*. (*Adductus, ardens, commotus, incitatus, incensus, impulsus ira, odio, haec feci*, I did this out of anger, hatred.) Livy says also: *ab ira, ab odio, ab insita animis levitate*, on account of (out of) anger, &c. (A preventing cause is expressed by *prae: prae moerore, prae lacrimis loqvi non possum*, I cannot speak for tears. *Gens suarum rerum impotens prae domesticis discordiis*, Liv. IX. 14). (*Per me licet*, as far as I am concerned; *qvi per aetatem poterant*, by reason of age.)

Obs. 2. *According to* is more accurately expressed by *ex: Coloniae ex foedere milites dare debebant.*

Obs. 3. We must also notice the expressions, *mea* (*tua*, &c.) *sententia, meo judicio*, in my (your) opinion: *Curio mea sententia vel eloqventissimus temporibus illis fuit* (Cic. de Or. II. 23). *Socrates omnium eruditorum testimonio totiusqve judicio Graeciae qvum prudentia et acumine tum vero eloqventia omnium fuit facile princeps* (Id. ib. III. 16). (The ablative here denotes that which induces a person to form or express an opinion.)

§. 256. The ablatives *causa* and *gratia* are put with (and usually *after*) a genitive or possessive pronoun in the signification *for the sake of* (some one, something): *Reipublicae causa accusare aliqvem; tua causa hoc facio: dolorum effugiendorum gratia voluptates omittere.*

Obs. 1. The form of this expression without a genitive or possessive pronoun is *ea de causa*, or *ea causa; justis causis, ea gratia.*

Obs. 2. Otherwise the cause (signifying *that for the sake of which* a thing is done) is not expressed by the ablative, but by the prepositions *ob* and *propter* (or by *causa, gratia*). Yet from a conciseness of expression it may sometimes appear as if an ablative of the means denoted the cause, e.g. *Levitate armorum et qvotidiana exercitatione nihil hostibus noceri poterat* (Caes. B. G. V. 34. i.q. *efficiebatur, ut nihil noceri posset*). The distinction between the ablative of the motive (in the subject itself) and the mode of expressing the cause may be seen from the following example: *Non tam ob recentia ulla merita qvam originum memoria* (Liv. XXXVIII. 39), remembering their origin.

[d] *Injussu* is used also as an adverb without a genitive (Liv.).

Obs. 3. Here we may notice the use of the ablative *eo* and occasionally *hoc* in the signification *on that account* (=*ideo*): *Homines suorum mortem eo lugent, qvod eos orbatos vitae commodis arbitrantur* (Cic. Tusc. I. 13). (*Millia frumenti tua triverit area centum; Non tuus hoc capiet venter plus ac meus.* Hor. Sat. I. 1, 46.)

§. 257. The ablative of a substantive in connection with an adjective (participle) or pronoun denotes the way *in which* a thing is done, the accompanying circumstances *under which* it is done (*ablativus modi*). With those substantives which in themselves denote a way or manner (*modo, more, ratione, ritu,* sometimes *consvetudine*), a genitive may be put instead of the adjective. *Miltiades summa aeqvitate res Chersonesi constituit* (Corn. Milt. 2), with the greatest justice. *Deos pura, integra, incorrupta et mente et voce venerari debemus* (Cic. N. D. II. 28). *Summa vi insistere. More Carnadeo disputare. Fieri nullo modo* (*pacto*) *potest. Apis more modoqve carmina fingo* (Hor. Od. IV. 2, 27). *Voluptas pingitur pulcherrimo vestitu et ornatu regali* (in, or with, the most beautiful vestments and royal magnificence) *in solio sedens* (Cic. Finn. II. 21). *Ire agmine qvadrato. Allobrogum legati pontem Mulvium magno comitatu ingrediuntur* (Id. in Cat. III. 2, with a numerous suite). *Obvius fit Miloni Clodius, expeditus, in eqvo, nulla rheda, nullis impedimentis* (Id. pro Mil. 10), *without* a carriage, *without* baggage. So *nullo ordine, nullo negotio,* without difficulty, &c. *Saltus haud sine clade, majore tamen jumentorum qvam hominum pernicie, superatus est* (Liv. XXI. 35). *Nonum jam annum velut in acie adversus optimates sto maximo privatim periculo, nullo publice emolumento* (Id. VI. 39). Yet the preposition *cum* is often added, when reference is made to something which accompanies the action, or something externally connected with it, e. g. *magno studio aliqvem adjuvare,* and *cum magno studio adesse* (Cic. pro Leg. Man. 24); *cum labore operoso et molesto moliri aliqvid* (Id. N. D. II. 23); *cum omni gravitate et jucunditate aliqvid explicare* (Id. de Or. I. 13); *Romani cum magno gaudio Horatium accipiunt* (Liv. I. 25). *Sedere cum* (*in*) *tunica pulla* (Cic. Verr. IV. 24).

Obs. 1. On the other hand, *cum* can never be put with those substantives which in themselves denote a way and manner (*modo,* &c.), or a disposition and purpose (*hac mente, hoc consilio feci, aeqvo animo fero*), or a condition (*ea condicione, ea lege,* on the condition), nor yet with the parts of the body: *nudo capite, promisso capillo incedere.*

Obs. 2. If the name of that which accompanies the action and is mani-

fested in it stands without the addition of an adjective or pronoun, the preposition *cum* is employed, e. g. *cum cura scribere* (not *cura* alone), *cum fide exponere, cum virtute vivere. Multa facere impure atqve taetre, cum temeritate et imprudentia* (Cic. Div. I. 29). Some ablatives however are excepted, which in certain combinations are used alone adverbially, as *ordine, ratione* (*recte atqve ordine facere, via et ratione disputare*), *more, jure, injuria, clamore, silentio* (also *cum clamore, cum silentio*), *dolo, fraude, vi, vitio* (in the phrase *vitio creatus*). (*Non proeliis neqve acie bellum gerere*, Sall. Jug. 54, of the way and means chosen. *Versibus aliqvid scribere.*) The preposition *per* is sometimes used almost in the very same sense, to denote *in a certain way*, e. g. *per vim* (*multa dolo, pleraqve per vim audebantur*, (Liv. XXXIX. 8), *per simulationem; per scelus et latrocinium aliqvid auferre* (Cic. Verr. I. 21), *per litteras* (in writing); *per causam exercendorum remigum* (Caes. B. C. III. 24), under the pretext.

Obs. 3. *Cum* must always be put to express anything that a person has with or on him (except his dress), even if an adjective be added: *servus comprehensus est cum gladio*, and *cum magno gladio.*

Obs. 4. As in the example *magno comitatu*, the *ablativus modi* is often used of the force with which anything is undertaken in war: *exiguis copiis pugnare; proficisci, venire, adesse omnibus copiis, expedito exercitu, triginta navibus longis.* But *cum* is also used: *Caesar cum omnibus copiis Helvetios seqvi coepit* (Caes. B. G. I. 26). (When there is no adjective or numeral *cum* is always used.)

Obs. 5. Here also we may notice the expressions, *pace alicujus* and *bona venia alicujus dicere aliqvid*, with his permission; *periculo alicujus aliqvid facere*, at his risk; further, *alicujus auspiciis, imperio, ductu rem gerere*, under any one's command; *simulatione* (*specie*) *timoris cedere*, with assumed fear (Caes. B. C. II. 40); *obsidum nomine*, as hostages (Id. B. G. III. 2); *classis nomine pecuniam civitatibus imperare*, to impose taxes under the pretence of employing them for the equipment of a fleet (Cic. pro Flacc. 12); *alicujus verbis salutare aliqvem*, in some one's name. On the other hand *cum* sometimes serves to denote an (attendant) consequence and effect (*to*): *Accidit, ut Verres illo itinere veniret Lampsacum cum magna calamitate et prope pernicie civitatis* (Cic. Verr. I. 24).

§. 258. The ablative serves to denote the *price* for which a thing is bought, sold, made, or done (also with the verbs *esse, stāre, constare, licere,* signifying *to cost,* to be on sale *for*), and to express the *value* at which a thing is estimated: *Eriphȳle auro viri vitam vendidit. Praedium emitur* (*vēnit*) *centum millibus nummum. Caelius habitat triginta millibus* (Cic. pro Cael. 7). *Apollonius mercede docebat. Victoria Poenis* (dat.) *multo sangvine stetit. Tritici modius in Sicilia erat* (*aestimatus est*) *ternis sestertiis* (Cic. Verr. III. 81). *Otium non gemmis venale.*

Obs. 1. If the price is only indefinitely given (as being high or low), the genitive of adjectives is sometimes used to express it (*tanti, magni,* &c.), see §. 294.

Obs. 2. We find the expressions *mutare, commutare, permutare aliqvid aliqvo,* to exchange a thing (part with it for something else), e. g. *fidem et religionem pecunia mutare; oves pretio mutare.* Sometimes however they denote, to obtain a thing in exchange for another. We also have *commutare aliqvid cum aliqvo,* to acquire or part with a thing in the way of exchange (usually the latter).

§. 259. The ablative is put with various verbs, to distinguish their meaning more accurately, by specifying in what and in reference to what the action or condition in question is manifested.

a. With those verbs which signify (intrans.) to have an *abundance* and *superfluity* of anything, or (trans.) to *provide* with anything, to treat any one (anything) in such a way, that he (it) obtains something, the ablative is employed, to shew *in what* the abundance consists, and *with what* a thing is provided (*ablativus copiae*), e. g. *abundare otio, affluere divitiis; culter manat cruore* (is dripping with blood); *refercire libros fabulis; augere aliqvem scientia; imbuere vas odore, animum honestis artibus; afficere aliqvem beneficio, honore, incommodo, poena, ignominia; dignari aliqvem honore.*

Such verbs are *abundo, redundo, affluo, scateo,* and others in certain significations, e. g. *pluit lapidibus* (it rains stones); *aures vocibus circumsŏnant, persŏnant*[e]; *compleo, expleo, impleo, refercio, stipo, instruo, orno, onero, cumulo, satio, augeo, remuneror, afficio, imbuo, conspergo, respergo, dignor* (in an active signification), and some others. (*Littora urbibus distincta,* studded with cities.)

Obs. In the poets and a few prose writers *impleo* and *compleo* have the genitive instead of the ablative, e. g. *implere hostem fugae et formidinis* (Liv. X. 14). The same construction is occasionally found in the poets with one or two of the other verbs, e. g. *Satiata ferinae dextera caedis erat* (Ov. Met. VII. 808).

b. The signification of some verbs may be conceived in two ways, so that they may either be constructed with the accusative and ablative in the way above noticed (to furnish one with a thing), or (in the signification, to give a person a thing, to do a thing for and in reference to him), with the accusative and dative, e. g. *donare scribam suum anulo aureo,* to present his secretary with a golden

[e] We find also *clamor hostes circumsonat,* and hence *circumsonor clamore.*

ring, and *donare adjutoribus suis multa,* to make many presents to his coadjutors.

Such verbs are the following: *dono, circumdo* (*urbem muris* and *muros urbi*), *adspergo* (*alicui labeculam,* to affix [to spirt on him as it were], *aliqvem ignominia,* to bespatter, to cover), *induo* (*aliqvem veste,* particularly in the passive, *indutus veste,* and *alicui vestem*[f]), *inuro* (*alicui notam* and *aliqvem nota*), *misceo* (commonly *aqvam nectare, rubor candore mixtus,* more rarely *fletum cruori, misceo iram cum luctu*), and *admisceo,* with some few others compounded with *ad* and *in* (*affĭo, illĭno, imprimo, inscribo, intexo*); also *circumfundo,* especially in the passive; *circumfundor* and *circumfunditur mihi lux.*

Obs. The following is a bold poetical expression (in Virg. Aen. VI. 229): *Ter socios pura circumtŭlit unda* (went round and sprinkled them with pure water). (*Loca custodiis intermissa,* Liv. VII. 36, i. q. *ubi custodiae intermissae sunt.*)[g]

§. 260. a. The ablative is put with those verbs which (intransitive) signify a deficiency in (a need of) something, and (transitive) a depriyation of a thing, to denote that of which there is a deficiency or of which a person is deprived (*ablativus inopiae*), as with *careo, egeo, indigeo, vaco,—orbo, privo, spolio*[h], *fraudo, nudo,* (to strip of—), e. g. *carere sensu, egere auxilio, vacare culpa, spoliare hominem fortunis, nudare turrim defensoribus.*

Obs. Egeo and *indigeo* (*indigeo* especially very often) also govern the genitive[i].

b. In the same way we have *invideo alicui aliqva re* (*laude sua*), and *interdico alicui aliqva re,* forbid a person the use of a thing and access to it, e. g. *aqva et igni, domos sua.* (In the passive impersonally: *prodigis* [dat.] *solet bonis interdici.*)

Obs. 1. These verbs are less frequently constructed with an accusative: *invidere alicui laudem* (but often *invidere laudi alicujus*), and *interdicere feminis usum purpurae; interdicta voluptas.*

Obs. 2. A double construction (as in §. 259. b.) is found with *exuo* (*aliqvem veste* and *vestem mihi,* or commonly only *vestem*) and *abdĭco* (*me magistratu* and *abdico magistratum*).

[f] Also *induo vestem,* to put on a dress, and poet. *induor:* see §. 237 a.

[g] [*Virgineum suffuderit ore cruorem* (Virg. Georg. I. 430).]

[h] [*Foliis viduantur orni* (Hor. Od. II. 9, 8).]

[i] *Vaco* occurs also in the signification to be unoccupied, and then a dative may be subjoined, e. g. *philosophiae,* have leisure to engage in it; hence in later writers, *vacare rei alicui,* to apply to a thing, spend one's time about it.

§. 261. Those verbs are also constructed with an ablative, which denote (intransitive) *to abstain from a thing, to renounce it,* or (transitive) *to free, to keep away, to exclude from something,* as *abstineo, desisto, libero, solvo, exsolvo, levo, exonero, arceo, prohibeo, excludo,* e. g. *abstinere* (or *abstinere se*) *maledicto, scelere, liberare aliqvem suspicione, levare aliqvem onere, arcere tyrannum reditu, prohibere aliqvem cibo tectoqve; prohibere Campaniam populationibus* (to protect from plunder). But the verbs which signify *to abstain, to hinder, to exclude,* are also used with the preposition *ab,* e. g. *abstinere a vitiis; prohibere hostem a pugna* (*cives a periculo*); *excludere aliqvem a republica*[k]. Where a person is specified the preposition is always employed: *arcere aliqvid a sese.*

Obs. 1. *Ab* is rarely put with *libero,* and never with *levo, exonero, absolvo,* but only the ablative. (*Liberare aliqvem ex incommodis,* out of.)

Obs. 2. *Intercludo* has a double construction (*viam, fugam alicui,* to cut off, and *aliqvem commeatu, a castris,* shut out from).

Obs. 3. Only the poets and some later prose writers use *absterreo, deterreo,* and occasionally also some verbs compounded with *dis,* as *disto, distingvo,* together with *secerno, sepăro,* with the ablative without *ab,* e. g. *vero distingvere falsum, turpi secernere honestum* (Hor.).

Obs. 4. The poets, in imitation of a Greek idiom, have put the genitive with some few such verbs, e. g. *abstineto irarum* (Hor. Od. III. 27, 69), *desine qverelarum* (id. Od. II. 9, 17), *solutus operum* (id.), freed from work.

§. 262. Those verbs also which denote *to remove* a person or thing (with violence) *from* or *out of the place* where it is, are sometimes put with the ablative alone, but usually with a preposition of place (*ab, ex, de*), e. g. *movere aliqvem vestigio, pellere, expellere, depellere hostem loco* (*e loco ab urbe*), *deturbare aliqvem moenibus* (*de moenibus*); also in an improper signification *deturbo,* and especially *dejicio* (*aliqvem spe, prætura,* but also *de sententia*). In the same way the simple ablative is often put with *cedo,* to go from, quit, *decedo, excedo* (*cedere loco, vita,* and *e loco, de vita; decedere provincia, Italia,* and *de provincia;* also *cedere alicui possessione hortorum,* to give up possession to one); so also with *abeo,* used of resigning an office (*abeo magistratu, dictatura*).

Obs. The ablative alone is very rare with *exeo, egredior, ejicio.* On the

[k] [*Tempero* (to refrain) usually takes the preposition: e. g. *Caesar homines temperaturos ab injuria et maleficio existimabat* (Caes. B. G. I. 7). *Tempero* is sometimes met with in this construction with the addition of the reflective pronoun in the dative: *Jam sibi tum a curvis male temperat unde carinis* (Virg. Georg. I. 360).]

ablative of the names of towns in answer to the question whence? see §. 275.

§. 263. Some verbs, which signify to *shut up*, to *comprise*, to *receive into something*, sometimes have the place denoted by the simple ablative instead of by the preposition *in*, as *includere aliqvem carcere* (*in carcere*, usually *in carcerem*) *versu aliqvid concludere*, *recipere aliqvem tecto*, *urbe* (usually, *aliqvem in civitatem*, *in ordinem senatorium*, *aliqvem domum recipere*), *tenere se castris* (*copias in castris continere*), *tollere aliqvem rhedā*. *Contineri aliqva re* is particularly used in the signification, to be included in something, to rest on something: *artes qvae conjectura continentur*.

Obs. *Consto*, to consist, is usually constructed with *ex* (e. g. *ex animo et corpore*), sometimes with *in* or the ablative alone.

§. 264. With the verbs *gaudeo*, *laetor*, *glorior*, *doleo*, *moereo*, and with *fido* and *confido*, the ablative denotes that *at which* one rejoices, &c., or that *on which* a man relies, e. g. *gaudere aliorum incommodo*, *gloriari victoria sua*, *confidere natura loci*.

Obs. *Fido* and *confido* also have the dative (*diffido* almost always), see §. 244; *doleo* has also the accusative (*meum casum illi doluerunt*), see §. 223 c. *Glorior de* and *in aliqva re* (in and of the possession of a thing). *Nitor auctoritate alicujus*, support oneself on it (as a mean or instrument); also, *divinatio nititur in conjectura*. We should also notice *delector aliqva re* and *aliqvo*, to find pleasure in anything (or person): *Laelio valde delector*.

§. 265. The verbs *utor* (*abūtor*), *fruor*, *fungor*, *potior*, *vescor*, have the object in the ablative: *uti victoria*, *frui otio*, *fungi munere*, *urbe potiri*, *vesci carne*. (*Utor aliqvo amico*, to have him for a friend, *amico* being in apposition: so likewise, *Me usurus es aeqvo*, you will find me equitable.)

Obs. 1. The use of the ablative is to be explained by the fact, that these verbs had not originally a purely transitive signification. *Potior* is also put with the genitive, though rarely in prose; but always in the phrase *potiri rerum*, to make oneself master of sovereign power (to possess it).

Obs. 2. In the older poets and some few prose writers these verbs are occasionally found with the accusative. The gerundive is used like that of a common transitive verb which governs the accusative, e. g. *in munere fungendo*; *dare alicui vestem utendam*; *spes potiundorum castrorum* (Caes. B. G. III. 6,=*castris potiendi*).

§. 266. The expression *opus est* stands as a predicate with the nominative, without altering *opus*, e. g. *Dux nobis* (dat.) *et auctor opus est* (Cic. ad Fam. II. 6), we need a leader and guide; *exempla*

permulta opus sunt (Id. de Invent. II. 19); or impersonally (*there is need, one wants*) with the ablative: *Praesidio opus est. Auctoritate tua mihi opus est. Qvid (nihil) opus est verbis?* (In the negative form or the interrogative with *qvid* almost without exception impersonal.) In this last way *usus est* is also employed with the same signification: *Viginti usus est minis.* (*Si usus est,* in case it should be necessary.)

Obs. With *opus est* that which is necessary may also be expressed by an infinitive, or an accusative with the infinitive, e. g. *Qvid opus est maturare?* or, *Opus est te abire, opus est Hirtium conveniri,* that Hirtius should be spoken to. Instead of this infinitive the ablative of a participle or a substantive combined with a participle is often employed: *Opus est maturato* (Liv. I. 58). *Opus fuit Hirtio convento* (Cic. ad Att. X. 4).

§. 267. We should particularly notice the ablative with *assvesco* and *assvefacio*, e. g. *assvetus labore*[l] (more rarely with the dative, *assvetus militiae*), and with *sto*, to persist, abide by (*stare conditionibus, promissis, stare suo judicio*[m]), and with *facio* and *fio*, when the question is, what is to be or can be made or become of a thing: *Qvid facies hoc homine? Qvid fiet nave?* (*Qvid me futurum est?*)

Obs. We find also with the dative, *Qvid facies huic homini* (with)? see § 241, *Obs.* 5. (*Qvid fiet de militibus?* What is to be done with respect to the soldiers? *Consul refert, qvid de iis fieri placeat, qvi in custodiam traditi erant.* Sall. Cat. 50.)

§. 268. The ablative is put with various adjectives, which are allied in signification with the verbs cited in §§. 259, 260, 261, and 264, in order to point out the object in reference to which the quality denoted by the adjective is manifested. Such adjectives are the following:

a. Those which denote a superfluity, an abundance of anything (§. 259): *praeditus, onustus, plenus*[n], *fertilis, dives,* further *dignus* and its opposite *indignus,* e. g. *onustus praeda, dives agris, labor Hercule dignus; dignus poena.*

Obs. 1. *Plenus, fertilis, dives,* are also put with the genitive, which is the usual construction of *plenus* in the best writers: *Gallia plena civium optimorum; plenus rimarum; ager fertilis frugum.* So also the participles *refertus* and *completus* (but only of men): *Gallia referta negotiatorum; carcer completus mercatorum.*

[l] [*Nullo officio aut disciplina adsuefacti* (Caes. B. G. IV. 1).]
[m] Also *stare in eo, qvod sit judicatum.*
[n] [*Loca feta furentibus Austris* (Virg. Aen. I. 51).]

Obs. 2. *Conjunctus*, combined with anything (used of things) often has the ablative: *Mendicitas aviditate conjuncta* (*conjungere mendicitatem cum aviditate*); but, *Talis simulatio conjuncta est aviditati*, borders on vanity.

Obs. 3. The word *macte* is used alone or with the imperative of *sum* (*macte esto, este*) in praises and congratulations, and takes the name of the thing, on account of which a man is pronounced happy (generally *virtute*) in the ablative: *Macte virtute diligentiaqve esto.* (*Juberem te macte virtute esse*, Liv. II. 12, I would congratulate you on your bravery[o].)

b. Those which denote a want of something, an exemption from something (§. 260 and 261): *inanis, nudus, orbus, vacuus, liber, immunis, purus, alienus* (strange, unsuitable), and also *extorris*, e. g. *orbus rebus omnibus, liber cura animus; ducere aliqvid alienum sua majestate; extorris patria, regno.* (On *inops* and *pauper* see §. 209, e.) But these adjectives, with the exception of *inanis, orbus*, and *extorris*, are also used with the preposition *ab: oppidum vacuum defensoribus* and *a defensoribus.*

Obs. 1. *Liber* always has *ab* with the names of persons (*locus liber ab arbitris*), otherwise but seldom. *Alienus* has *ab* especially in the signification *disinclined* (*alienus a litteris*), and always with the names of persons: *alienus a me.*

Obs. 2. *Inanis* and *immunis* have also the genitive: *haec inanissima prudentiae reperta sunt*; *alienus* rarely. The rest of these adjectives are hardly found with the genitive, except in the poets: *liber curarum, purus sceleris, vacuus operum; mons nudus arboris* (Ov.). *Alienus* signifying *inconvenient, unfavourable*, has also the dative.

c. *Contentus, anxius, laetus, maestus, superbus, fretus* (§. 264): *Natura parvo cultu contenta est. Fretus conscientia officii*[p].

§. 269. Those participles which denote birth (*natus, ortus, genitus, satus, editus,*) have the designation of parentage or rank subjoined in the ablative: *Mercurius Jove et Maja natus erat; natus nobili genere; eqvestri loco ortus.* With the parents *ex* (*de*) is also used: *Ex fratre et sorore nati erant.*

Obs. More remote ancestors are expressed by *ortus ab: Belgae orti sunt a Germanis* (Caes. B. G. II. 4). *Cato Uticensis a Censorio ortus erat* (Cic. pro Mur. 31).

§. 270. The ablative sometimes denotes the measure of distance; see under the accusative, §. 234. With comparatives the ablative denotes how much a thing exceeds something else in the quality

[o] This word is generally, but without good reason, considered as the vocative of an adjective otherwise unused.

[p] *Fretus* also occurs in Livy with a dative (like *fido*).

mentioned (is greater or less, &c.): *Romani duobus millibus plures erant qvam Sabini; uno digito plus habere* (a finger more); *multis partibus* (times) *major; dimidio minor; altero tanto longior* (as long again); *qvinqvies tanto amplius* (Cic. Verr. III. 97). *Honestas omni pondere gravior habenda est qvam reliqva omnia* (Id. Off. III. 8; infinitely more weighty, more important). In the same way the ablative with *ante* and *post*, signifies *how much earlier* or *later* a thing takes place: *multis annis ante; novem annis post bellum Punicum.*

Obs. 1. The ablative of a neuter pronoun or adjective is accordingly used with comparatives, as well as with *ante* and *post*, *aliter* and *secus*, to denote the measure indefinitely, e. g. *eo* (so much), *qvo* (as), *multo, tanto, qvanto, paulo, nihilo; multo major, paullo post* (rarely *post paullo*); *qvo antiqvior, eo melior.* (*Hoc major gloria est, qvod solus vici*, so much the greater, because, i. q. so much the greater, as —.) But we also find adjectives in the accusative (adverbs in *m*), as *multum, aliqvantum*, in the poets and later writers instead of the ablative, e. g. *Aliqvantum iniqvior* (Ter. Heaut. I. 2, 27). (With the superlative, *multo maxima pars*, the greatest part of all, the greatest part by far.)

Obs. 2. The ablative of those adjectives which denote number and quantity is also found with the verbs *malo, praesto, supero*, and those compounded with *ante: Multo malo. Omnis sensus hominum multo antecellit sensibus bestiarum* (Cic. N. D. II. 57). But the accusative (except with *malo*) is also used: *Multum* (*tantum*) *praestat*, it is much (so much) better.

Obs. 3. Sometimes *ante* with the ablative refers to the present; so long ago, e. g. *Catilina paucis ante diebus erupit ex urbe* (Cic. in Cat. III. 1), which is otherwise expressed by *abhinc* with the accusative (see §. 235, *Obs.* 2), or by *ante* with the accusative (see the following observation).

Obs. 4. The interval of time is also expressed by the accusative with *ante* and *post* instead of the ablative, so that *decem diebus post* (*ante*, or, by altering the arrangement of the words, *decem post diebus*, rarely *post decem diebus*) is the same as *post* (*ante*) *decem dies* (*decem post dies*), e. g. *Eodem etiam Rhodia classis post dies paucos venit* (Liv. XXXVII. 13). *Aliqvot post menses homo occisus est* (Cic. pro Rosc. Am. 44)[q]. Sometimes *ante centum annos* is used to denote a hundred years *ago* (=*centum abhinc annos*), and *post tres dies*, in three days. For the expression with an ordinal number, *ante diem decimum qvam*, and the use of the ablative only in the signification ago (*his centum annis*), see §. 276, *Obs.* 5 and 6.

§. 271. With comparatives the second member of the com-

[q] For *decem diebus antequam* (*postqvam*), earlier (later) than, we find also (less frequently) *ante* (*post*) *decem dies qvam.*

parison, which is otherwise subjoined with *qvam* (than), is often expressed by the ablative, e. g. *major Scipione=major qvam Scipio.* For further particulars on this head see under the comparative, §. 304, &c.

Obs. The ablative seems properly to denote that the higher degree is brought to light by the other, which is associated with it in the comparison.

§. 272. The ablative of a substantive combined with an adjective (participle, pronoun) is subjoined to a substantive by way of description, either immediately or with the verb *esse,* to denote the quality and character of a person or thing (*ablativus qvalitatis,* the *descriptive* ablative): *Agesilaus statura fuit humili et corpore exiguo. Herodotus tanta est eloqventia, ut me magnopere delectet* (Cic. de Or. II. 13). *Summis ingeniis exqvisitaqve doctrina philosophi* (Id. Fin. I. 1). *C. Valerius, summa virtute et humanitate adolescens* (Caes. B. G. I. 47). *Erat inter Labienum et hostem difficili transitu flumen ripisqve praeruptis* (Id. B. G. VI. 7). *Apollonius affirmabat, servum se illo nomine habere neminem* (Cic. Verr. V. 7).

Obs. 1. For the distinction between the descriptive ablative and the descriptive genitive see §. 287, *Obs.* 2.

Obs. 2. In the same way we have *trulla aureo manubrio,* a goblet with a golden handle (of a constituent part of the vessel itself); but also *cum aureo manubrio*[r]. Sometimes the descriptive ablative is put with *sum,* where we otherwise find *in,* to denote a situation: *Esse magna gloria. Nunqvam pari periculo Carthago fuerat* (Corn. Hannib. 2). *Esse meliore condicione; eodem statu esse, manere;* and *in eodem statu.*

Obs. 3. Instead of the adjective a genitive is sometimes added, when reference is made to external form and magnitude, e. g. *clavi ferrei digiti pollicis crassitudine* (Caes. B. G. III. 13), of the thickness of one's thumb. *Uri sunt specie et figura et colore tauri* (Id. B. G. VI. 28).

§. 273. A local relation (residing or happening in a place, or motion away from a place) is commonly expressed by prepositions (*in—ab, ex, de*); in some cases however the preposition is left out and the ablative used alone.

a. The residing or happening in a place is denoted by the ablative alone of the names of towns and smaller islands (which may be regarded as towns), if the names belong to the third declension, or are of the plural number: *Babylone habitare; Athenis litteris*

[r] *Nuntiabant agnum cum duobus capitibus natum, et Sinuessae porcum humano capite* (Liv. XXXII. 9).

operam dare[s]. If on the other hand the name of the town (or island) is of the singular of the first or second declension, the genitive is employed; see §. 296.

Obs. If *urbs* or *oppidum* precedes, *in* is inserted: *in oppido Hispali.* So also in general, when an apposition is attached to the name, *Cives Romanos Neapoli, in celeberrimo oppido, saepe cum mitella vidimus* (Cic. pro Rab. Post. 10).

b. In like manner the preposition *in* is often omitted with the word *locus* when accompanied by a pronoun or adjective: *hoc loco; aeqvo loco pugnare; castra opportunis locis posita erant;* (but also *in altis locis,* especially in speaking of what happens in all high places). The following also stand without a preposition: *ruri* (more rarely *rure*), in the country, *dextra, laeva,* on the right, on the left, *terra mariqve,* by land and sea, and sometimes *medio,* in the middle: *medio aedium,* in the middle of the house, *medio coeli terraeqve.* (Usually *in mediis aedibus, medius inter coelum terramqve.*)

Obs. 1. In an improper signification *in* is almost always omitted with *locus: secundo loco aliqvem numerare; meliore loco res nostrae sunt.* Yet we find both *parentis loco ducere* (*habere*) *aliqvem, filii loco esse,* and *in parentis, in filii loco*[t]. *Loco* and *in loco* (*suo loco*) denote *in the right place* (in his own place). *In* is also sometimes omitted with *parte, partibus,* signifying *side. Reliqvis oppidi partibus sic est pugnatum, ut aeqvo loco discederetur* (Caes. B. C. III. 112). With *libro in* is usually omitted, when the contents of the whole book are referred to: *De amicitia alio libro dictum est* (Cic. Off. II. 9). *Animo* stands without a preposition when emotions of the mind are spoken of: *commoveri, angi animo, volvere aliqvid animo.*

Obs. 2. The poets often use other words also in the ablative without a preposition, to express remaining in a place, when there is no fear of its being confounded with other significations of the ablative: *Lucis habitamus opacis* (Virg. Aen. VI. 673). *Custodia vestibulo sedet* (Id. ib. VI. 575). *Silvisqve agrisqve viisqve corpora foeda jacent* (Ov. Met. VII. 547).

c. The ablative is also usually put without a preposition when the adjective *totus* (*omnis*) is subjoined, to denote an extension over something, e. g. *Urbe tota gemitus fit* (through the whole city). *Caesar nuntios tota civitate Aeduorum dimittit* (Caes. B. G. VII. 38). *Menippus, tota Asia illis temporibus disertissimus* (Cic. Brut. 91), in all Asia, if one were to search through all Asia. *Qvis toto mari*

[s] *Carthagini, Tiburi,* see §. 42 d.

[t] *Parentis numero esse, haberi;* but *in numero oratorum esse* (*haberi, duci*), to be reckoned amongst the orators.

locus tutus fuit? (Id. pro Leg. Man. 11), what place in the whole sea?

Obs. In however may be inserted, e. g. *Tanti terrae motus in Gallia compluribusqve insulis totaqve in Italia facti sunt* (Cic. de Div. I. 35). *Nego in tota Sicilia ullum argenteum vas fuisse, qvod Verres non conqvisierit* (Id. in Verr. IV. 1).

§. 274. The ablative is put without a preposition to signify in what way or direction a movement takes place. *Via Nomentana (via breviore) proficisci; porta Collina urbem intrare; recta linea deorsum ferri; Pado frumentum subvehere* (on the Po, up the Po).

§. 275. A motion *away from* a place is expressed by the ablative alone of the names of towns and smaller islands, and the words *domo*, from home, *rure*, from the country, and sometimes *humo*, from the ground: *Roma proficisci, discedere Athenis, Delo Rhodum navigare; frumentum Rhodo advehere; domo auxilium mittere; rure advenire: oculos tollere humo* (also *ab humo*).

Obs. 1. *Ab* is however sometimes (by Livy usually) prefixed to the names of towns, and always when a removal from the neighbourhood of a town is indicated, e. g. *Caesar a Gergovia discessit* (Caes. B. G. VII. 59), from Gergovia, which he had been besieging. The preposition is likewise used when *oppidum* or *urbs* precedes the name: *Expellitur ex oppido Gergovia* (Id. ib. VII. 4). (*Genus Tusculo, ex clarissimo municipio, profectum*, Cic. pro Font. 14.)

Obs. 2. The ablative of the names of towns (together with *domo*) is used without a preposition to denote the place from which a letter is written (e. g. *Romā, a. d. IV Idus Octobres*), and with *abesse*, to be absent, e. g. *abesse Roma* (but *tria millia passuum a Roma abesse*, of the distance).

Obs. 3. To denote a person's home we sometimes find such expressions as *Gn. Magius Cremonā* (Caes. B. C. I. 24), Gn. Magius of Cremona; more usually with an adjective: *Gn. Magius Cremonensis;* (in Livy we also find *Turnus Herdonius ab Aricia*, I. 50). In the same way is used the ablative of the names of the Roman tribes: *Servius Sulpicius Lemoniā* (of the Lemonian tribe).

Obs. 4. The poets use also the ablatives of other words to indicate the place from which a motion proceeds, e. g. *descendere caelo* (Virg.), *labi eqvo* (Hor.). (*Abesse virtute Messalae*, to fall short of, Hor.) Of the ablative with certain verbs in the signification *out of, away from*, see §. 262.

§. 276. The ablative of words which denote a space of time is

used both to denote the time *at* which (*when*) a thing happens, and the time *within* which it happens (the time which elapses in the meanwhile): a) *Tertio anno urbs capta est. Hora sexta (vigilia tertia) Caesar profectus est. Res patrum memoria (nostra aetate) gestae. Pyrrhi temporibus jam Apollo versus facere desierat* (Cic. de Div. II. 56). *Qva nocte natus Alexander est, eadem Dianae Ephesiae templum deflagravit* (Id. N. D. II. 27). *Initio aestatis consul in Graeciam trajecit.* b) *Roscius Romam multis annis non venit* (Cic. Rosc. Am. 27). *Nemo his viginti annis reipublicae fuit hostis, qvi non bellum eodem tempore mihi qvoqve indixerit* (Id. Phil. II. 1). So also without an adjective, *hieme* (in the winter), *aestate die, nocte, luce* (in broad day). *Saturni stella triginta fere annis cursum suum conficit* (Cic. N. D. II. 20). *Agamemnon vix decem annis urbem unam cepit* (Corn. Epam. 5).

Obs. 1. To express the time *when* a thing happens, *in* is added in some particular phrases. To denote a thing which always shews itself, we find the expressions, *in omni aetate, in omni aeternitate* (through all eternity), *in omni puncto temporis* (at every period of time). *In tempore*, and simply *tempore*, signifies *at the right* (suitable) *time*[u]. *In tali tempore* (Sall. Cat. 48), *under* such *circumstances; auxilio alicui esse in gravissimis ejus temporibus.*

Obs. 2. Some words too which do not in themselves denote time, but an event, are used in the ablative without a preposition, in order to intimate the time when a thing takes place, particularly *adventu* and *discessu* with a genitive: *Adventu Caesaris in Galliam Moritasgus regnum obtinebat* (Caes. B. G. V. 54), at the time of Caesar's arrival; with some others, (*occasu solis*, at sunset), *comitiis, ludis, gladiatoribus*, at the time of (during) the comitia, &c., sometimes also *pace*, in time of peace, *bello, tumultu*, at the time of the war; but *in bello*, in the war). With the addition of an adjective: *Praelio Senensi consul ludos vovit*, and *in praelio Senensi; bello Punico secundo (bello Antiochi)*, at the time of the second Punic war, and *in bello Alexandrino*, in the Alexandrian war[x]. To express the different times of life *in* is inserted, e. g. *in pueritia;* but it may be omitted if a specific period of age is denoted by the addition of an adjective, *prima, extrema pueritia.* We have *initio, principio*, in the beginning, and *in initio*[y].

Obs. 3. To express the time *in* (*during*) which a thing takes place, *in* is sometimes inserted: *Sulla sollertissimus omnium in paucis tempestati-*

[u] *Ad tempus, ad diem*, at the right (appointed) time.

[x] In later writers also: *dedicatione templi Veneris Genetricis*, at the consecration, Plin. Maj., *publico epulo*, at a public entertainment, Svet., &c.

[y] *Principio* also signifies, *firstly.*

bus factus est (Sall. Jug. 96); particularly when a numeral is employed to shew *how often* a thing happens, or how much is done in a certain time, e. g. *bis in die* (a day) *saturum fieri; ter in anno nuntium audire. Lucilius in hora saepe ducentos versus dictabat* (Hor. Sat. I. 4, 9). (But also *septies die*, seven times a day.)

Obs. 4. In the same way *in* is often inserted to intimate, *within* what time, reckoned from a certain point, a thing happens: *Decrevit senatus, ut legati Jugurthae in diebus proximis decem Italia decederent* (Sall. Jug. 28); but also *diebus decem* (Id. ib. 38), *qvatriduo eum exspecto* (in four days). *Paucis diebus* and *in paucis diebus*, in the course of a few days, *a few days afterwards;* or, *in a few days: Paucis diebus Jugurtha legatos Romam mittit* (Sall. Jug. 13); *paucis diebus ad te veniam.* Here too we should notice the expression in connection with a relative clause: *paucis* (*in paucis*) *diebus* (*annis*), *qvibus* —, a few days after —, e. g. *Diebus circiter XV, qvibus in hiberna ventum est, defectio orta est* (Caes. B. G. V. 26). *In paucis diebus, qvibus haec acta sunt, Chrysis moritur* (Ter. And. I. 1, 77). *Sex. Roscii mors qvatriduo, qvo is occisus est, Chrysogono nuntiatur* (Cic. Rosc. Am. 37); properly, in the course of the same four days, during which his assassination took place[z].

Obs. 5. We must particularly remark the ablative of the time with the addition of the pronouns *hic* or *ille*, to signify, in the lapse of so long a time from *now* or *then: His annis qvadringentis Romae rex fuit* (Cic. R. P. I. 37), it is not more than four hundred years since there was a king at Rome; four hundred years ago or less. *Ante hos qvadringentos annos* and *abhinc annos qvadringentos* is a more exact description; see §. 270, *Obs.* 4. *Respondit, se paucis illis diebus argentum misisse Lilybaeum* (Id. Verr. IV. 18). *Hanc urbem hoc biennio evertes* (Id. Somn. Scip. 2), before two years are past; more definitely, *intra biennium*[a].

Obs. 6. For an ablative of the time with an ordinal followed by the adverb *ante* or *post* (e. g. *die decimo post* or *decimo post die*), we find also the preposition *ante* or *post* with the accusative: *post diem decimum* (*decimum post diem*) as in §. 270, *Obs.* 4. (*Post tertium diem moriendum mihi est*, Cic. Div. I. 25=*tribus his diebus, post tres dies.*) For *decimo die antequam* or *postqvam* (e. g. *undecimo die postqvam a te discesseram*, Cic. ad Att. XII. 1), we find also *ante, post decimum diem, qvam*, e. g. *Post diem qvintum, qvam iterum barbari male pugnaverant, legati a Boccho veniunt* (Sall. Jug. 102). We even find (though this is a rare instance)

[z] [*Oppidum paucis diebus, qvibus eo ventum est, expugnatum* (Caes. B. G. III. 13). *Diebus X, qvibus materia coepta erat comportari* (Id. ibid. IV. 18).]

[a] *Intra centum annos*, in less than a hundred years, *inter centum annos*, in the course of a hundred years, in a period of a hundred years, e. g. *Inter tot annos unus innocens imperator inventus est* (=*tot annis*).

post sextum cladis annum (Tac. Ann. I. 62), for *sexto anno post cladem.* (*Ante qvintum mensem divortii*, Svet. Claud. 27) [b].

Obs. 7. Of the ablative instead of the accusative in expressing the duration of an action, see §. 235, *Obs.* 3.

§. 277. A substantive (or substantive pronoun) combined with an adjective or participle or another substantive in apposition, by which it is expressed as being in a certain state (*rege vivo, te vivo, rege mortuo, rege duce*), is added in the ablative to a proposition, in order to shew that that which is therein asserted takes place during this state of the person or thing mentioned (*ablativi consequentiae* or *ablativi absoluti*, also *duo ablativi*). This ablative denotes either simply a particular time (e. g. *factum est rege vivo*, while the king lived) or the way in which the action is performed, and the relation to it of some person or thing (e. g. *bellum gestum est rege duce*, so that the king was commander, i. q. under the king's command). This relation (as an occasion, contrast, and the like) is expressed in English by a great variety of phrases: *Augustus natus est Cicerone et Antonio consulibus* (in the consulate of Cicero and Antony); *iisdem consulibus Catilinae conjuratio erupit* (under the same consuls), *Pythagoras Tarqvinio Superbo regnante in Italiam venit* (in the reign of Tarquin). *Regibus ejectis consules creari coepti sunt* (after the expulsion of the kings). *Antonius Caesare ignaro magister eqvitum constitutus est* (without Caesar's knowledge). *Hoc factum est me invito. Nihil de hac re agi potest salvis legibus* (Cic. ad Fam. I. 2), so that the laws should not be violated, i. q. without violating the laws. *Lex Cassia lata est Scipione auctore* (Id. Legg. III. 16), at the instigation, or by the advice of Scipio. *Qvo auctore tantam rem aggressus es? Nonne simillimis formis saepe dispares mores sunt et moribus simillimis figura dissimilis est?* (Id. N. D. I. 35), do we not often find different characters under the same exterior? (*Aestu magno ducere agmen*, Id. Tusc. II. 15, in very hot weather. *Tabulas in foro, summa hominum freqventia, exscribo*, Id. Verr. II. 77, in the midst of a great crowd; compare §. 257.) A negative may also be attached to the adjective or participle; *factum hoc est me non invito.*

Obs. 1. In this way the contents of a whole proposition with its accessory ideas may be expressed by means of a participle as a circumstance

[b] For *die (anno) decimo postqvam*, we find (without the preposition) *die (anno) decimo qvam*, e. g. *Anno trecentesimo altero, qvam condita Roma est, iterum mutatur forma civitatis* (Liv. III. 33). (*Postridie qvam, postero die qvam.*) So likewise it is said: *Intra qvintum, qvam affuerat, diem* (Svet. Jul. 35), before the fifth day after.

belonging to another, e. g. *hostibus post acre praelium a littore submotis, Caesar castra posuit.* See §. 428 and 429.

Obs. 2. A simple demonstrative pronoun may sometimes stand in place of the adjective: *Qvid hoc populo obtineri potest* (Cic. Legg. III. 16), what measure can be carried, so long as the people is such as it now is, or, with the present people[c]?

Obs. 3. In a few particular expressions an external circumstance is intimated still more briefly by the ablative of a single word, e. g. *sereno* (Liv. XXXVII. 3), with a fair sky: *austro* (Cic. Div. II. 27), in a south wind, when the wind is southerly.

§. 278. a.) Since the Latin ablative has such a variety of meanings, several ablatives of different signification may be referred to the same predicate, when the sense is sufficiently clear from other considerations: *Et legibus et institutis* (§. 255) *vacat senectus muneribus iis* (§. 260) *qvae non possunt sine viribus sustineri* (Cic. Cat. M. 11). *Catilina scelerum exercitatione* (§. 254) *assvefactus erat frigore et fame et siti perferendis* (§. 267). (Id. in Cat. II. 5). *Menippus meo judicio* (§. 255, *Obs.* 3) *tota Asia* (§. 273 c) *illis temporibus* (§. 276) *disertissimus erat* (Cic. Brut. 91).

b) An ablative, which denotes reference (§. 253), or the means (§. 254), as well as an ablative of place (§. 273 a, 274, 275), or of time (§. 276), is sometimes joined immediately to a verbal substantive, and not to the predicate of the proposition, e. g. *Harum ipsarum rerum reapse, non oratione, perfectio* (Cic. Rep. I. 2); *exercitus nostri interitus ferro, fame, frigore, pestilentia* (Id. in Pis. 17): *mansio Formiis* (Id. ad Att. IX. 5); *reditus Narbone* (Id. Phil. II. 30); *illa universorum civium Romanorum per tot urbes uno puncto temporis misera crudelisqve caedes* (Id. pro Flacc. 25). (*Bello civili victor*). This however is rare. (Compare §. 298.)

CHAPTER V.

The Genitive.

§. 279. The genitive of a word denotes that another stands with it in the relation of connection, and is in this way defined by it. The genitive serves chiefly to shew the relation of the substantive so used to some other substantive (or word put substantively), so

[c] [*Itaqve ego illum exercitum, et Gallicanis legionibus, et hoc delectu, qvem in agro Piceno et Gallico Q. Metellus habuit, et his copiis, qvae a nobis qvotidie comparantur, magno opere contemno* (Cic. in Cat. II. 3.)]

that both substantives in combination express *one* idea; it is, however, also combined with some adjectives and verbs.

Obs. The connection denoted by the genitive may be divided principally into three kinds. It is either an immediate one between two substantive ideas, of which one is conceived as belonging to the other and defined by it (*patria hominis, patria nostra*), *genitivus conjunctivus et possessivus*, or it is shewn in the direction of an energy or quality to some object, and in a striving after or engaging in it (*studium gloriae, studiosus gloriae, oblivisci rei, studium nostri*), *genitivus objectivus*, or it represents a thing as subordinate to something else as its whole (*pars rei, pars nostrum*), *genitivus totius, g. generis et partitivus.* To these leading classes are to be subjoined some more special applications. In some applications the primary notion cannot be ascertained with certainty.

§. 280. The genitive with a substantive is used to distinguish the name of a person or thing, to which something belongs (by relationship, possession, origin, or mutual relation and position, or as an action, quality, contents, and appurtenance), so that it may be named or denoted by it (*genitivus conjunctivus et possessivus*); *filius Ciceronis, servus Titii, dominus Stichi; horti Caesaris; tabula Apellis* (a picture by Apelles); *Cupido Praxitelis* (the Cupid—a statue—of Praxiteles); *libri Ciceronis* (the books of Cicero, either as author or possessor); *hostis Romanorum* (an enemy of the Romans); *fuga Pompeji; consvetudo nostri temporis: hominum genus* (the race of men, the race which they constitute); *poena sceleris; laus recte factorum; vasa abaci* (the vessels belonging to the side-board); *frumentum triginta dierum* (corn for thirty days, as much as thirty days require); *animus patris* (the disposition of the father or a father (i. q. a fatherly disposition); *comitia consulum* (the assembly for the election of consuls, i. q. that in which they are elected).

Obs. 1. The relation, which in Latin is denoted by the genitive, is usually expressed in English by a preposition (especially *of*), or by a substantive and adjective, e. g. *ordo mercatorum*, the mercantile class, *bellum servorum*, the war with the slaves (also *bellum servile*).

Obs. 2. The substantive which governs the genitive may be omitted, if it precedes in a corresponding member of the sentence (especially if combined with another genitive), and would have to be repeated either in the same case or another easy to be determined (e. g. by a preposition affixed); *Meo judicio stare malo qvam omnium reliqvorum* (Cic. ad Att. XII. 21). *Perspicuum est, benevolentiae vim esse magnam, metus imbecillam* (Id. Off. II. 8). *Qvis potest sine maxima contumelia conferre vitam Trebonii cum*

Dolabellae? (Id. Phil. XI. 4.) *Flebat pater de filii morte, de patris filius* (Id. Verr. I. 30). (On the other hand: *Nulla est celeritas, qvae possit cum animi celeritate contendere*, Id. Tusc. I. 19). A pronoun (*hic* or *ille*), answering to the word understood, is rarely inserted before the genitive, and only when direct reference is made to something already known or mentioned shortly before: *Nullam enim virtus aliam mercedem laborum periculorumqve desiderat praeter hanc laudis et gloriae* (Cic. pro Arch. 11), except this, of which I have already spoken. (Expressions like the following: *Videtisne captivorum orationem cum perfugis convenire* [Caes. B. C. II. 39], instead of *cum perfugarum* [*sc. oratione*]: or, *Ingenia nostrorum hominum multum ceteris hominibus praestiterunt* [Cic. de Or. I. 4], instead of *ceterorum hominum ingeniis*, result from an inaccurate way of thinking, the person or thing itself being put in the place of that which belongs to it).

Obs. 3. The word *aedes* or *templum* is often omitted (elliptically) after the preposition *ad* (sometimes after *ab*) before the genitive of the name of the divinity: *Ventum erat ad Vestae. Pugnatum est ad Spei.*

Obs. 4. A man's wife or son (daughter) is in a few instances briefly expressed by the genitive alone: *Verania Pisonis* (Plin. Ep. II. 20), Piso's Verania, i. q. Piso's wife Verania: *Hasdrubal Gisgonis* (Liv. XXV. 37), Gisgo's Hasdrubal, i. q. Hasdrubal the son of Gisgo, in opposition to another famous Hasdrubal, the son of Hamilcar. Of sons this way of expression is chiefly used with names which are not Roman. (So likewise, *Flaccus Claudii*, Flaccus the slave, or freedman of Claudius.)

Obs. 5. Since a thing may belong to a person in various ways, it follows that one and the same *genitivus possessivus*, combined with the same word, may admit of two meanings, e. g. *libri Ciceronis.* So also *injuriae praetoris*, the unjust acts of the praetor (active), and *injuriae civium*, the wrongs suffered by the citizens (passive).

Obs. 6. We may notice especially the use of the indeclinable substantive *instar*, which in common language is used only in combination with a genitive, to signify, as much as, the same (in compass, weight, importance) as, *Plato mihi est instar omnium* (Cic. Brut. 51, as good as all together); *haec navis urbis instar inter ceteras habere videbatur* (Id. Verr. V. 34, to be as it were a city); *montis instar eqvus* (Virg. Aen. II. 15, apposition; a horse like a mountain).

Obs. 7. Of the genitive of a personal name with *hoc*, *illud* (that saying of—), see §. 485 c. *Obs.*

§. 281. Instead of being joined immediately to the governing substantive, a possessive genitive may be combined with it by means of the verb *sum* or *fio*, so as to declare *whose* a thing is, or

becomes, or to whom it belongs: *Domus est patris. Ego totus Pompeji sum* (Cic. ad Fam. II. 13). *Hic versus Plauti non est* (Id. ibid. IX. 16; is not by Plautus). *Omnia, qvae mulieris fuerunt, viri fiunt* (Id. Top. 4). *Thebae populi Romani belli jure factae sunt* (Liv. XXIII. 13). In the same way *facio* expresses whose property a thing is made, *puto, habeo, existimo,* whose it is supposed to be, e. g. *Neqve gloriam meam, laborem illorum faciam* (Sall. Jug. 85), I will not take the glory to myself and leave the toil to them.

Obs. From this use of *sum* with the genitive, signifying, to be some one's, to belong to some one, is derived the expression, *aliqvid est mei judicii,* is for me to decide, *esse dicionis Carthaginiensium,* to be under the jurisdiction of the Carthaginians (Liv. XXX. 9), and *facere aliqvid suae dicionis, potestatis, arbitrii,* to bring a thing under one's own power, make it dependent on one's own disposal: *Romani imperio aucti, Albani dicionis alienae facti erant* (Liv. I. 25). *Marcellus id nec juris nec potestatis suae esse dixit* (Id. XXV. 7, that he had neither the right nor the power).

§. 282. The genitive with the verb *sum* also denotes to whom or what a thing belongs, as being suitable and appropriate: *Non hujus temporis ista oratio est* (is not suited to). *Petulantia magis est adolescentium qvam senum* (is more appropriate). In this way especially a genitive (or a possessive pronoun) is often combined by *sum* with an infinitive for the subject, to express what is any one's affair (task, duty, custom, &c.), what is the nature (characteristic sign) of a thing: *Cujusvis hominis est errare, nullius, nisi insipientis in errore perseverare* (Cic. Phil. XII. 2), to err is the lot of every man, may happen to every man. *Est boni judicis parvis ex rebus conjecturam facere. Secundas res immoderate ferre levitatis est* (betrays weakness of character). *Nihil est tam angusti animi tamqve parvi qvam amare divitias* (Cic. Off. I. 20). (*Tempori cedere semper sapientis habitum est,* Cic. ad Fam. IV. 9, has always been considered fitting for a wise man.)

Obs. 1. It is more definitely expressed thus: *judicis officium (munus) est; sapientis est proprium,* &c. *Humanum est errare. Stulti est inanibus rebus commoveri,* it is peculiar to the fool, a distinguishing mark of the fool: *stultum est,* it is foolish. With adjectives of one termination the first form is almost always employed: *Est prudentis sustinere impetum benevolentiae* (Cic. Lael. 17). We should hardly say, *Est prudens sust. imp. ben.*

Obs. 2. The following construction is worthy of notice: *Negavit moris esse Graecorum, ut in convivio virorum mulieres accumberent* (Cic. Verr. I. 26), that it was consistent with the manners of the Greeks[d].

[d] [*Est hoc Gallicae consuetudinis* (Caes. B. G. IV. 5).]

§. 283. A genitive is put in Latin with substantives of transitive signification (i. e. those which denote an idea referring to something else as its object), in order to express the object referred to (*genitivus objectivus*). Such substantives are those which are derived from transitive verbs, and express the notion of the verb, and others, which denote an affection (antipathy), knowledge (ignorance), or a power, capacity, or influence, e. g. *indagatio veri, accusatio sceleratorum, amor Dei* (love to God, *amare Deum*), *odium hominum* (misanthropy), *timor hostium* (fear entertained of the enemy), *spes salutis, cura rerum alienarum, fuga laboris, studium severitatis, studium Pompejanarum partium, cupiditas gloriae, fames auri; scientia juris, peritia belli, ignoratio veri; potestas* (*copia*) *rei alicujus* (*facere alicui potestatem dicendi*); *signum erumpendi* (for breaking out); *occasio et locus pugnae* (*pugnandi*); *materia jocorum; libertas dicendi; praeccpta vivendi* (rules for life).

Obs. 1. *Amor Dei, timor hostium* may also signify (as the *genitivus possessivus* according to §. 280): God's love (to others), fear entertained by the enemy. The context shews which signification is to be adopted.

Obs. 2. With those words which denote a feeling towards any one, the prepositions *in, erga,* and *adversus* are also used, e. g. *odium mulierum,* and *odium in hominum universum genus* (Cic. Tusc. IV. 11). *Meum erga te studium. Adhibenda est reverentia qvaedam adversus homines, et optimi cujusqve et reliqvorum* (Cic. Off. I. 28). The preposition is especially to be used when the governing word itself stands in the genitive: *Si qvid amoris erga me in te residet* (Id. ad Fam. V. 5).

Obs. 3. This genitive therefore with verbal substantives has the same meaning as the accusative with the verb (or the genitive with the verbs adduced below, §. 291 and 292: *memoria beneficiorum, taedium vitae*)[e]. Yet verbal substantives, whose verbs do not govern the accusative, are sometimes put with the genitive, in order to indicate a more remote reference to something to which the action is directed, and in which it shews itself, and which forms a compound idea together with the verbal substantive, e. g. *aditus laudis* (an opportunity for glory); *incitamentum periculorum* (*incitare aliqvem ad pericula*); *amicitia est omnium divinarum humanarumqve rerum cum benevolentia et caritate consensio* (Cic. Lael. 6), agreement in[f]: *vacatio militiae; fiducia virium; victoria belli civilis; contentio honorum* (Cic. Off. I. 25), the struggle for offices: *magnam virtutis opinionem habere* (Caes. B. G. VII. 59), to have the reputation of great bravery. (But the genitive is never used to signify *concerning, de,* when a speech or judgment about a thing is to be

[e] [The same notion is often expressed by a substantive combined with the passive participle, see §. 426.]

[f] [*Ceterarum rerum sapientia* (Cic. Cat. Maj. 2).]

expressed). In the same way we find with the names of persons, *dux belli* (the leader in the war), *victor trium bellorum* (Liv. VI. 4), *magister officii.* (The objective genitive with a substantive corresponds but very rarely with the dative with verbs, as *obsequium corporis*, Cic. Leg. I. 23, except in the instance of *studium*).

Obs. 4. An objective genitive may sometimes be connected with the governing substantive by the verb *sum*, e. g. *Ars est earum rerum, qvae sciuntur* (Cic. Or. II. 7, an art applies to those things that are known).

§. 284. The genitive is put with words which denote a part of a thing, in order to designate the whole, which is divided (*genitivus partitivus*). The words which express partition may be substantives, numerals (cardinal and ordinal), and adjectives of number (*multi, pauci*, &c.), pronouns, adjectives of the superlative degree (or the comparative for the superlative), and in the neuter used as substantives: *Magna pars militum; duo genera civium* (two classes of citizens); *multi militum* (many of the soldiers; *multi milites*, many soldiers); *tertius regum Romanorum; alter accusatorum; nemo mortalium* (*nemo mortalis*, no mortal); *solus omnium; illi Graecorum, qvi* (those of the Greeks, who); *fortissimus Graecorum; plerumqve Europae* (the greater part of Europe). *Ager Appulus, qvod ejus publicum populi Romani erat, divisus est* (Liv. XXXI. 4, so much of it as was state property).

Obs. 1. Instead of the genitive the prepositions *ex, de*, and in certain combinations *in* or *inter*, among, are also used, e. g. *melior ex duobus, alter de duobus, aliqvis de heredibus, unus e tribus* (one of three; *qvorum unus—alter*, distributively): *Thales sapientissimus in septem fuit* (Cic. Legg. II. 11): *inter omnes unus excellit* (Id. Or. 2). But a partitive substantive is not readily combined by a preposition with another substantive (not *pars ex exercitu*). Concerning the use of a distributive apposition (*consules alter—alter*), instead of a proper division (*consulum alter—alter*), see §. 217, *Obs.* 1.

Obs. 2. A partitive genitive may also be governed by a substantive, which does not in itself signify a part, if several persons or things are designated by *one* name and then mentioned severally: *Venio ad ipsas provincias, qvarum* (of which) *Macedonia, qvae erat antea munita et pacata, graviter a barbaris vexatur* (Cic. Prov. Cons. 2). On the other hand a partitive genitive is rarely combined with the subject by *sum* without a governing noun, as in the following instances: *Ariminenses erant duodecim coloniarum* (Cic. pro Cacc. 35), were of, belonged to, the twelve colonies. *Fies nobilium tu qvoqve fontium* (Hor. Od. III. 13, 13), one of the famous fountains.

Obs. 3. The word *uterqve* is always used with the genitive of pronouns (*uterqve eorum*, both of them, *uterqve nostrum*, both of us); with substantives, on the contrary, it is generally put as an adjective; *uterqve frater* (rarely *uterqve legatorum*, Vell. II. 50).

Obs. 4. The adverb *partim* is used as a partitive adjective in the nominative and accusative with the genitive or a preposition. *Partim eorum ficta aperte, partim effutita temere sunt* (Cic. Div. II. 55). *Partim e nobis timidi sunt, partim a republica aversi* (Cic. Phil. VIII. 11). (The gender is regulated by the leading idea.)

Obs. 5. The use of a neuter adjective in the singular or plural as a substantive with the genitive, to denote a part (or parts) of a thing, is rare in the earlier writers (Cicero), with the exception of *dimidium*, half, e. g. *dimidium pecuniae* (Cic. Q. Fr. II. 4), but common at a later period and in the poets: *medium* (*reliqvum*) *noctis; extremum aestatis; ad ultimum inopiae* (Liv. XXIII. 19), to the extremity of want: *plana urbis; ultima Orientis*. In the older writers it is *media nox, extrema aestas; ultimus Oriens* (see §. 311): *plana urbis loca*. In the poets and later writers the partitive idea often disappears, and only the quality of the thing is expressed, e. g. *incerta belli*, the uncertainty (accidents) of war: *lubricum paludum*, slippery marshy ground (Tac. Ann. I. 65)[g].

Obs. 6. In some rare instances an adjective, that is neither an adjective of quantity, nor yet in the neuter gender, is used substantively with a partitive genitive, e. g. *expediti militum* (Liv. XXX. 9), the light-armed of the soldiers.

Obs. 7. Beginners must observe, that in English the numerals and the adjectives, *many*, *few*, *none*, are often put with a genitive, where no partition is intended, but an enumeration of the whole; in such cases neither a genitive nor a preposition which signifies division can be employed in Latin: but it is expressed as follows: *amici, qvos multos habet* (of whom he has many), and *qvos video esse nonnullos* (Cic. pro Balb. 27), of whom I perceive there are some. *Hominibus opus est eruditis, qvi adhuc, in hoc qvidem genere, nostri nulli fuerunt* (Cic. de Or. III. 24), of whom there have been none with us. *Veniamus ad vivos, qvi duo de consularium numero reliqvi sunt* (Cic. Phil. II. 6).

Obs. 8. The partitive genitive may also be governed by an adverb in the superlative, to shew of which among many the predicate holds good in the highest degree: *Sulpicius Gallus omnium nobilium maxime Graecis litteris studuit* (Cic. Brut. 20).

Obs. 9. With the pronominal adverbs of place, which denote the extent of a motion, we find a genitive signifying, up to a certain point (degree)

[g] In poetical language also *cuncta terrarum* (Hor. Od. II. 1, 23), the whole of the earth, and (according to *Obs.* 6) *cuncti hominum*.

of something: *Nescire videmini, qvo amentiae progressi sitis* (Liv. XXVIII. 27). *Eo miseriarum venturus eram* (Sall. Jug. 40). Of the same character is the phrase, *qvoad ejus facere poteris, fieri poterit.*

Obs. 10. The genitive *loci* is sometimes subjoined to the pronominal adverbs of place to define them more exactly (antiquated): *ibidem loci res erit* (literally, the matter will be in the same point of place); but especially *locorum, terrarum, gentium*, in order to strengthen the expression: *Ubinam gentium sumus? Ubicumqve terrarum et gentium violatum jus civium Romanorum est, ad communem libertatis causam pertinet* (Cic. Verr. V. 55). *Nusqvam gentium*, nowhere in the world. (*Longe gentium.*) Of the same kind are the idioms *postea loci*, afterwards (properly, at a later point of time), *interea loci*, in the mean time, *adhuc locorum*, till now.

Obs. 11. It is further to be observed, that the ablatives, *hoc, eo, eodem, qvo*, are sometimes put substantively with the genitive *loci* (*eo loci*), for *hoc loco, eo loco*, &c.

§. 285. a. The genitive is put with words which denote a number, a measure, or a quantity, in order to denote the kind, the thing measured or counted (*genitivus generis*): *Magnus numerus militum; magna vis argenti; acervus frumenti; modius tritici; vini tres amphorae; ala eqvitum. Auri navis* (Cic. Fin. IV. 37), a ship-load of gold; *flumina lactis*, rivers of milk (Ovid). *Tria millia eqvitum*; see §. 72.

Obs. So also *sex dies spatii* (Caes. B. C. I. 3, properly six days' term), a term of six days (also *spatium sex dierum*); *sestertii bini accessionis* (Cic. Verr. III. 49), two sesterces addition (*accessio duorum sestertiorum*, an addition of two sesterces). *Praedae hominum pecorumqve. Imber sangvinis*[h].

b. This genitive is governed by the nom. or acc. sing. neutr. of an adjective of quantity (*multum, plurimum, amplius, minus, minimum, tantum, qvantum, tantundem, nimium*, sometimes *exiguum*[i], or of a (demonstrative, relative, or indefinite) pronoun, and by *nihil*, the neuter being placed as a substantive, in order to give prominence to the idea of a certain measure, or a certain kind: *Multum temporis in aliqva re ponere; minimum firmitatis habere; id negotii habeo; hoc praemii; hoc tantum laboris itinerisqve* (Cic. Verr. V. 49); *nihil virium; qvod roboris erat* (what there was in strength—the strength which there was). *Qvidqvid habui militum, misi. Qvid mihi consilii datis? Qvid tu hominis es?* (Ter. Heaut.

[h] [The two last, however, seem more properly to belong to the *genitivus definitivus.*]
[i] Not *magnum* or *parvum.*

IV. 6, 7), what sort of man are you? *Exiguum campi* (Liv. XXVII. 27[k]). Where this idea is not put prominently forward, we find simply *tantum studium, tanta* (*tam multa*) *opera; qvod consilium mihi datis?* &c. (*Plus operae*=*major opera, plus* itself not being used as an adjective.)

The above adjectives and pronouns may also have for their genitive a neuter adjective of the second declension, which stands as a substantive: *aliqvid pulchri; qviddam novi; nihil boni; tantum mali; hoc incommodi; qvod pulchri erat, omne sublatum est* (whatever beautiful things there were); but also, *aliqvid pulchrum; nihil altum, nihil magnificum cogitare.* (The adjectives of the third declension are not employed in this way; we always find the form *aliqvid memorabile.* The adjectives of quantity are combined with another adjective only in the genitive in the singular: *plurimum novi;* the other construction occurs only in the plural: *plurima nova,* §. 301 b; *plura nova*).

Obs. 1. Such an adjective or pronoun with a genitive cannot be governed by a preposition; we must say *ad tantum studium,* not *ad tantum studii.* Yet we find *ad multum diei* (*ad multum diem*), till late in the day, and *ad id loci* (*locorum*), up to that point, up to that time.

Obs. 2. The student should notice the expressions, *nihil reliqvi facere* (literally, to make no residue, i. e. to leave nothing remaining, undone), and *nihil pensi habere* (lit. to have nothing weighed, i. e. to care for nothing: *nec qvicqvam iis pensi est, qvid faciant,* Liv. XXXIV. 49).

c. In the same way the adverbs *satis, abunde, affatim, nimis,* and *parum,* are used as substantives in the nominative and accusative (but not after prepositions) with the genitive; *Satis copiarum habes; parum prudentiae* (too little prudence).

§. 286. Sometimes a substantive containing a more general idea is followed by another in the genitive, by which the former is denoted more specifically (*genitivus definitivus*); *Vox voluptatis* (the word *pleasure*); *nomen regis* (the kingly name, the name of king[l]); *verbum monendi* (the word *monere*); *numerus trecentorum* (the number three hundred): *opus Academicorum,* the treatise Academica; *familia Scipionum,* the family Scipio; *consvetudo contra deos disputandi,* the habit of disputing against the gods. (The genitive of the gerund is often used in this way[m].) (*Arbor fici, arbor abietis,* the fig-tree, the fir-tree.)

[k] [*Cur sui qvidqvam esse imperii aut potestatis trans Rhenum postularet* (Caes. B. G. IV. 16).]

[l] But also in a possessive signification; the name of the king, e g. Frederic, &c.

[m] [*Injuriae retentorum equitum Romanorum* (Caes. de Bell. Gall. III. 10).]

Obs. 1. In Latin two substantives can never be connected immediately (without apposition) in the same case, except when a person or a place is indicated at once by its generic and proper name (*Rex Tullius, urbs Roma, amnis Rhenus, terra Italia*). In geographical designations the proper name is also put in some few instances (chiefly by the poets) in the genitive: *tellus Ausoniae* (Virg. Aen. III. 477), the land of Ausonia: *celsa Buthroti urbs* (Id. ib. III. 293): *promontorium Pachyni* (Liv. XXIV. 35).

Obs. 2. In this way the genitive sometimes supplies the place of apposition, when a general idea is followed by the special one which contains it, e. g. *Parvae causae vel falsae suspicionis vel repentini terroris* (Caes. B. C. III. 72), small causes, which consist in false suspicion or sudden alarm[n]. *Aliis virtutibus, continentiae, gravitatis, justitiae, fidei, te consulatu dignum putavi* (Cic. pro Mur. 10). *Unum genus est infestum nobis eorum, qvos P. Clodii furor rapinis pavit* (Id. pro Mil. 2), the class which consists of those persons.

Obs. 3. If by the aid of the verb *sum* a substantive is explained by another, which might have been combined with it without a verb in the genitive case to form a single idea, the genitive is often put with *sum*, and not the nominative, the subject being understood as repeated after *sum*; *Unum genus est eorum, qvi,* &c. (Cic. in Cat. II. 8), one class is that of those, consists of those. *Captivorum numerus fuit septem millium ac ducentorum* (Liv. X. 36), the number of the prisoners was 7200 (*numerus septem millium*[o].) *Major pars Atheniensium erat* (Just. V. 10), the greater part was of Athenians, consisted of Athenians; but also *Praenestini maxima pars fuere* (Liv. XXIII. 19).

§. 287. The genitive of a substantive with an adjective (numeral, participle, pronoun) is either put with a substantive immediately by way of description, or is connected with a subject by the verb *sum*, in order to shew its nature and properties, its requirements, its size and kind (*genitivus qvalitatis*, the descriptive genitive). a. *Juvenis mitis ingenii; vir et consilii magni et virtutis; civitates magnae auctoritatis; plurimarum palmarum vetus gladiator* (Cic. Rosc. Am. 6), an old gladiator, who has obtained many victories. *Natura humana imbecilla atqve aevi brevis est* (Sall. Jug. 1). b. *res magni laboris* (which require much labour): *hospes multi cibi* (Cic. Fam. IX. 26). c. *classis trecentarum navium; fossa centum pedum; exsilium decem annorum; homo infimi generis; multi omnium generum* (Cic. de Or. II. 9), many men of every kind: *vir ordinis senatorii; omnes gravioris aetatis* (Caes. B. G. III. 16), all men of ad-

[n] Otherwise *causa suspicionis* would denote 'the cause of the suspicion.'
[o] [*Numerus erat qvinqve millium* (Caes. B. G. IV. 12).]

vanced age. *Virtus tantarum virium non est* (Cic. Tusc. V. 1). *Hoc non est tanti laboris, qvanti videtur. Classis fuit trecentarum navium.* (Also, *Critognatus magnae auctoritatis in Arvernis habitus est* [Caes. B. G. VII. 77], passed for an influential man. *Caesar diversarum partium habebatur* [Svet. Jul. 1], it was supposed that Caesar belonged to the opposite party. *Di me finxerunt animi pusilli* [Hor. Sat. I. 4, 17], have created me pusillanimous.)

Obs. 1. We must particularly notice the descriptive compounds of the genitive *modi* with a pronoun, which are used altogether as undeclinable adjectives: *hujusmodi, ejusmodi, illiusmodi, istiusmodi, ejusdemmodi, cujusmodi* (relat. and interrog.) *cujuscunqvemodi, cuicuimodi, cujusqvemodi*, e. g. *ejusmodi causa, ejusmodi causae*, &c.

Obs. 2. The descriptive genitive resembles the descriptive ablative (§. 272): but the genitive denotes more the general nature and kind of the subject (*of*), while the ablative rather puts forward particular qualities and circumstances belonging to it (*with.*) In many instances these two forms of expression are either not at all or very slightly distinguished, e. g. *Neqve monere te audeo, praestanti prudentia virum, neque confirmare, maximi animi hominem* (Cic. ad Fam. IV. 8). In the older writers (Cicero) the ablative is used of qualities in general more frequently than the genitive. But to express the requisites for a thing, its size and kind, the genitive alone (not the ablative) is employed (see the examples under b and c). On the other hand the ablative only, and not the genitive, is used to express its constitution with reference to its external parts: *Britanni sunt capillo prōmisso atqve omni parte corporis rasa praeter caput et labrum superius* (Caes. B. G. V. 14). We always say *esse bono animo* (to be of good courage), *animo forti et erecto, ea mente ut*, &c., of the state of mind, but *maximi animi homo*, of the whole character. (A man of genius, of character, *homo ingeniosus, gravis*).

Obs. 3. The descriptive genitive and ablative are both generally subjoined to an indefinite appellative noun (as we also say in English, "Hannibal, a general of great ability," not, "Hannibal, of great ability"). Yet single exceptions are met with: *Tum T. Manlius Torqvatus, priscae ac nimis durae severitatis, ita locutus fertur* (Liv. XXII. 60). *Agesilaus, annorum octoginta, in Aegyptum profectus est* (Corn. Ages. 8), as an old man of eighty, at the age of eighty[p].

§. 288. Since the genitive is combined with another substantive in various significations, it may sometimes happen, if no ambiguity results from it, that two genitives may be attached to the same substantive, each with its own proper signification: *Superiorum dierum Sabini cunctatio*

[p] [*Praestanti sapientia et nobilitate Pythagoras* (Cic. Tusc. Disp. IV. 1). *Iccius Remus, summa nobilitate et gratia inter suos* (Caes. B. G. II. 6).]

(Caes. B. G. III. 18), the delay of Sabinus during the preceding days; because we say, *superiorum dierum cunctatio*, the delay of the preceding days[q]. *Scaevolae dicendi elègantia* (Cic. Brut. 44). *Labor est functio qvaedam vel animi vel corporis gravioris operis et muneris* (Id. Tusc. II. 15), the execution by the soul or body of a work or office somewhat difficult. One genitive may be governed by another, e. g. *Haec fuit causa intermissionis litterarum* (Cic. ad Fam. VII. 13), *Erat majestatis populi Romani prohibere injuriam* (Sall. Jug. 14). *Reminiscere incommodi populi Romani et pristinae civitatis Helvetiorum* (Caes. B. G. I. 14); but such combinations tend to make the style awkward or obscure[r].

§. 289. The genitive is employed (as a *genitivus objectivus*) with many adjectives which denote a quality that is directed to a certain object (transitive adjectives). (Compare §. 283 on the objective genitive with substantives.) Such adjectives are the following:

a. All participles in the present from transitive verbs, when they stand as pure adjectives, i. e. when they are not used to signify a relation or action at a particular time, but denote a quality in general, and the adjectives in *ax* formed from transitive verbs: *amans reipublicae civis* (*amantior reipublicae, amantissimus reipublicae;* see §. 62); *negotii gerens* (carrying on a business); *injuriarum perferens* (but if an adverb be subjoined the participle has usually the construction of the verb: *homo facile injurias perferens*); *patiens laboris atqve frigoris; appetens gloriae*[s]; *tenax propositi vir; tempus edax rerum; capacissimus cibi viniqve.*

b. Those adjectives which denote a desire for a thing or experience in anything (knowledge), or the reverse (dislike, inexperience [ignorance], the being unaccustomed to a thing), as, *avarus, avidus, cupidus, studiosus* (*fastidiosus*), *conscius, inscius, nescius, gnarus, ignarus, peritus, imperitus, prudens, rudis, insolens* (*insolitus*), *insvetus, memor, immemor*, and sometimes those which denote forethought or want of forethought (*providus, diligens, curiosus, incuriosus*), e. g. *cupidus gloriae, studiosus litterarum, peritus belli, ignarus rerum omnium, insvetus male audiendi, memor beneficii; vir omnis officii diligentissimus* (Cic. pro Cael. 30)[t].

Obs. 1. Such is also the construction of *consultus* in *jurisconsultus*, one acquainted with law (but also *jureconsultus*), and *certus* in the phrase,

[q] [*Jamne vides, qvae sit hominum qverela frontis tuae?* (Cic. in Pis. I).]

[r] [The following is an instance of *three* genitives: *Eorum dierum consuetudine itineris nostri exercitus perspecta* (Caes. B. G. II. 17).]

[s] [*Citharae sciens* (Hor. Od. III. 9, 10).]

[t] [*Rudis agminum sponsus* (Hor. Od. III. 2, 9). *Imbrium divina avis imminentum* (Id. ibid. 27, 10).]

certiorem aliqvem facere, e. g. *consilii*, *voluntatis* (but as frequently with *de*). The poets and later writers employ also some other adjectives of cognate signification in this way, e. g. *callidus*, *doctus* (*doctissima fandi*, Virg.)[u].

Obs. 2. *Conscius* is sometimes put according to this rule with the object in the genitive, and a dative of the person *with* whom one is privy to a thing (according to §. 243), e. g. *conscius alicui caedis*, *mens sibi conscia recti*, *conscius sibi tanti sceleris* (Sall. Cat. 34); sometimes also with the dative of the thing to which a person is privy: *conscius facinori*, *conscius mendacio alicujus*.

Obs. 3. *Rudis* and *prudens* are also used with *in*; *prudens in jure civili*. (Also *rudis ad pedestre certamen*, unpractised with respect to a foot contest; *insvetus ad onera portanda*.)

§. 290. Further an objective genitive is put

c. With those adjectives which denote power over a thing and the opposite, as *compos*, *impos*, *potens*, *impotens*, e. g. *compos mentis*, *impotens eqvi regendi*.

d. Those which denote a participation, a guilty concern in anything, and the reverse, as *particeps*, *expers*, *consors*, *exsors*,—*reus* (accused of a thing), *affinis*, *manifestus*, *insons*, e. g. *particeps consilii*, *expers periculorum*, *reus furti* (*reum furti facio*), *insons probri*, *affinis rei capitalis*.

Obs. In later writers *noxius*, *innoxius*, and *suspectus* are also so used. *Affinis* has also the dative, see §. 247 b. *Obs.* 4. *Consors* is also used as a substantive; *consors alicujus* (any one's partner) *in lucris atqve furtis*.

e. Those adjectives which denote richness and plenty or deficiency in anything, are put both with the genitive and ablative (§. 268); *inops* and (poet.) *pauper* have the genitive only: *inops auxilii*, *pauper argenti* (Hor.); and *plenus* is most frequently so constructed: *plenus rimarum*; *vita insidiarum et metus plena*[x].

Obs. 1. *Egenus*, *indigus*, and *sterilis* are usually found only with the genitive.

Obs. 2. In the same way are constructed with the genitive, *prodigus*, *profusus*, lavish of (*prodigus aeris*), *liberalis*, liberal of (*liberalis pecuniae*, Sall. Cat. 7), *parcus*, sparing (*parcissimus somni*).

Obs. 3. In the poets those adjectives and participles which denote an

[u] [But *dulces docta modos* (Hor. Od. III. 9, 10). See §. 228 *Obs.*]

[x] [*Pleni omnes sunt libri, plenae sapientium voces, plena exemplorum vetustas* (Cic. pro Arch. 6). *Fecunda culpae saecula* (Hor. Od. III. 6, 17). *Inane lymphae dolium* (Id. ibid. II. 26).]

exemption from anything, take also the genitive according to the Greek idiom; see §. 268 b. *Obs.* 2.

f. *Similis* and *dissimilis* govern sometimes the genitive and sometimes the dative (see §. 247 b, *Obs.* 2). *Proprius*, belonging to, has the genitive, e. g. *vitium proprium senectutis* (rarely the dative). *Communis* often has the genitive, e. g. *Memoria communis est multarum artium. Hoc commune est potentiae cupidorum cum otiosis* (Cic. Off. I. 21); but also the dative: *Omni aetati mors est communis* (Id. Cat. M. 19).

Obs. With the personal and reflective pronouns *communis* must always be constructed with the dative, as in the following, *commune mihi* (*tibi, sibi*) *cum aliquo.*

g. The poets and later prose writers (e. g. Tacitus) used many other adjectives besides with the genitive, to denote a certain reference to a thing, which is otherwise expressed by the ablative (*with respect to*) or by prepositions (*de, in*), e. g. *modicus voluptatis* (*in voluptate*), *atrox odii, integer vitae* (*vitā*), *maturus aevi, lassus maris ac viae* (with the idea of a certain *fulness* and satiety), *vetus militiae, ambiguus futuri* (*de futuro*, with the notion of *ignorance*), *dubius viae, certus eundi*[y]. *Animi* in particular is often put in this way with adjectives which denote a certain state of feeling: *aeger, anxius, laetus, ingens animi* (compare §. 296 b. *Obs.* 3)[z].

§. 291. Those verbs also take a genitive (*genitivus objectivus*) which signify to *remember* and *forget* (*memini, reminiscor, obliviscor*, very rarely *recordor*), and those which denote to *remind* (a person) *of* a thing (*admoneo, commoneo, commonefacio*): *Semper hujus diei et loci meminero. Oblivisci decŏris et officii. Catilina admonebat alium egestatis, alium cupiditatis suae* (Sall. Cat. 21). *Omnes tui sceleris et crudelitatis ex illa oratione commonefiunt* (Cic. Verr. V. 43)[a].

Obs. 1. The accusative is often put with those verbs which signify *to remember*, and *to forget*, most frequently with *memini*, when they denote *to have* a thing *in the memory* (knowledge of a thing) or the reverse (but not *to think of* a thing, or *not to think of it*); *memini numeros, si verba tenerem* (Virg. B. IX. 45). *Oblivisci causam* (to forget the case, of an advocate). *Antipatrum Sidonium tu probe meministi* (Cic. de Or. III.

[y] [*Capitis minor* (Hor. Od. III. 5, 42). *Fessi rerum* (Virg. Aen. I. 178). *Felices operum* (Id. G. I. 277).]

[z] [Also *notus animi* (Hor. Od. II. 2, 6).]

[a] The genitive with these verbs denotes that the mind is directed to an object, and is thus in combination with it.

50), you still remember him, you knew him well. *Recordor*, to remember, think of, almost always governs the accusative; we also find *recordor de aliqvo*. (*Mentionem facio rei* and *de re*).

Obs. 2. With *admoneo*, &c., we also have instead of the genitive the accusative neuter of a pronoun or numeral adjective (§. 228 c); and likewise the preposition *de*: *Unoqvoqve gradu de avaritia tua commonemur* (Cic. Verr. I. 59).

Obs. 3. The impersonal expression, *venit mihi in mentem*, (an idea strikes me), is put in the same way as those verbs with the genitive: *Venit mihi Platonis in mentem* (I proceed to Plato). But it is also used personally, that which strikes a person being put as the subject: *Non venit in mentem pugna apud Regillum lacum* (Liv. VIII. 5.)? *Venit mihi in mentem vereri.*

§. 292. The verb *misereor* (*miseresco*), to pity, and the impersonal verbs *miseret* (*miserescit, miseretur*), *piget, poenitet, pudet, taedet, pertaesum est*, have the object of the feeling (the person or thing which one pities, is ashamed of, &c.) in the genitive. (The person who is ashamed, &c., is expressed by the accusative (§. 226). *Miserēre laborum! Miseret me fratris. Poenitet me consilii. Suae qvemqve fortunae poenitet* (Cic.), every one is dissatisfied with his lot. *Hos homines infamiae suae neqve pudet neqve taedet.* The genitive with *pudet* also denotes the person, *before* whom the shame is felt: *Pudet me deorum hominumqve* (Liv. III. 19).

Obs. Instead of the genitive we find also an infinitive of the action which is the object of repentance, shame, &c. *Pudet me haec fateri.* With *piget, poenitet, pudet*, we have sometimes a demonstrative or relative pronoun in the neuter as a subject; see §. 218. *Obs.* 2. (*Poenitendus, pudendus;* see §. 167. *Obs*). *Miseror, commiseror*, to bewail, govern the accusative.

§. 293. With those verbs which signify to *accuse, impeach, convict, condemn, acquit*, the name of the crime *of which* a person is accused, &c., is put in the genitive, as with *accūso, incuso, insimulo, arcesso* (to charge one before a court of justice), *postulo, ago cum aliqvo* (to bring an action against a person *for* —), *arguo, coarguo, convinco, damno, condemno, absolvo*, e. g. *accusare aliqvem furti; damnari repetundarum; convincere aliqvem maleficii; absolvere aliqvem improbitatis.*

Obs. 1. Besides the verbs cited a few others are also so constructed in certain legal formulas, e. g. *interrogare aliqvem ambitus* (Sall. Cat. 18), to charge a man with obtaining office corruptly; *judicatus pecuniae*, condemned in a case relating to money (Liv. IV. 14). We should likewise

notice the participle *compertus*, convicted (of a thing), e. g. *nullius probri compertus*[b].

Obs. 2. The following construction is also used: *accusare, postulare, damnare aliqvem de veneficio, de vi* (but not *arguo*). The ablative *crimine* (*ablat. instrum.*) is likewise often put with these verbs: *arcessere aliqvem crimine ambitus; damnatus est crimine repetundarum, ceteris criminibus absolutus* (in what relates to the remaining counts and charges.) (*Accusari, damnari, absolvi lege Cornelia*, according to the Cornelian law: *absolvi suspicione sceleris, to be relieved from* the suspicion of crime.) (*Accusare inertiam adolescentium*, to complain of the indolence of young men.)

Obs. 3. With *damno* and *condemno*, the punishment to which a person is condemned (what he is to give by way of atonement), is put in the genitive or ablative: *damnari capitis, pecuniae*, or *capite*[c]. *Omnia mortalium opera mortalitate damnata sunt* (Sen. Ep. 91). For a defined penalty consisting of money or land the ablative is always employed; *damnari decem millibus, tertia parte agri*, as also with *multo; agro pecuniaqve hostes multare.* (*Damnari ad bestias, in metalla. Voti damnari.*)

§. 294. When the price for which a thing is *bought, sold,* or *made,* is stated indefinitely (by an adjective of quantity or *nihilum*), the price is expressed in the genitive with *tanti, qvanti* (*tantidem, qvantivis, qvanticunqve*), *pluris, minoris;* but in the ablative with *magno, plurimo, parvo, minimo, nihilo, nonnihilo*[d]. With those verbs which signify *to estimate* (*duco, facio, habeo, pendo, puto, taxo,* together with *sum* signifying to be worth, have a certain price), the genitive of all these words is employed; *aestimo* alone having both cases: *Qvanti Chrysogonus docet?* (Juven. VII. 176), On what terms does Chrysogonus teach? *Frumentum suum qvam plurimo vendere. Qvanti oryza empta est? Parvo* (Hor. Sat. II. 3, 156). *Voluptatem virtus minimi facit. Datames unus pluris apud regem fiebat qvam omnes aulici* (Corn. Dat. 5). *Homines sua parvi pendere, aliena cupere solent. Parvi sunt foris arma, nisi est consilium domi* (Cic. Off. I. 22). *Magni* and *magno aestimo virtutem*[e].

Obs. 1. The verbs which mean to *estimate,* take also (in common discourse) the genitives *flocci, nauci, assis* (*unius assis*), *teruncii,* with a negative, signifying *not* to value *in the least,* to esteem *not* worth *a far-*

[b] In the Jurists *teneri* (*furti*).

[c] *Damnatusqve longi*
Sisyphus Æolides laboris (Hor. Od. II. 14, 19).

[d] The genitive of *tantus, qvantus,* and the comparatives, the ablative of *nihilum,* the positives and superlatives (as also of the diminutive *tantulum*).

[e] This genitive is nearly allied to the descriptive genitive.

thing; Judices rempublicam flocci non faciunt (Cic. ad Fam. IV. 5). (*Hujus non facio*, I care not *that much* for it!) *Putare, habere pro nihilo.*

Obs. 2. Here we may also notice the idioms, *aeqvi bonique* (or *boni* alone) *facio aliqvid, boni consulo*, to take in good part.

Obs. 3. The expression *tanti est* first denotes simply something (something *good*) is worth so much, is of such importance, that one ought to do or bear something for its sake: *Tanti non fuit Arsacem capere, ut earum rerum, qvae hic gestae sunt, spectaculo careres* (Cael. Cic. ad Fam. VIII. 14). After that we have without any defined subject; *tanti est, it* (the thing spoken of) *is worth the trouble, nihil est tanti*, it is not worth the trouble. Lastly, it is put of an *evil* which it is worth while to bear (which one is ready to bear), usually with an infinitive for its subject: *Est mihi tanti, Qvirites, hujus invidiae tempestatem subire, dummodo a vobis belli periculum depellatur* (Cic. Cat. II. 7); but also with a substantive: *Aut si rescierit Juno, sunt, o, sunt jurgia tanti* (Ov. Met. II. 424), then I will bear her brawling.

§. 295. The impersonal verb *interest*, it is of importance, points out the person or thing to whom a matter is of importance, by the genitive or the possessive pronouns *meā, tua, sua, nostra, vestra*, (abl. sing. fem.). *Rĕfert*, in the same signification, has the same construction with the pronouns, but rarely with the genitive[1]. *Caesar dicere solebat, non tam sua qvam reipublicae interesse, ut salvus esset* (Svet. Jul. 86). *Clodii intererat, Milonem perire* (Cic. pro Mil. 21). *Qvid tua id refert?* (Ter. Phorm. IV. 5, 11). (*Refert compositionis*, Qvinct. IX. 4, 44, it is of importance for the right arrangement of words.)

Obs. 1. *Ad* is generally employed to express that in reference to which something is of importance: *Magni ad honorem nostrum interest, me qvam primum ad urbem venire* (Cic. ad Fam. XVI. 1).

Obs. 2. The thing which is of importance may be designated by a neuter pronoun (so that the verbs do not stand quite impersonally): *Qvanti id refert? Hoc vehementer interest reipublicae;* or by an infinitive; *Omnium interest recte facere*, but it is most frequently expressed by the addition of a clause with the accusative and infinitive, or with *ut* (*ne*), or in an interrogative form. Of *how much* importance it is is denoted either by adverbs (*multum, plurimum, tantum, qvantum, nihil, magnopere, vehementer*), or by the genitive of the price (*magni, parvi, qvanti*, &c.)

Obs. 3. The verbs *impleo, compleo, egeo*, and particularly *indigeo*, are

[1] The origin of this singular construction is unknown. Perhaps the pronoun has a kind of adverbial signification; *in my direction* (in relation to me).

sometimes used with the genitive instead of the ablative; see under ablative, §. 259 a. *Obs.* §. 260 a. *Obs.* Of the poetical genitive with verbs, which signify, to desist, to refrain from, see §. 261, *Obs.* 4[g].

§. 296. a. The names of towns and small islands of the first and second declension singular are put in the genitive, to denote the place *where* a thing is or occurs: *Romae esse, Rhodi vivere, Corinthi habitare.* (Of other names the ablative is used; see §. 273 a.)

Obs. 1. Sometimes the genitive of larger (Greek) islands is also so used; *Cretae considere* (Virg. Aen. III. 162); *Conon Cypri vixit* (Corn. Chabr. 3), or (but rarely) of the Greek names of countries in *us: Chersonesi domum habere* (Corn. Milt. 2). Compare §. 232, *Obs.* 3 and 4.

Obs. 2. Such a genitive rarely has an apposition subjoined, and then in the ablative with *in: Milites Albae constiterunt, in urbe opportuna, munita, propinqva* (Cic. Phil. IV. 2), very rarely without *in: Vespasianus Corinthi, Achajae urbe, nuntios accepit de Galbae interitu* (Tac. Hist. II. 1[h]). If *urbs* or *oppidum* (*insula*) with *in* precedes, the name of the town (or island) is subjoined in the ablative: *Cimon in oppido Citio mortuus est* (Corn. Cim. 3): *in insula Samo* (Svet. Oct. 26). (Likewise *in ipsa Alexandria*, with a pronoun or adjective. We also find *tota Tarracina*, Cic. de Or. II. 59, in all Tarracina, according to §. 273 c.)

Obs. 3. This idiom proceeds from the genitive singular of the first and second declension (in *i*) having a different origin from the genitive of the third declension, and having at first, in addition to its other meanings, conveyed the notion of being in a place.

b. In the same way are used the genitives *domi*, at home, *humi*, on the ground (to the ground), with *belli* and *militiae* in conjunction with *domi: Sedere domi. Parvi sunt foris arma, nisi est consilium domi* (Cic. Off. I. 22). *Humi jacere, prosternere aliqvem humi. P. Crassi, L. Caesaris virtus fuerat domi militiaeqve cognita* (Cic. Tusc. V. 19). *Saepe imperatorum sapientia constituta est salus civitatis aut belli aut domi* (Cic. Brut. 73). (Otherwise *in bello, in militia.*)

Obs. 1. *Domi* in this signification may be combined with a genitive or a possessive pronoun: *Marcus Drusus occisus est domi suae. Clodius deprehensus est cum veste muliebri domi Caesaris.* (*Domi alienae.*) Otherwise it is expressed *in domo aliqva; in domo casta; in domo*, in the house (not *at home*).

[g] Of *ergo* with the genitive see §. 172. *Obs.* 5.

[h] [*Antiochiae, celebri qvondam urbe et copiosa, antecellere omnes ingenii gloria contigit* (Cic. pro Arch. poet. 3)]

Obs. 2. For *humi* the poets also say *humo, in humo.* (Always *in humo nuda*, with an adjective subjoined.)

Obs. 3. In the same way *animi* is employed in expressions which denote doubt and anxiety: *Exspectando et desiderando pendemus animi. Absurde facis, qvi te angas animi* (also *animo*). *Tot populos inter spem metumqve suspensos animi habetis* (Liv. VIII. 13). *Confusus atqve incertus animi* (Id. I. 7.)[1]

§. 297. a. The same relation which is expressed by the genitive is commonly expressed by the possessive pronouns (which represent the genitive of the personal): *Pater meus; libri mei; ista domus tua est; comitia tua* (which concern you): *meā causā*, for my sake (§. 256): *nulla tua epistola*, no letter from you: *unis litteris meis; cum magno meo dolore. Tuum est videre, qvid agatur.* A genitive may therefore stand in apposition to a possessive pronoun, e. g. *Tuum, hominis simplicis, pectus vidimus* (Cic. Phil. II. 43). *Cui nomen meum absentis honori fuisset, ei meas praesentis preces non putas profuisse?* (Id. pro Planc. 10.) *Mea unius opera respublica lva est* (Cic. in Pis. 3), by my activity alone. *Vestrā ipsorum causā. Hi ad vestram omnium caedem Romae restiterunt* (Cic. Cat. IV. 2). The genitives *unius, ipsius* (*ipsorum*), in particular, are often so constructed.

Obs. The genitives *nostrum* and *vestrum* are often put with *omnium* for *noster* and *vester*, always indeed when *omnium* precedes: *Voluntati vestrum omnium parui* (Cic. de Or. III. 55), your unanimous wish (*voluntati vestrae parui*). *Patria est communis omnium nostrum parens* (Id. Cat. I. 7). Otherwise but rarely, e. g. *splendor vestrum* for *vester* (Id. ad Att. VII. 13).

b. When a personal or reflective pronoun *ought* to be subjoined to a word (a substantive, adjective, or verb) as an object in the genitive (*genitivus objectivus*), the genitive neuter singular or the corresponding possessive pronoun (*mei, tui, sui, nostri, vestri:* properly, of my being, &c.) is used instead of the wanting genitive, e. g. *studium nostri*, devotion to us. *Rogo, ut rationem mei habeatis*, that you would have regard to me. *Habetis ducem memorem vestri, oblitum sui* (Cic. Cat. IV. 9). *Pudet me vestri. Grata mihi vehementer est memoria nostri tua* (Cic. ad Fam. XII. 17), your remembrance of me, that you think of me. *Multa solet veritas praebere vestigia sui* (Liv. XL. 54).

Obs. 1. With personal names, which contain the idea of an active verb,

[1] [*Notus in fratres animi paterni* (Hor. Od. II. 2, 6) compare §. 290 g.]

the subjoined genitive may merely denote with reference to whom a person is so named; it is then considered as a possessive genitive, and may be represented by a possessive pronoun, e. g. *accusator tuus* (*Ciceronis*). *Nosti Calvum, illum laudatorem meum* (Cic. ad Att. I. 16). But it may also be considered as an objective genitive, the idea of an action or operation, of which some one is the object, being put prominently forward, e. g. *frater meus misit filium ad Caesarem, non solum sui deprecatorem, sed etiam accusatorem mei* (Cic. ad Att. XI. 8), to entreat for himself—to complain of me. *Omnis natura est servatrix sui* (Id. Fin. V. 9), strives to preserve itself. With a few other words too the genitive may be differently understood, and therefore represented by pronouns in different ways, e. g. *imago mea*, my picture, and *imago mei*, a picture of me (which represents me). On the other hand a possessive pronoun is rarely substituted for a clearly objective genitive, e. g. *meo desiderio* for *desiderio mei*, from a longing for me; *tuā fiduciā* for *fiducia tui* (Cic. Verr. V. 68). *Habere rationem suam* (Id. Off. I. 39=*sui*).

Obs. 2. The genitives *mei, tui*, &c. may also be used instead of a possessive pronoun, to mark something emphatically as belonging to the nature of a thing: *Pressa est tellus gravitate sui* (Ov. Met. I. 30), by its weight (the weight peculiar to it). Later writers sometimes carry this still further.

c. The partitive genitive of *nos, vos,* is represented (when a number is divided) by *nostrum vestrum : Magna pars nostrum; multi vestrum; uterqve nostrum; qvis vestrum — ?* But if a division of human nature is spoken of, the genitives *mei, tui, sui, nostri, vestri,* are employed, e. g. *Nostri melior pars animus est* (Senec. Qv. Nat. I., praef.).

Obs. Nostrum and *vestrum* are rarely used objectively for *nostri* and *vestri: Cupidus vestrum* (Cic. Verr. III. 96). *Custos urbis et vestrum* (Id. Cat. III. 12), of the town and you, each individual of you. To express partition (of a number) with the reflective pronoun we must use *ex se* or *suorum* (of his or their people).

§. 298. *Appendix to Chapter* 5. a. In such special relations as cannot be expressed by the genitive, a substantive may be combined by a preposition with another substantive in order to define it: *judicium de Volscis; voluntas totius provinciae erga Caesarem.* But the beginner must beware of using such constructions, where the preposition in English only connects one idea with the other in a general way, which in Latin is expressed by a possessive or objective genitive, e. g. not *Livius in proemio ad bellum Punicum*, but *in proemio belli Punici.*

b. The referring of a preposition with its case to a single substantive may sometimes be obscure in Latin, in consequence of the want of a defi-

nite article and the free position of the words, because the definition may be also referred to the verb and the whole predicate, or it may give a clumsy character to the sentence, and then such a construction is avoided. In the following cases no ambiguity arises, and this construction is most frequently employed:

1) When the substantive to which the words refer has already a genitive or an adjective (pronoun) with it, so that the preposition with its case may be attached to the first definition as a second and more accurate one, being usually put between the principal substantive and the genitive or adjective: *Caesaris in Hispania res secundae* (Caes. B. C. II. 37); *sextus liber de officiis Hecatonis* (Cic. Off. III. 23); *caedes in pace Fidenatium colonorum* (Liv. IV. 32); *omnes ante Socratem philosophi* (Cic. Acad. I. 4). *Ista mihi fuit perjucunda a proposita oratione digressio* (Id. Brut. 85).

2) Where the substantive and the definition annexed by the preposition may from their signification be naturally and easily combined into one idea, as verbal substantives with prepositions which belong to the signification of the verb contained in the substantive, substantives which denote a temper of mind and way of acting, with *in, erga, adversus*, names of persons and things with *de, ex* (in certain combinations *a*), to denote their origin, class, home, place of starting (with *de* and *ex* also in a partitive signification), or with *cum* and *sine* to denote their appurtenances and accompaniments or the contrary, names of external objects with local definitions by *ad* and *in*, and in some other cases, especially where from the arrangement of the words the preposition points more to the substantive than the verb: *Discessio ab omnibus iis, qvae sunt bona in vita* (Cic. Tusc. I. 34); *reditus in urbem; aditus ad me* (*iter ex Hispania, in Macedoniam*); *totius provinciae voluntas erga Caesarem; crudelitas in cives; contumeliae et injuriae in magistratum Milesium* (Cic. Verr. I. 34); *auxilium adversus inimicos;—homo de plebe Romana, de schola; civis Romanus a conventu Panormitano; caduceator ab Antiocho* (Liv. XXXVII. 45); *litterae a Gadibus; aliqvis de nostris hominibus* (Cic. pro Flacco 4); *morbus cum imbecillitate; simulacrum Cereris cum facibus* (Cic. Verr. IV. 49); *sine ratione animi elatio; lectionem sine delectatione neqligo* (Id. Tusc. II. 3); *homo sine re, sine fide; sine spe* (Id. pro Cael. 32); *—omnia trans Iberum, Antiochia ad Sipylum; insulam in lacu Prelio vendere* (Cic. pro Mil. 27);—*metus insidiarum a meis* (Id. Somn. Scip. 3, treachery on the part of my friends); *omnis metus a vi atqve ira deorum sublatus est* (Id. N. D. I. 17, all fear in respect to, of —). *Canulejus victoria de patribus* (over the patricians) *et favore plebis ingens erat* (Liv. IV. 6).

Obs. 1. To avoid ambiguity a suitable participle may be introduced, e g. *judicium de Volscis factum; litterae Gadibus allatae; insula in lacu*

Prelio sita; lectio delectatione carens; sometimes too a periphrasis with a relative may be employed, e. g. *libri, qvi sunt de natura deorum*, or, *libri, qvos Cicero de natura deorum scripsit.* In other cases an adjective is put instead of a preposition with its case; see §. 300, *Obs.* 3.

Obs. 2. Two connected definitions (a principal and a subordinate definition) cannot in Latin be joined to a substantive by prepositions; we therefore cannot say, *simulacrum Cereris cum facibus in manibus*, but, *faces manibus tenens.*

CHAPTER VI.

The Vocative.

§. 299. a. The Vocative is used when a person is called or spoken to, and is inserted in the sentence without any connection with the rest of the proposition: *Vos, o Calliope, precor, aspirate canenti!* (Virg. Aen. IX. 525), Assist me, Calliope, thou and thy sisters! The interjection *o* is not inserted in prose in customary addresses, or in calling to a person (*Credo ego vos, judices, mirari* (Cic.) *Vincere scis, Hannibal; victoria uti nescis. Adeste, amici!*), but only in exclamations of surprise, of joy, or of anger: *O dii boni, qvid est in hominis vita diu* (Cic. Cat. Maj. 19). *O tenebrae, o lutum, o sordes, o paterni generis oblite!* (Id. in Pis. 26). Compare §. 236, *Obs.* 1.

Obs. In the poets *o* is often prefixed to the vocative without any particular emphasis.

b. Definitions may be added to the word which stands in the vocative according to the common rules: *Primā dicte mihi, summā dicende Camenā, Maecenas!* (Hor. Ep. I. 1), thou, Maecenas! sung (i. e. whom I have sung) in my first song, and shall sing in my last.

Obs. 1. In the poets and in antiquated style the nominative is sometimes found instead of the vocative, e. g. *Almae filius Majae!* (Hor. Od. I. 2, 43). *Vacuas aures mihi, Memmius, adhibe* (Lucr. I. 45). *Vos, o Pompilius sangvis* (Hor. A. P. 292). *Audi tu, populus Albanus* (Liv. I. 24).

Obs. 2. In some rare instances an apposition in the nominative is added to the vocative, e. g. *Hoc tu (audes), succinctus patria qvondam, Crispine, papyro?* (Juven. IV. 24). Conversely we sometimes meet with the vocative of a participle or adjective, which would be more correctly in the nominative to agree with the subject of the verb: *Heu! terra ignota canibus date praeda Latinis alitibusqve jaces* (Virg. Aen. IX. 485).

Obs. 3. In prose addresses the vocative is usually put after some other words in the proposition: *Credo ego vos, judices, mirari—. Qvousqve tandem abutēre, Catilina, patientia nostra.* Yet it may be prefixed with a kind of solemn dignity: *Rex Bocche! Magna nobis laetitia est*—(Sall. Jug. 102), as also in vehement expressions of feeling: *O mi Attice, vereor*—(Cic. ad Att. XIV. 12).

CHAPTER VII.

Of the Use of the Adjectives (Adverbs), and particularly of their Degrees of Comparison.

§. 300. a. An Adjective is either put with a substantive simply as an attribute or predicate, to denote a quality in general (*vir bonus, vir est bonus*), or it stands in apposition, and denotes, with reference to the verb, the state of the substantive during the action, e. g. *Multi eos, qvos vivos coluerunt, mortuos contumelia afficiunt* (in their life-time—after their death). *Natura ipsa de immortalitate animorum tacitā judicat* (Cic. Tusc. I. 14). *Legati inanes* (empty-handed) *ad regem revertuntur* (Id. Verr. IV. 28). *Hannibal occultus subsistebat* (Liv. XXII. 12), secretly halted. With a collective substantive such an apposition is regulated according to the verb: *Cuneus hostium, ut labentem ex eqvo Scipionem vidit, alacres gaudio per totam aciem discurrunt* (Liv. XXV. 34).

b. Those adjectives, more especially, which denote order and succession, are used in apposition in Latin, where in English we should use an adverb (belonging to the verb) or a periphrasis with a relative clause. *Hispania postrema omnium provinciarum perdomita est* (Liv. XXVIII. 12), Spain was reduced to obedience last of all the provinces; or, Of all the provinces Spain was the last that was reduced to obedience. *Omnium exterarum nationum princeps Sicilia se ad amicitiam populi Romani applicuit* (Cic. Verr. II. 1). *Dubito, qvid primum, qvid medium, qvid extremam ponam. Gajus qvintus advenit. Medius ibam* (in the middle).

c. In the same way are used *totus, solus,—diversus* (different ways), *sublīmis* (on high), *freqvens, proximus,*—as also *prudens* (knowingly), *sciens, imprudens, invitus: Philosophiae nos penitus totosqve tradimus* (Cic. Tusc. V. 2). *Soli hoc contingit sapienti* (only to the wise man). *Aqvila sublīmis abiit. Roscius erat Romae freqvens* (Cic. Rosc. Am. 6). *Consules in provincias diversi abiere. Manlius assedit proximus Laelio.*

Plus hodie boni feci imprudens quam sciens ante hunc diem unqvam (Ter. Hec. V. 2, 40). *Invitus discedo.* (*Dare alicui pecuniam mutuam.*)[k]

Obs. 1. So likewise the relation between the direction of a movement, and the place where it occurs, is expressed by the adjectives *adversus, secundus, obliqvus,* in connection with the name of a place: *in adversum collem subire* (up the hill); *secundo flumine navigare; obliqvo monte decurrere* (Liv. VII. 15, obliquely down the mountain).

Obs. 2. Other adjectives also which denote relations of time and place, are used by the poets in apposition instead of adverbs: *Aeneas se matutinus agebat* (Virg. Aen. VIII. 465). *Gnavus mane forum, vespertinus pete tectum* (Hor. Ep. I. 6, 20). *Domesticus otior* (Id. Sat. I. 6, 128)= *domi.*

Obs. 3. It is to be observed that in not a few cases, where in English a substantive is defined by another substantive with a preposition, the definition is expressed in Latin by a derivative adjective, which denotes something that stands in a certain relation, consists of a certain material, belongs to something, &c., e. g. *filius herilis, tumultus servilis* (the rising of the slaves), *bellum sociale, iter maritimum, pedestre, metus regius* (Liv. II. 1), awe (entertained) of the king (objective), *Hector Naevianus* (the Hector of the poet Naevius), *Hercules Xenophonteus,* and so frequently with proper names. Those adjectives should be particularly noticed which express the home and place of residence: *Dio Syracusanus* (of Syracuse), *Hermodorus Ephesius,* &c. (far less frequently, *Cn. Magius Cremonā, Turnus Herdonius ab Aricia* [Liv. I. 50], and others); also the place where a thing has happened: *clades Alliensis, pugna Cannensis.* In some cases both forms are used in Latin: *poculum aureum* and *ex auro; pugna Leuctrica* and *pugna Lacedaemoniorum in Leuctris* (Cic. Div. II. 25). *Bellum servile* and *bellum servorum.* (Conversely a genitive is sometimes found in Latin, where an adjective would be used in English, as *domicilia hominum,* human dwellings).

Obs. 4. It is rarely that any other adjectives are added to the proper name in Latin (in prose) than those which serve to discriminate several of the same name (e. g. *Africanus major, minor, Piso Frugi,* as a surname, *magnus Alexander,* Liv. VIII. 3), or express the native place or residence: other adjectives can only stand with an appellative noun put in apposition, e. g. *Plato, homo sapientissimus,* the wise Plato; *Capua, urbs opulentissima,* the wealthy Capua. We find also, *Illa severa Lacedaemon* (Cic. Legg. II. 15), with the addition of a pronoun. (The poets on the other hand

[k] [In the following instance *major* would appear to be used for *magis*:

Tibi praeda cedat
Major, an illi (Hor. Od. III. 20, 7).

We may also notice the expression *major natus* (see §. 306, *Obs.* 1).]

allow themselves such expressions as *docti verba Catonis, doctae Athenae*, and the like). It is also unusual in Latin prose to put with appellative nouns adjectives which are to characterize the whole class, not one or more individuals. Such adjectives are generally put with a more comprehensive generic term, e. g. *columba, animal timidissimum*, the timid dove (of the dove in general).

Obs. 5. When a substantive in combination with an adjective denotes a particular kind and class of any thing (e. g. *navis oneraria*) an additional characteristic may be added by means of a new adjective, e. g. *navis oneraria maxima* (Cic. Verr. V. 52), *statuae eqvestres inauratae* (Id. ibid. II. 61), *corona aurea exigua.* (Instead of *multae graves causae, multa magna incommoda*, we must say *multae et graves c., multa et magna inc.*, and so in general, when *multus* is followed by an adjective in the positive that denotes a good or bad quality, or a certain degree of importance. But *multi fortissimi atqve optimi viri*, Cic. Fam. V. 17.)

§. 301. Adjectives are sometimes used as substantives in order to designate persons or things distinguished by a particular quality. With respect to this we may observe:

a. The plural of adjectives is often used to designate men of a particular class and kind, e. g. *docti*, the learned, *boni*, the good, *omnes boni*, all good men (also *homines docti*, and in certain combinations *viri*, as *viri fortes, viri boni*): the singular on the contrary is rarely so used, and only when the context excludes all ambiguity, e. g. *assentatio non modo amico, sed ne libero qvidem digna est* (Cic. Lael. 24). *Est prudentis, sustinere impetum benevolentiae* (Id. ib. 17; compare §. 282 and *Obs.* 1, annexed to it). *Plurimum in faciendo interest inter doctum et rudem, non multum in judicando* (Id. Or. III. 51). The nominative and accusative are very rarely so employed.

Obs. In the philosophical style however *sapiens* (the wise man) is often used substantively. Sometimes another adjective is subjoined to an adjective used substantively, e. g. *nihil insipiente fortunato intolerabilius fieri potest* (Cic. Lael. 15), a fool favoured by fortune. *Nobilis indoctus* (Juven. VIII. 49), an unlearned noble. (*No man of learning, any learned man*, are expressed by *nemo doctus, qvisqvam doctus*, with the substantives *nemo* and *qvisqvam*, in the same way as *nemo Atheniensis, qvisqvam Romanus; a man of great learning, homo doctissimus;* a true philosopher, *homo vere sapiens*, and thus always when the degree and character of a quality are to be specified.)

b. The whole class of objects of a certain character is expressed in Latin by the neuter plural: *bona*, what is good (good things),

mala, what is bad (*bonum,* a good, something good; *malum,* an evil, something bad); *omnia pulchra,* every thing beautiful, *multa memorabilia,* much that is remarkable; *ubi plurima nitent,* where the greater part is beautiful; *omnia nostra,* all that belongs to us. (*Omne pulchrum,* every individual thing that is beautiful, e. g. *Omne supervacuum pleno de pectore manat,* Hor. A. P. 337, but never *multum memorabile.*) (Compare what is said of the pronouns §. 312 b.) The singular on the contrary is made use of when an idea is general, and not a whole class of several objects is to be understood, e. g. *verum,* the truth, *verum fateri, verum audire, investigatio veri* (but *vera nuntiare,* to bring true intelligence; *veritas,* the quality of being true); *natura, justi et aeqvi mater,* the mother of justice and equity; *multum, plurimum, tribuo huic homini.*

Obs. 1. Often too the periphrasis with *res* is made use of; *res bonae et honestae.* With adjectives ambiguity may result in those cases in which the neuter is not distinguished from the other genders. The adjectives of the third declension are not often used in the way last mentioned (in the singular), except in the nominative or accusative. (*Mater justi* but not *utilis.* Yet Livy says [XLII. 47], *Potior utilis qvam honesti cura.*)

Obs. 2. Concerning the neuter singular or plural of adjectives, with a genitive, to denote the parts of a thing which have a certain quality, see §. 284, *Obs.* 5.

Obs. 3. The neuter of adjectives is sometimes combined with prepositions into particular phrases and adverbial expressions, e. g. *esse in integro* (to be undecided, to have one's hands still free), *de* (*ex*) *improviso,* unexpectedly, *de integro,* afresh; *sine dubio,* without doubt (doubt, subst. *dubitatio*); particularly with *ex,* but mostly in later writers, e. g. *ex facili* (=*facile*), *ex affluenti* (=*affluenter*).

c. Certain adjectives have entirely assumed the force of independent substantives, their masculine and feminine suggesting in general only the idea of a person, the neuter that of a thing, with a given quality, e. g. *amicus, inimicus, adversarius, amica* (§. 247 b, *Obs.* 1) *bonum, malum, ludicrum,* a play, *simile,* a likeness, *inane,* empty space. With others on the contrary a particular substantive was originally understood, which was left out by ellipsis, until the adjective gradually came to be used quite independently, e. g. *patria* (*civitas, urbs, terra*), *fera* (*bestia*).

Obs. 1. Some adjectives were so frequently used in combination with a particular substantive, that the adjective was in course of time used alone for the whole idea, but in such a way that the omitted substantive was clearly kept in view; especially in certain combinations and with cer-

tain verbs which pointed to the substantive, e. g. *cani (capilli); frigidam, calidam (aqvam) potare; primas, secundas (partes) agere, actor primarum; tertiana, qvartana (febris); ferina (carne) vesci; dextra, sinistra (manus); hiberna, stativa (castra); praetexta (toga).* Such expressions are to be learned by attentive reading and from the dictionary

Obs. 2. (On the whole paragraph). We should notice as a license (chiefly poetical), that in some few instances a substantive personal name is put in apposition almost with the meaning of an adjective, and consequently with an adverb affixed to it: *Minime largitor dux* (Liv. VI. 2). *Populus late rex* (Virg. Aen. I. 21). (Concerning *iterum, tertium consul,* see §. 220, *Obs.* 1.) In other cases, where it appears that an adverb is combined with a substantive, it is merely a conciseness of expression which may easily be explained, e. g. *Omnes circa populi* (Liv. XXIV. 3). =*omnes, qvi circa sunt; nullo publice emolumento* (Liv. VI. 39),=*qvod ad rempublicam attinet, sine ullo emolumento.*

§. 302. In the poets adjectives in the neuter (accusative), sometimes in the plural, are not unfrequently put for adverbs, especially with verbs which denote an intransitive and external, sensible action, e. g. *altum dormire, torvum clamare, perfidum ridere, insveta rudens, acerba tuens; turbidum laetari; nefandum furens. Victor eqvus pede terram crebra ferit* (Virg. G. III. 499). (In prose *sonare, olere peregrinum,* to have a strange sound, smell; §. 223 c. *Obs.* 2.)

§. 303. a. When two words (ideas) are compared by means of an adjective or adverb, the last word (*the second member of the comparison*) is combined with the first (*the first member of the comparison*) by a particle of comparison (*qvam, ac,* than, as), and it is put in the same case if the verb or governing word is common to both members. *Qvam* is used with comparatives (*ac* only in antiquated and poetical style): *Ignoratio futurorum malorum melior est qvam scientia. Nemini plura beneficia tribuisti qvam mihi. Haec res laetitiae plus habet qvam molestiae. Hoc est hominis gloriae qvam scientiae studiosioris. Cui potius credam, qvam tibi? Donum specie qvam re majus.* (*Non Apollinis magis verum atqve hoc responsum est,* Ter. Andr. IV. 2, 14). *Titius non tam acutus qvam Scjus est. Titium alia poena affecisti atqve Scjum.*

Obs. 1. Concerning the use of *ac* see §. 444 b. The members are put in the same case, even if the sentence be an accusative with an infinitive: *Decet nobis cariorem esse patriam qvam nosmetipsos* (Cic. Fin. III. 19. *Patria nobis carior est qvam nosmetipsi*).

Obs. 2. Sometimes the word *qvam* with the second member of the comparison is inserted before the comparative in juxtaposition with the first

in order to make the contrast the more striking: *Ex hoc judicari potest, virtutis esse, qvam aetatis, cursum celeriorem* (Cic. Phil. V. 17). *Maris subita tempestas qvam ante provisa terret navigantes vehementius* (Id. Tusc. III. 22).

b. If the first member is governed by an idea which does not also belong to the second member of the comparison, a new proposition must be formed, with a verb of its own (*sum*): *Haec verba sunt Varronis, hominis doctioris, qvam fuit Claudius* (Gell. X. 1). *Verres argentum reddidit L. Cordio, homini non gratiosiori, qvam Cn. Calidius est* (Cic. Verr. IV. 20). *Hoc est Titii, hominis non tam acuti, qvam Sejus est.* If however the first member is an accusative, this case is often retained, although the governing idea cannot be repeated (attraction): *Ego hominem callidiorem vidi neminem qvam Phormionem* (Ter. Phorm. IV. 2, 1),=*qvam Phormio est. Patrem, qvum fervet maxime, tam placidum reddo qvam ovem* (Ter. Ad. IV. 1, 18),=*qvam ovis est. Tibi, multi majori, qvam Africanus fuit, me, non multo minorem qvam Laelium, et in republica et in amicitia adjunctum esse patĕre* (Cic. ad Fam. V. 7), =*qvam Laelius fuit.*

Obs. 1. The examples under a. shew that we may always use the same case when either the first member of the comparison is the subject, or the adjective (the adverb in combination with an adjective or participle, e. g. *splendidius ornatus*) does not belong as an attribute or predicate to the first member itself, but to another word. If on the contrary the adjective or adverb belongs (either alone, or as part of a description, e. g. *majoris pretii, splendidius ornatus*) to the first member of the comparison, and this is not the subject, the governing idea can very seldom be repeated, e. g. *Propemodum justioribus utimur illis, qvi omnino avocant a philosophia, qvam his* (viz. *utimur*), *qvi rebus infinitis modum constituunt* (Cic. Finn. I. 1).

Obs. 2. Even if both the members of the comparison are subjects, a new proposition is formed with a verb of its own, if a difference of time is to be expressed: *Pompejus munitior ad custodiendam vitam suam erit, qvam Africanus fuit* (Cic. ad Q. Fr. II. 3). But such a difference of time is not always distinctly expressed.

§. 304. If in a sentence with the comparative (of an adjective or adverb) the first member of the comparison is a nominative or accusative, the particle of comparison *may* be omitted and the second member put in the ablative (§. 271): *Turpis fuga mortis omni est morte pejus* (Cic. Phil. VIII. 10). *Tullus Hostilius ferocior Romulo fuit* (Liv. I. 22). *Nihil est laudabilius placabilitate et*

aeqvitate. Qvid nobis duobus laboriosius est? (Cic. pro Mil. 2,= *qvis—laboriosior? Nihil illo homine foedius.*) *Lacrimā nihil citius arescit* (Rhet. ad Her. II. 31).—*Qvem auctorem locupletiorem Platone laudare possumus?* (Cic. R. P. I. 10). *Cur Sybaris olivum sangvine viperino cautius vitat?* (Hor. Od. I. 8, 9),=*qvam sangvinem viperinum.* But *qvam* is not omitted when the comparative as an adjective does not belong to the members of the comparison, but to another word: *Tu splendidiorem habes villam qvam ego.*

Obs. 1. The omission of *qvam* after the comparative of an adverb is rare in prose. After the comparatives of adjectives the ablative is more frequently put in good prose for the nominative and for the subjective accusative (the accusative with the infinitive) than for the objective accusative. Yet the use of the ablative instead of an objective accusative is also not unfrequent, and particularly usual with pronouns: *Hoc nihil mihi gratius facere poteris.* It should be especially noticed, that the relative pronoun is frequently put in the ablative, governed by a comparative following, and accompanied by a negative, when we should employ in English a superlative in apposition: *Phidiae simulacra, qvibus nihil in illo genere perfectius videmus* (Cic. Orat. 8), than which we see nothing more perfect, i. q. the most perfect we see. *Punicum bellum, qvo nullum majus Romani gessere* (Liv. XXXVIII. 53), the greatest the Romans have ever prosecuted. *Qvam* is never used in this construction with the relative. (Pleonastic: *Qvid hoc tota Sicilia est clarius qvam omnes Segestae matronas et virgines convenisse, qvum Diana exportaretur ex oppido?* (Cic. Verr. IV. 35).

Obs. 2. It is a rare license to put the ablative after the comparative when the latter stands in any other case than the nominative and accusative: *Pane egeo, jam mellitis potiore placentis* (Hor. Ep. I. 10, 11,= *qvam mellitae placentae sunt*)[1].

Obs. 3. The poets use this ablative also with *alius: Ne putes alium sapiente bonoqve beatum* (Hor. Ep. I. 16, 20).

Obs. 4. In order to express that something exceeds what is supposed or required, or does not correspond to it, the Latins employ the ablatives *spe, exspectatione, opinione, justo, solito, aeqvo, necessario* before a comparative, either of an adjective or adverb, e. g. *Opinione omnium majorem animo cepi dolorem* (Cic. Brut. 1). *Caesar opinione celerius venturus esse dicitur* (Cic. ad Fam. XIV. 23), than had been expected. *Amnis solito citatior* (Liv. XXIII. 19).

§. 305. If a magnitude, which is expressed either by a numeral

[1] The ablative after a comparative, which belongs to a third substantive, is a very rare exception: *C. Caesar majorem senatu animum habuit* (Vell. Paterc. II. 61),= *qvam senatus.*)

or by a substantive which denotes a measure (e. g. *annus*, a year, *pars dimidia*, half, *digitus transversus*, a finger-breadth, &c.), is increased by *plus* or *amplius* (more than), or diminished by *minus* (less than), *plus, amplius* or *minus*, with or without *qvam*, is added to the name of the magnitude, without any influence on its case, which remains the same which the context would require without these comparatives (*plus qvam triginta milites, plus triginta milites, cum militibus plus qvam triginta, cum militibus plus triginta*). But if this case be the nominative or accusative (*intersunt sex millia, habeo decem milites*), *plus, amplius,* or *minus* may be put as the nominative or accusative, and take the name of the magnitude in the ablative (*interest amplius sex millibus, habeo plus decem militibus*). E. g. a. *Caeduntur Hispani nec plus qvam qvattuor millia effugerunt* (Liv. XXXIX. 31). *Zeuxis et Polygnotus non sunt usi plus qvam qvattuor coloribus* (Cic. Brut. 18). *Caesar legem tulit, ne praetoriae provinciae plus qvam annum neque plus qvam biennium consulares obtinerentur* (Cic. Phil. I. 8).—b. *Plus septingenti capti sunt* (Liv. XLI. 12). *Plus pars dimidia ex qvinqvaginta millibus hominum caesa est* (Id. XXXVI. 40). *Apes nunqvam plus unum regem patiuntur* (Sen. de Clem. I. 19). *Spatium est non amplius pedum sexcentorum* (Caes. B. G. I. 38). *Plus dimidiati mensis cibaria* (Cic. Tusc. II. 16). *Tribunum plebis plus viginti vulneribus acceptis jacentem moribundumqve vidistis* (Id. pro Sest. 39). *Qvinctius tecum plus annum vixit* (Id. pro Quinct. 12). (With the order transposed: *Decem haud amplius dierum frumentum,* Tac. H. IV. 52. *Cum decem haud plus millibus militum,* Liv. XXVIII. 1).—c. *Catilina initio non amplius duobus millibus militum habuit* (Sall. Cat. 56). *Roscius nunqvam plus triduo Romae fuit* (Cic. Rosc. Am. 27). *Inter hostium agmen et nostrum non amplius senis millibus passuum intererat* (Caes. B. G. I. 15).

Obs. 1. When *amplius, plus*, or *minus* with a plural stands for the subject with or without *qvam*, the verb is always put in the plural: *Amplius sunt sex menses.*

Obs. 2. *Plus* and *magis* both signify *more*, but the former (like *amplius*) relates to the quantity, the latter to the degree, the former corresponds to the comparative of *much*, the latter to that of *very*; *magis* is consequently used as an adverb of comparison with verbs, adjectives, and other adverbs. With verbs however *plus* is also used as an adverb (properly, to a greater extent, in a greater measure), e. g. *Vitiosi principes plus exemplo qvam peccato nocent* (Cic. Legg. III. 14). *Fieri non potest, ut qvisqvam plus alterum diligat qvam se* (Id. Tusc. III. 29). (In the positive we rarely

find such an expression as *multum bonus* with an adjective, but more frequently *multum utor aliqvo* have much intercourse with a person; *multum me litterae consolantur*, Cic. ad Att. XIV. 13). To shew that a word does not exhaust the idea, *plus* is always employed: *Animus plus qvam fraternus. Confitebor eos plus qvam sicarios esse* (Cic. Phil. II. 13). On the other hand *magis* (*potius*) *timeo qvam spero.* (*Non magis, non plus* signifies *as little* [when both members of the comparison are negatived]: *Scutum, gladium, galeam in onere nostri milites non plus numerant qvam humeros, lacertos, manus* [Cic. Tusc. II. 16]. *Non nascitur ex malo bonum, non magis qvam ficus ex olea* [Sen. Ep. 87]; but it also denotes, *in no higher degree;* i. e. the other as much [when both are affirmed]: *Jus bonumqve apud veteres non legibus magis qvam natura valebat* [Sall. Cat. 9]; in the latter case however the word expressing the antithesis is often interposed between them.)

Obs. 3. We find (with the measure of the difference in the ablative according to §. 270) both *Uno plus Etruscorum cecidit* (Liv. II. 7), one more fell on the side of the Etruscans; and *Unā plures tribus legem antiqvarunt* (Id. V. 30), a majority of one tribe.

§. 306. With adjectives and adverbs, which denote a measure, and take an accusative (according to §. 234 a), the simplest way of enhancing or diminishing the given measure is by the addition of *plus, amplius,* or *minus,* with or without *qvam* according to the preceding paragraph: *Umbra non amplius qvattuor pedes longa* (Plin. Hist. Nat. VI. 39). *Nix minus qvattuor pedes alta jacuit* (Liv. XXI. 61). *Minus qvinqve et viginti millibus longe ab Utica copiae aberant* (Caes. B. C. II. 37). But we may also use the comparative of the adjective or adverb (*longer than four feet,* instead of *more than four feet long*), and subjoin the size of the measure, either, as with the positive, in the accusative without *qvam,* or in the ablative, if the adjective stands in the nominative or accusative: *Digitum non altior unum* (Lucr. IV. 415). *Gallorum copiae non longius millia passuum octo aberant* (Caes. B. G. V. 53). *Palus non latior pedibus qvinqvaginta* (Id. ib. VII. 19). (*Qvinqvaginta pedibus latior* might also signify, fifty feet longer than something else, according to §. 270.)

Obs. 1. With *natus* (so many years) old, we say either (according to the first form), *natus plus, amplius, minus* (*qvam*) *triginta annos* (rarely in the ablative, *plus triginta annis*), or (according to the second form), *major* (*minor*) *qvam triginta annos natus* (Liv. XLV. 32), or (omitting *qvam*), *major triginta annos natus* (Cic. pro Rosc. Am. 14), or simply *major* (*minor*) *triginta annis* (without *natus*, Cic. pro Rosc. Am. 35)[m].

[m] The following forms are of less frequent occurrence; *major triginta annis natus; major triginta annis natu; major triginta annorum,* with the descriptive genitive and the omission of *qvam.*

(Distinct from *major* [*minor*] *natu*, *older* (younger) than another, and from *grandis natu*, *maximus natu*.)

Obs. 2. On the way in which the amount of difference is expressed by the ablative, with a comparative, see §. 270 with *Obs.* 1.

§. 307. A comparison of two qualities, which are found in the same subject or action in an unequal degree, is denoted either by the positive with *magis*, or by two comparatives, e. g. *magis audacter qvam prudenter; consilium magis honestum qvam utile;—L. Aemilii contio fuit verior qvam gratior populo* (Liv. XXII. 38). *Non timeo, ne libentius haec in Clodium evomere videar qvam verius* (Cic. pro Mil. 29). *Bella fortius qvam felicius gerere* (Liv. V. 43).

§. 308. The comparative also serves to denote that the quality referred to exists in a considerable or too high a degree: *Senectus est natura loqvacior* (Cic. Cat. M. 16), rather talkative, somewhat talkative. *Voluptas, qvum major atqve longior est, omne animi lumen exstingvit* (Id. ib. 12). *Themistocles minus parentibus probabatur, qvod liberius vivebat et rem familiarem negligebat* (Corn. Them. 1.) (*Aliqvanto, paulo liberius*. More definitely *nimis longus, libere*.)

Obs. 1. *Too great in proportion to something* (greater than one could expect according to something), is expressed by *major qvam pro re aliqva; Proelium atrocius qvam pro numero pugnantium* (Liv. XXI. 29). *Too great* (and not suitable) *for something* is sometimes expressed by the comparative with the ablative (not *qvam*); *Ampliores humano fastigio honores* (Svet. Jul. 76; otherwise *honores humanum fastigium excedentes, ultra hum. fastigium exaggerati*, and the like[n].) *Too great* (greater) *for*, is expressed by *major qvam ut* or *major qvam qvi*, e. g. *major qvam cui tu nocere possis*, too great for you to hurt.

Obs. 2. Isolated irregularities in the use of the comparative form are met with here and there in certain writers (Sallust, Livy, and especially Tacitus), e. g. the omission of *magis* or *potius* before *qvam* (*Veteres Romani in pace beneficiis qvam metu imperium agitabant*, Sall. Cat. 9), or the addition of a superfluous *magis* or *potius* with a comparative (*Themistocli optabilius videbatur oblivisci posse potius, qvod meminisse nollet, qvam, qvod semel audisset vidissetve, meminisse*, Cic. de Or. II. 74. *Siculi se ab omnibus desertos potius qvam abs te defensos esse malunt*, Id. Dio. in Caec. 6), or the combination of a comparative and a positive; *qvanto inopīna, tanto majora* (Tac. Ann. I. 68).

§. 309. The comparative is used in Latin of the highest degree

[n] [*Qvid aeternis minorem consiliis animum fatigas?* (Hor. Od. II. 11, 11).]

when two only are mentioned: *Qvaeritur, ex duobus uter dignior sit, ex pluribus, qvis dignissimus* (Quinct. VII. 4, 21). *Similiter faciunt, qvi inter se contendunt, uter potius rempublicam administret, ut si nautae certent, qvis eorum potissimum gubernet* (Cic. Off. I. 25, of two rivals). *Major fratrum melius pugnavit,* the eldest of the (two) brothers fought the best.

§. 310. The superlative often denotes not that degree which is exclusively the highest (in comparison with all others of a certain class), but only a very high degree (the highest in combination with others: *Es tu qvidem mihi carissimus, sed multo eris carior, si bonis praeceptis laetabere* (Cic. Off. III. 33)°. *Vir fortissimus et clarissimus L. Sulla. Optime valeo.* The exclusive signification is known either from the context or from the addition of a partitive genitive or a preposition (*optimus omnium, ex omnibus*).

Obs. 1. If the partitive genitive is of a different gender from the subject, the gender of the superlative should properly be always regulated by that of the genitive (because it denotes a single object of that class): *Servitus omnium malorum postremum est* (Cic. Phil. II. 44); but it is notwithstanding often regulated by that of the subject: *Indus est omnium fluminum maximus* (Cic. N. D. II. 52). *Dulcissime rerum!* (Hor. Sat. I. 9, 4).

Obs. 2. The exclusive signification of the superlative is expressed more strongly by the addition of *unus* or *unus omnium*, e. g. *P. Scaevolam unum nostrae civitatis et ingenio et justitia praestantissimum audeo dicere* (Cic. Lael. 1). *Res una omnium difficillima. Miltiades et antiqvitate generis et gloria majorum unus omnium maxime florebat* (Corn. Milt. 1). The superlative (even when not exclusive) is increased in force by *longe, multo* (which is the measure of the difference between it and others); *multo formosissimus.* Concerning the superlative with *qvisqve* see the Appendix on the pronouns, §. 495.

Obs. 3. In order to express the highest possible degree, either *qvam maximus* (*optimus*, &c.), *qvantus maximus*, with adverbs *qvam maxime, qvantum maxime, ut maxime*, are combined with *possum*, or we have only (less definitely) *qvam maximus, qvam maxime; Jugurtha qvam maximas potest* (*qvam potest maximas*) *copias armat* (Sall. Jug. 48), as many troops as he can. *Hannibal, qvantam maximam vastitatem potest, caedibus incendiisqve efficit* (Liv. XXII. 3), the greatest devastation he can. *Tanta est inter eos, qvanta maxima potest esse, morum studiorumqve distantia* (Cic. Lael. 20). *Caesari te commendavi, ut diligentissime potui* (Id. ad

° [*Qvum illa certissima sunt visa argumenta atqve indicia sceleris, tabellae, signa, manus, denique uniuscujusqve confessio, tum multo illa certiora, color, oculi, vultus, taciturnitas* (Cic. in Cat. III. 5).]

Fam. VII. 17).—*Dicam qvam brevissime. Mihi nihil fuit optabilius, qvam ut qvam gratissimus erga te esse cognoscerer* (Cic. ad Fam. I. 5). *Vendere aliqvid qvam plurimo.*

Obs. 4. We should also notice the way in which comparison is expressed with the relative: *Tam sum mitis qvam qvi lenissimus* (viz. *est*; Cic. pro Sull. 31). *Tam sum amicus reipublicae qvam qvi maxime* (Id. ad Fam. V. 2). *Te semper sic colam et tuebor ut qvem diligentissime* (viz. *colam*; Id. ib. XIII. 62).

§. 311. The superlatives which denote an order and sequence according to time and place (*primus, postremus, ultimus, novissimus, summus, infimus, imus, intimus, extremus*), as well as the adjective *medius*, are often combined with a substantive, in order to denote that *part* of the thing which the adjective specifies, e. g. *vere primo*, at the beginning of spring: *extremo anno; ad summam aqvam appropinqvare* (the surface of the water); *summus mons a Labieno tenebatur* (the summit of the mountain); *ex intima philosophia* (from the innermost part of philosophy); *in media urbe, per medium mare*, in the middle of the town, through the middle of the sea. (Particularly in expressing time and place in the ablative or with prepositions. Also *reliqva, cetera Graecia*, the rest of Greece.)

Obs. Medius is also used (like a superlative) with a partitive genitive: *Locum medium regionum earum delegerant, qvas Svevi obtinent* (Caes. B. G. IV. 19). (Poetically, *locus medius juguli et lacerti*, instead of *inter jugulum et lacertum*, Ov. Met. VI. 409).

CHAPTER VIII.

Peculiarities in the Construction of the Demonstrative and Relative Pronouns.

§. 312. a. If a demonstrative pronoun stands alone, but refers to a substantive going before, its gender and number, as in the case of an adjective, are regulated accordingly. If it refers to several connected substantives, the gender is determined according to the rule laid down in §. 214 b and c. (*Mater et pater—ii; honores et imperia—ea; ira et avaritia—eae* or *ea. Bonus et fortis civis ita justitiae honestatiqve adhaerescet, ut, dum ea conservet, qvamvis graviter offendat*, Cic. Off. I. 25, these virtues.) If a demonstrative pronoun designates something not previously named, an object of a defined character and name being understood, the

gender of the pronoun is regulated accordingly; *Hic (eqvus) celerior est; haec (avis) pulchriores colores habet.* If the thing be understood indefinitely and without any particular name, the neuter is employed; *Hoc, qvod tu manu tenes, cupio scire, qvid sit.*

b. If a demonstrative pronoun, which does not refer to any individual substantive, denotes something that comprehends a plurality (e. g. the contents of a speech, a series of circumstances), it is put in the neuter plural (like the adjectives §. 301 b); *Ea, qvae pater tuus dicit, vera sunt. Haec omnia scio. Postqvam haec rex animadvertit, constituit abire. Qvae narras, mihi non placent* (i. q. *ea, qvae narras*). (*Hoc*, this one circumstance.) The same holds of the relative pronoun, where it is used (copulatively) instead of the demonstrative: *Qvae qvum ita sint*,—since then this is so (since the circumstances are so). (But of a single thing: *Qvod qvum ita sit.*)

§. 313. If a demonstrative pronoun is first put indefinitely as a subject or object (that, this), and then connected with a substantive by *sum*, or a verb that signifies to *name* or *esteem*; the pronoun takes the gender and number of the substantive (attraction): *Romae fanum Dianae populi Latini cum populo Romano fecerunt. Ea erat confessio, caput rerum Romam esse* (Liv. I. 45). *Haec mea est patria* (Cic. Legg. II. 2). *Eas divitias, eam bonam famam magnamqve nobilitatem putabant* (Sall. Cat. 7). *Cum ducibus ipsis, non cum comitatu confligant. Illam enim fortasse virtutem nonnulli putabunt, hanc vero iniqvitatem omnes* (Cic. pro Balb. 27). (*Non amicitiae tales, sed conjurationes putandae sunt*, Id. Off. III. 10, a thing of that kind [*such a thing*] is not to be regarded, &c. *Nullam virtutem nisi malitiam putant*, Id. Legg. I. 18, they consider nothing to be virtue.

Obs. The deviations from this are rare, and are generally the result of a particular effort, either to express a thing entirely indefinite (in the neuter: *Nec sopor illud erat*, Virg. Aen. III. 173), or to give prominence to the idea of a person, which is afterwards characterised in the neuter: *Haec (filia tua) est solatium, qvo reficiare* (Sen. ad Helv. 17).

§. 314. It may also be noticed, that Latin writers sometimes annex to substantives, and especially those which denote an emotion of the mind, a mere reference by means of a demonstrative pronoun (or a relative instead of the demonstrative) in the same case, instead of expressing the relation to another idea by means of the genitive, e. g. *hic dolor*, this pain, instead of *dolor hujus rei*, pain on account of this thing. *Cassivellaunus essedarios ex silvis emittebat et magno cum periculo nostrorum*

eqvitum cum iis confligebat, atqve hoc metu (by the alarm thus occasioned) *latius vagari prohibebat* (Caes. B. G. V. 19). *Sed haec qvidem est perfacilis et perexpedita defensio* (Cic. de Finn. III. 11, i. q. *hujus rei*). (*Haec similitudo*, something like this.)

Obs. Concerning the employment of a superfluous demonstrative pronoun after parenthetical sentences, and with the particle *qvidem*, see §. 489.

§. 315. a. The relative pronoun corresponds in gender and number to the substantive (or word used substantively) to which it refers. If it refers to several words, it is put in the plural, although each of them may be in the singular; if the words are of different gender, the rule in §. 214 b. is followed. E. g. *Grandes natu matres et parvuli liberi, qvorum utrorumqve aetas misericordiam nostram reqvirit* (Cic. Verr. V. 49). *Otium atqve divitiae, qvae prima mortales putant* (Sall. Cat. 36). *Eae fruges atqve fructus, qvos terra gignit* (Cic. N. D. II. 14; *qvos* being referred to the nearest word). In conformity also with §. 214 c, a neuter relative may be subjoined to the names of several inanimate objects of the same gender (masc. or fem.): *Fortunam nemo ab inconstantia et temeritate sejunget, qvae* (which qualities) *digna certe non sunt deo* (Cic. N. D. III. 24). (*Summa et doctoris auctoritas est et urbis, qvorum alter te scientia augere potest, altera exemplis*, Id. Off. I. 1, according to §. 214 b. *Obs.*)

Obs. 1. If an appellative and a proper name of different genders are combined, e. g. *flumen Rhenus*, the relative may be regulated according to either: *flumen Rhenus, qvi agrum Helvetiorum a Germanis dividit* (Caes. B. G. I. 2). *Ad flumen Scaldem, qvod influit in Mosam* (Id. ib. VI. 33).

Obs. 2. The substantive to which a relative pronoun refers is sometimes repeated for the sake of perspicuity or emphasis, or even quite superfluously: *Erant omnino itinera duo, qvibus itineribus domo exire poterant* (Caes. B. G. I. 6). *Tantum bellum, tam diuturnum, tam longe lateqve dispersum, qvo bello omnes gentes ac nationes premebantur* (Cic. pro Leg. Man. 12)[p]. (*Illius temporis mihi venit in mentem, qvo die, citato reo, mihi dicendum sit*, Id Div. in Caec. 13.)[q]

b. A relative which refers, not to a single word, but to the whole predicate or the entire contents of a proposition, is put in the

[p] [*Omnibus his rebus confectis, qvarum rerum causa exercitum transducere constituerat* (Caes. B. G. IV. 19).]

[q] [In the following example of this kind the relative precedes the demonstrative clause: *Ut, qvae religio C. Mario, clarissimo viro, non fuerat, qvo minus C. Glauciam, de qvo nihil nominatim erat decretum, praetorem occideret, ea nos religione in privato P. Lentulo puniendo liberaremur* (Cic. in Cat. III. 6).]

neuter: *Sapientes soli, qvod est proprium divitiarum, contenti sunt rebus suis* (Cic. Par. VI. 3). In this case *id qvod* is often used for *qvod: Si a vobis, id qvod non spero, deserar, tamen animo non deficiam* (Id. Rosc. Am. 4)[r]. The relative proposition is usually inserted before the predicate to which it refers.

c. The attraction spoken of in §. 313, between a demonstrative employed indefinitely, and the substantive following, holds good also with the relative: *Qvae apud alios iracundia dicitur, ea in imperio superbia atqve crudelitas appellatur* (Sall. Cat. 51, what among others —).

§. 316. If a relative which refers to a substantive going before has another substantive connected with it by means of the verb *sum*, or one of the verbs which signify *to name, to hold for something*, the number and gender of the relative may be accommodated either to the substantive which precedes, or that which follows: *Darius ad eum locum, qvem Amanicas Pylas vocant, pervenit* (Curt. III. 20). *Thebae ipsae, qvod Boeotiae caput est, in magno tumultu erant* (Liv. XLII. 44)[s]. The last is done when an observation is appended to an idea already defined (a defined person or thing): *Cn. Pompejo, qvod imperii populi Romani lumen fuit, exstincto, interfectus est patris simillimus filius* (Cic. Phil. V. 14). *Justa gloria, qvi est fructus verae virtutis honestissimus* (Id. in Pis. 24). If on the contrary the idea is only defined by the relative clause, the relative is for the most part regulated according to the preceding word: *Flumen, qvod appellatur Tamesis* (Caes. B. G. V. 11), a river, the river.

Obs. In some few instances the relative even in the last case is regulated according to the following word, e. g. *Animal hoc providum, acutum, plenum rationis et consilii, qvem vocamus hominem* (Cic. Legg. I. 7). (*Ex perturbationibus morbi conficiuntur, qvae vocant illi νοσήματα*, Id. Tusc. IV. 10, and, *Alterum est cohibere motus animi turbatos, qvos Graeci πάθη nominant*, Id. Off. II. 5).

§. 317. A pronoun sometimes refers less accurately to a foregoing word, regard being had to the sense more than to the grammatical form of that which precedes.

a. A relative often corresponds to the personal pronoun involved in the possessive (the latter being considered equivalent to the genitive of the former): *Vestra, qvi cum summa integritate vixistis, hoc maxime interest* (Cic. pro Sall. 28). *Vestra consilia accusantur, qvi mihi summum honorem et maximum negotium imposuistis* (Sall. Jug. 85).

[r] [*Magna, id qvod necesse erat accidere, perturbatio facta est* (Caes. B. G. IV. 29).]
[s] [*Ea, qvae secuta est, hieme, qvi fuit annus Cn. Pompejo, M. Crasso Coss.* (Caes. B. G. IV. 1).]

b. Sometimes a pronoun in the plural follows a substantive in the singular, the idea being transferred to a number of individual objects: *Constituerant, ut eo signo cetera multitudo conjurationis suum qvisqve negotium exsequeretur. Ea* (viz. *negotia*) *divisa hoc modo dicebantur*, &c. (Sall. Cat. 43). *L. Cantilius, scriba pontificis, qvos* (viz. *scribas pontificum*) *nunc minores pontifices appellant* (Liv. XXII. 57).

c. After collective substantives in the singular the relative sometimes follows in the plural as referred to the several individuals: *Caesar eqvitatum omnem, qvem ex omni provincia coactum habebat, praemittit, qvi videant, qvas in partes hostes iter faciant* (Caes. B. G. I. 15). (But not in an explanatory parenthesis). *Ex eo genere* and *ex eo numero* are often followed by the relative in the plural, and in the gender of the individual persons or things mentioned: *Unus ex eo numero, qvi ad caedem parati erant* (Sall. Jug. 35). *Amicitia est ex eo genere, qvae prosunt* (Cic. Finn. III. 21).

d. To a figurative appellation of a man, in which the natural gender is departed from, the relative is often added in the natural gender when the comparison is dropped: *Duo importuna prodigia, qvos improbitas tribuno plebis constrictos addixerat* (Cic. pro Sest. 17).

Obs. 1. Other deviations from the general rule are only inaccuracies of language, e. g. *Vejens bellum ortum est, qvibus Sabini arma conjunxerant* (Liv. II. 53), as if he had said *bellum cum Vejentibus.*

Obs. 2. Here it may also be observed, that after a demonstrative or indefinite pronoun *unde* may be put instead of *a qvo* (*qva*) and *a qvibus*, and *qvo* instead of *ad qvem* (*qvam, qvod*), and *ad qvos* (*qvas, qvae*), e. g. *is, unde petitur*, the person from whom a thing is (judicially) demanded, the defendant. *Erat nemo, unde discerem* (Cic. Cat. M. 4). *Homo et domi nobilis et apud eos, qvo se contulit, gratiosus* (Id. Verr. IV. 18). So likewise *qva* sometimes stands for *per qvae, qvos*, e. g. *ex his oppidis, qva ducebantur* (Id. Verr. V. 26), and *ubi* for *in qvo.*

§. 318. The relative pronoun may stand in the proposition formed with it in any relation, and in the case by which such relation is distinguished, as subject, object, &c.

The relative pronoun represents all three persons, and if it is the subject, the verb must be regulated according to that person to which the relative belongs: *Vos, qvi affuistis, testes esse poteritis* (you, who were present. On the other hand *ii nostrum*, or *ii vestrum, qvi affuerunt, testes esse possunt*). After *is* also as a predicative noun referred to a subject of the first or second person, the relative takes the same person: *Non is sum, qvi glorier* (one who boasts).

§. 319. The indefinite substantive, which is defined by the relative proposition, is sometimes drawn (in the same case with the relative) into the relative proposition, so that this precedes the demonstrative: *Qvae cupiditates a natura proficiscuntur, facile explentur sine ulla injuria* (Cic. Finn. I. 16), i. q. *eae cupiditates, qvae. Ad Caesarem qvam misi epistolam, ejus exemplum fugit me tibi mittere* (Cic. ad Att. XIII. 51, i. q. *ejus epistolae, qvam*). *In qvem primum Heneti Trojaniqve egressi sunt locum, Troja vocatur* (Liv. I. 1) [t].

Obs. The poets do this also where the relative proposition follows the demonstrative, or at any rate the demonstrative pronoun: *Poeta id sibi negoti credidit solum dari, Populo ut placerent, qvas fecisset fabulas* (Ter. Andr. prol. 3). *Illi, scripta qvibus comoedia prisca viris est, hoc stabant, hoc sunt imitandi* (Hor. Sat. I. 10, 16). *Qvis non malarum, qvas amor curas habet, Haec inter obliviscitur* (Id. Ep. 2, 37, i. q. *malarum curarum, qvas*—). (It is a still greater irregularity, when a substantive, that should stand in the nominative, takes the case of the relative, and yet retains its place before it: *Urbem, qvam statuo, vestra est* [Virg. Aen. I. 573], for *urbs, qvam.*)

§. 320. The substantive, to which the relative refers, is *almost always* drawn into the relative proposition, when it is a new idea and a new appellation, which is subjoined (in English by apposition) to that which precedes, either to a single word or to the whole proposition: *Peregrinum frumentum, qvae sola alimenta ex insperato fortuna dedit, ab ore rapitur* (Liv. II. 35), the only nourishment which. *Santŏnes non longe a Tolosatium finibus absunt, qvae civitas est in provincia* (Caes. B. G. I. 10). *Firmi et constantes amici eligendi sunt, cujus generis est magna penuria* (Cic. Lael. 17), a class which is very rare. (We rarely find a construction like the following: *Dictator dictus est Q. Servilius Priscus, vir, cujus providentiam in republica multis aliis tempestatibus ante experta civitas erat*, Liv. IV. 46).

Obs. If a relative proposition is annexed to a superlative, to define with what limitation the superlative must be understood, the adjective is placed in Latin in the relative proposition: *Themistocles noctu de servis suis, qvem habuit fidelissimum, ad Xerxem misit* (Corn. Them. 4), the most faithful whom he had. *Agamemnon Dianae devoverat, qvod in suo regno pulcherrimum natum esset illo anno* (Cic. Off. III. 25), the most beautiful thing that should be born. *M. Popillius in tumulo, qvem proximum castris Gallorum capere potuit, vallum ducere coepit* (Liv. VII. 23).

[t] [*Qvam superiore aestate ad Veneticum bellum fecerat classem, jubet convenire* (Caes. B. G. IV. 21).]

Qvanta maxima potest celeritate, with the greatest speed he can, §. 310, *Obs.* 3. At other times too, when a relative proposition has a special reference to the adjective connected with a substantive, the former may be drawn into the relative proposition: *P. Scipioni ex multis diebus, qvos in vita celeberrimos laetissimosqve vidit, ille dies clarissimus fuit* (Cic. Lael. 3). (Where we employ the superlative in apposition in English, the comparative with a negation is used in Latin, according to §. 304, *Obs.* 1.)

§. 321. If the relative pronoun refers to a demonstrative which stands alone, the latter is often put after the relative proposition: *Male se res habet, qvum, qvod virtute effici debet, id tentatur pecunia* (Cic. Off. II. 6). It is often entirely omitted when no emphasis is laid upon it, mostly as a nominative or accusative, especially when the relative stands in the same case in which the demonstrative would have stood: *Maximum ornamentum amicitiae tollit, qvi ex ea tollit verecundiam* (Cic. Lael. 22). *Atilium sua manu spargentem semen, qvi missi erant, convenerunt* (Id. Rosc. Am. 18). *Quem neqve gloria neqve pericula excitant, frustra hortere* (Sall. Cat. 58; it were in vain to urge *him*). *Inter omnes philosophos constat, qvi unam habeat, omnes habere virtutes* (Cic. Off. II. 10; *eum* as the subject being omitted). *Minime miror, qvi insanire occipiunt ex injuria* (Ter. Ad. II. 1, 43, *eos* omitted). *Haud facile emergunt, qvorum virtutibus obstat res angusta domi* (Juv. III. 164).

Obs. The same omission of the demonstrative pronoun takes place where the substantive is drawn into the relative proposition according to §. 319; see there the first and third example. *Qvae prima innocentis mihi defensio oblata est, suscepi* (Cic. pro Sull. 33). In the other cases, which are not so easily supplied from the context, the demonstrative is sometimes left out, when it would have to stand in the same case as the relative: *Qvibus bestiis erat is cibus, ut alius generis bestiis vescerentur, aut vires natura dedit aut celeritatem* (Cic. N. D. II. 48); *Piso parum erat, a qvibus debuerat, adjutus* (Id. Phil. I. 4, i. q. *ab iis, a qvibus*); otherwise but seldom, e. g. in the dative in certain legal expressions (*Ejus pecuniae, qvi volet, petitio esto=ei, qvi volet*), or where *qvi* approaches to the signification of *siqvis: Xerxes praemium proposuit, qvi novam voluptatem invenisset* (Cic. Tusc. V. 7). If the demonstrative is put emphatically (to give prominence to a particular person, thing, or class) it can never be omitted: *A me ii contenderunt, qvi apud me et amicitia et dignitate plurimum possunt* (Cic. Rosc. Am. 1).

§. 322. The nominative or accusative of an indefinite pronoun (one, some one, something) is left out in Latin before the relative, if it is only intended to express in general that there is or is not

some one of a particular kind or with a particular destination, e. g. *sunt, qvi ita dicant. Non est facile reperire, qvi haec credant. Habeo, qvod dicam* (something to say). *Misi, qvi viderent.* (some, to see). (But *sunt qvidam, qvi;* there are *certain* persons who (compare §. 363 and 365).

§. 323. a. If two relative propositions are combined and referred to the same word, and if the relative which they contain is to be put in different cases (*qvem rex delegerat et qvi populo gratus erat*), the second relative is sometimes omitted and supplied from the first, but only in the nominative and accusative: *Eamne rationem seqvare, qva tecum ipse et cum tuis utare, profiteri autem et in medium proferre non audeas?* (Cic. Finn. II. 23), but which you do not venture.—*Bocchus cum peditibus, qvos Volux, filius ejus, adduxerat, neqve in priore pugna affuerant* (i. q. *et qvi in pr. p. non affuerant*), *postremam Romanorum aciem invadunt* (Sall. Jug. 101).

b. Sometimes, if the relative ought to stand first in the nominative and then in some other case, the demonstrative *is* is used the second time instead of the relative: *Omnes tum fere, qvi nec extra hanc urbem vixerant, nec eos aliqva barbaries domestica infuscaverat, recte loqvebantur* (Cic. Brut. 74).

Obs. 1. If the demonstrative and relative are governed by the same preposition, and the same verb is understood in the relative proposition which is expressed in the demonstrative, the preposition may be omitted before the relative: *In eadem causa* (position) *sumus qva vos. Me tuae litterae nunqvam in tantam spem induxerunt, qvantam aliorum* (Cic. ad Att. III. 19).

Obs. 2. If a relative, which refers to a demonstrative pronoun (without a substantive), ought properly to be governed by an infinitive understood from the verb in the leading proposition, and put in the accusative, it is sometimes (by attraction) put in the case of the demonstrative, e. g. *Raptim, qvibus qvisqve poterat, elatis, penates tectaqve relinqventes exibant* (Liv. I. 29), i. q. *elatis iis, qvae qvisqve poterat efferre.*

§. 324. a. *Talis, tantus,* and *tot,* are followed in comparisons by the corresponding relative adjectives *qvalis, qvantus, qvot,* which (*qvalis, qvantus*) are regulated in their gender and number by the same substantive: *Nemo ab dis immortalibus tot et tantas res tacitus optare ausus est, quot et qvantas di immortales ad Pompejum detulerunt* (Cic. pro Leg. Man. 16); or by another, the character or magnitude of which is compared with that of the first: *Non habet tantam pecuniam, qvantos sumptus facit. Amicum habere talem volunt, qvales ipsi esse non possunt* (Cic. Lael. 22). (*Tantundem, qvantum: Voluntatem municipii tantidem, qvanti fidem suam fecit;* Id. Rosc. Am. 39).

b. *Qvi* corresponds to the demonstrative *idem,* and is put in the same

gender and number, but in the same or a different case according to the relation in which it stands in the relative proposition: *Iidem abeunt, qvi venerant* (Cic. Finn. IV. 3), they go away just as they came. *Eandem Romani causam belli cum Boccho habent qvam cum Jugurtha* (Sall. Jug. 81). *Pisander eodem, qvo Alcibiades, sensu erat* (Corn. Alc. 5). *In eadem sum sententia, qvae tibi placet* (*qvam tibi semper placuisse scio*). If *qvi* would have to stand in the same case as *idem*, and the same verb to be repeated or understood, *ac* may be substituted for *qvi: Est animus erga te idem ac fuit* (Ter. Heaut. II. 2, 24),=*qvi fuit. Ex iisdem rebus argumenta sumpsi, ac tu* (=*ex qvibus tu*).

PART THE SECOND.

On the Mode of distinguishing the Character of the Assertion, and the Time of the Fact asserted.

CHAPTER I.

Of the Kinds of Propositions, and the Moods in general.

§. 325. A Proposition is either an *independent* and *leading proposition*, which is asserted simply by itself, e. g. *Titius currit*, or a *subordinate proposition*, which is not asserted by itself, but appended to another proposition, in order to complete and define the whole of it or some particular word in it: *Titius currit, ut sudet.* The leading proposition is sometimes incomplete without the addition of the subordinate, e. g. *Sunt, qvi haec dicant. Non sum tam imprudens qvam tu putas.*

A leading proposition may have several which are subordinate, e. g. *Qvum hostes appropinqvarent, imperator pontem interscindi iussit, ut eos transitu prohiberet.* A subordinate proposition may again have another subordinate to it, e. g. *Laborandum est in juventute, ut, qvum senectus advenerit, honeste otio frui possimus.*

A main proposition with its subordinate proposition (or propositions) forms a *compound proposition*, which, like a leading proposition standing alone, has a complete sense, at which the speech can break off.

§. 326. Subordinate propositions are connected with the leading proposition, either by a conjunction (*conjunctional propositions*), e. g. *Haec scio, qvia adfui,* or by a relative pronoun or adverb (*relative propositions*), e. g. *Omnes, qvi adfuerunt, haec sciunt,* or by an interrogative word (pronoun, adverb, or particle), (*dependent interrogative propositions*), e. g. *Qvaero, unde haec scias,* or in a pe-

culiar form with the verb in the infinitive (*infinitive propositions, the accusative with the infinitive*), e. g. *intelligis, me haec scire.*

Obs. 1. The relative subordinate propositions add an explanation or definition to an idea of the leading proposition, but may themselves also express the same idea (by a periphrasis). The other subordinate propositions represent either the subject of the leading proposition (subjective propositions), e. g. *Qvod domum emisti, gratum mihi est*, or the object of the verb, or of some other word in the leading proposition (objective propositions), e. g. *Video te currere; operam dabo, ut res perficiatur*, or they denote different circumstances connected with it, so that they stand in relations similar to those which are expressed by the ablative of a substantive or by prepositions. But the difference of the grammatical form corresponds only in part to this division. The infinitive propositions represent either a subject or an object (§. 394—398 a), the dependent interrogative propositions an object; in other cases an object is represented by a conjunctional proposition (§. 371—376). One kind of conjunctional propositions (with *qvod* to denote an existing relation, §. 398 b) may either represent a subject or object, or be used in pointing out a circumstance (*in eo qvod*, in that). The rest of the conjunctional subordinate propositions, which express circumstances, are divided according to the different ideas, in relation to which they define the leading proposition, into final (denoting a purpose), consecutive (denoting a consequence), causal, conditional, concessive, temporal and modal (propositions of time and mood), and comparative propositions, which are denoted by particular conjunctions. In so far as the temporal and modal conjunctions are relative adverbs of time and mood (*qvam*, of degree), the temporal and modal propositions have an affinity to the relative.

Obs. 2. When the subordinate proposition must be first thought of, and begins with a conjunction which denotes a time, a reason, a contrast (although), or a condition, it is then called the *protăsis*, and the main proposition is denominated the *apodŏsis.*

Obs. 3. Many propositions refer by means of (demonstrative) adverbs to other propositions, of which they express the reason, consequence, &c., but are stated entirely by themselves as leading propositions, e. g. propositions with *nam, itaqve*, &c.

§. 327. The relative proposition often contains not merely a periphrasis or a remark simply subjoined, but stands in a relation to the leading proposition, which is otherwise expressed by conjunctions, denoting the design (who was to, i. q. that he), the reason (who, i. q. since he), &c. This is expressed by the mood of the verb; see §. 363 and the following.

Obs. On the use of the relative in Latin instead of the demonstrative to connect the proposition with that which precedes it, see in the chapter on the combination of propositions, § 448. On the transposition of the relative into a subordinate proposition, and the peculiar relative construction resulting from it, see §. 445.

§. 328. Several propositions may be arranged one after the other, without standing in the relation of leading and subordinate propositions, by the aid of copulative, disjunctive, or antithetical conjunctions, and sometimes even without a conjunction (*coordinate* propositions): *Et mihi consilium tuum placet et pater id vehementer probat. Mihi consilium tuum placet, sed pater id improbat.* (*Ego consilium probo, pater improbat.*) *Neqve cur tu hoc consilium tam vehementer probes, neqve cur pater tantopere improbet, intelligo.* The coordinate propositions are therefore either all leading propositions, or all subordinate propositions of *one* leading proposition.

§. 329. The proposition is conceived and expressed by the speaker in different ways with reference to the actual existence of the thing stated. Its contents are either stated as something that actually is or takes place, e. g. *Titius currit,* or as the will of the speaker, e. g. *curre, Titi,* or only as a supposition, e. g. *Titius currit, ut sudet.* (It is not said that Titius perspires, but the design is expressed by the supposition of his perspiring.)

The different ways in which a proposition is conceived, and besides this the relation of the subordinate to the leading proposition, are denoted in Latin by the three personal and definite moods, the Indicative, Imperative, and Conjunctive, in which the verb is referred to a defined subject (*oratio finita*). The relation of the subordinate proposition may also in some cases be expressed in Latin by not using a definite (personal) mood, but putting the verb in the indefinite form, the infinitive (*oratio infinita*).

Obs. By the participle, the predicate of a subordinate proposition is expressed as the property of a subject connected with the leading proposition.

§. 330. Subordinate propositions, when coordinate with each other, stand in the same relation to the leading proposition, and have the same mood (but not always the same tense).

Obs. 1. In one single case however two subordinate propositions in combination have different moods, because their contents are differently conceived (*non qvod—sed qvia;*) see §. 357 b.

Obs. 2. Of two leading propositions which are combined, the one may sometimes be asserted unconditionally (in the indicative), the other doubtingly and hypothetically or by way of concession (in the conjunctive), e. g. *neqve nego neqve affirmare ausim. Neqve divelli a Catilina possunt et pereant sane, qvoniam sunt ita multi, ut eos carcer capere non possit* (Cic. in Cat. II. 10).

CHAPTER II.

The Indicative and its Tenses.

§. 331. The Indicative mood is that in which a thing is simply asserted (affirmatively or negatively) or a question simply asked. It is therefore used in all propositions, both leading and subordinate, where no particular rules require another mood: *Pater venit. Pater non venit. Num pater veniet? Qvando venies? Haec etsi nota sunt, commemorari tamen debent, qvod ad summam rei pertinent. Qvod domum emisti, gratum mihi est. Qvoniam tibi placet, desistam.*

Obs. An independent (*direct*) interrogation is one which stands alone as a leading proposition. It expresses a wish that the whole proposition thus interrogatively expressed should either be confirmed (as a matter of fact) or denied (*Venitne pater?*), or that a single idea expressed by an interrogative pronoun or adverb should be defined. (Concerning the particles, by which a question is expressed, which relates to whole propositions, see §. 450—453). Quite distinct from this is the indirect or dependent interrogation, which is appended as a subordinate proposition, in order to denote the object of a proposition or idea, e. g. *qvaesivi, num pater venisset;* see on this §. 356.

§. 332. It is to be particularly noticed, that in expressing a condition both propositions (both the leading proposition which is qualified, and the subordinate which expresses the qualification) are put in the indicative, if the conditional relation (that a thing is or is not, in case another thing is or is not) is expressed simply without any further accessory meaning: *Si Deus mundum creavit, conservat etiam. Nisi hoc ita est, frustra laboramus. Si nullum jam ante consilium de morte Sex. Roscii inieras, hic nuntius ad te minime omnium pertinebat* (Cic. Rosc. Am. 34). *Si nihil aliud fecerunt, satis praemii habent.*

Obs. This however denotes no more, than that such is the relation which obtains between the two propositions; but nothing is stated of the

actual truth of their contents when taken singly. The indicative is also retained when it is said that a thing holds equally good under different conditions, which is expressed by *sive—sive: Mala consvetudo est contra deos disputandi, sive ex animo id fit sive simulate* (Cic. N. D. II. 67). *Hoc loco libentissime utor, sive qvid mecum ipse cogito, sive aliqvid scribo aut lego* (Cic. Legg. II. 1).

§. 333. The thing asserted is either simply referred to one of the three leading tenses, the present, past, or future (*praesens, praeteritum, futurum*), or stated (mediately, relatively) with reference to a certain past or future point of time, as being at that time present (contemporary with it), past, or future (*praesens in praeterito, praeteritum in praeterito, futurum in praeterito; praesens in futuro, praeteritum in futuro, futurum in futuro*). These relations of time are expressed in Latin partly by the simple tenses of the verbs (and by the passive compounds which correspond to the simple active forms), partly by a periphrasis by means of the future participle and *sum*, as follows:

	PRAESENS.	PRAETERITUM.	FUTURUM.
	Scribo	Scripsi	Scribam
In Praeterito.	Scribebam, I was writing (at that time).	Scripseram, I had written.	Scripturus, eram (fui), I was (at that time) on the point of writing.
In Futuro.	Scribam, I shall (then) write.	Scripsero, I shall have written.	Scripturus ero, I shall (then) be on the point of writing.

Besides these a future thing is designated as *now* at hand (and referred to the present) in a particular way, by the periphrasis *scripturus sum.*

§. 334. The Present declares *that which now is,* comprising also what happens and exists at every time, e. g. *Deus mundum conservat,* and what is thought of as present, such as opinions and expressions in books, which are still extant, e. g. *Zeno aliter judicat. Praeclare hunc locum Cicero tractat in libris de natura deorum.* Sometimes the present is used instead of the perfect in narrations; see §. 336.

Obs. The present is often used of that which has endured for some time and still continues: *Tertium jam annum hic sumus. Annum jam audis Cratippum* (Cic. Off. I. 1); especially with *jamdiu* and *jamdudum: Jamdiu ignoro, qvid agas* (Cic. ad Fam. VII. 9). *In bonis hominibus ea,*

qvam jamdudum tractamus, stabilitas amicitiae confirmari potest (Id. Lael. 22).

§. 335. a. The Perfect is used in Latin in *relating* and *giving information* of past occurrences (where the imperfect is used in English) both in continuous history and isolated notices of events (the *historical perfect*): *Caesar Galliam subegit. Illo anno duae res memorabiles acciderunt. Hostes qvum Romanorum trepidationem animadvertissent, subito procurrerunt et ordines perturbarunt. L. Lucullus multos annos Asiae provinciae praefuit* (Cic. Acad. II. 1). *Qvum* (at the time when) *hoc proelium factum est, Caesar aberat*[a].

b. The perfect is also used to express a thing as done and completed in contradistinction to the present (the *perfect absolute*), e. g. *Pater jam vēnit* (is already come). *Haec urbs ante multa saecula condita est. Is mos usqve ad hoc tempus permansit. Fuimus Troes, fuit Ilium* (Virg. Aen. II. 325). Ilium *has been*, i. q. is no more[b]. (*Perii!* it is all over with me.)

Obs. 1. If a thing be spoken of that is repeatedly or customarily done, the perfect is used in subordinate propositions, which express time, condition, or place (after *qvum, qvoties, simulac, si, ubi*, and indefinite relative expressions), if the action of the subordinate is to be supposed as antecedent to that of the leading proposition. (In English the present is generally used.) *Qvum ad villam veni, hoc ipsum, nihil agere, me delectat* (Cic. de Or. II. 16); in English, when I come. *Qvum fortuna reflavit, affligimur* (Id. Off. II. 6). *Si ad luxuriam etiam libidinum intemperantia accessit, duplex malum est* (Id. ib. I. 34). *Qvocunqve aspexisti, ut furiae, sic tuae tibi occurrunt injuriae* (Id. par. 2)[c]. (If the leading proposition is in the perfect [imperfect], the subordinate is put in the pluperfect; see §. 338 a. *Obs.*)

Obs. 2. Of the perfect after *postqvam* and similar particles see §. 338 b.

Obs. 3. The perfect is sometimes found in the poets (in imitation of the Greek aorist) instead of the present, to express a thing that is *customarily* done (and has already often taken place): *Rege incolumi mens omnibus una est; amisso rupere fidem constructaqve mella diripuere ipsae* (Virg. Georg. IV. 212), of the bees[d].

Obs. 4. On the use of the perfects *odi, memini, novi*, in the signification

[a] In Greek the aorist is used in this signification.
[b] The perfect is here used in Greek.
[c] In the editions the fut. exact. is sometimes incorrectly given, e. g. *accesserit* for *accessit*.
[d] [*Terra tremit, fugere ferae* (Virg. Georg. I. 330). *Illius immensae ruperunt horrea messes* (Id. ibid. I. 49).]

of the present, see the Rules for the inflection of words, §. 161 and §. 142. (*Svevi, consvevi*, I am accustomed).

§. 336. In lively, connected narrative, past events are often spoken of as present, the present tense being employed instead of the perfect (the *historical present*): *Ubi id Verres audivit, Diodorum ad se vocavit ac pocula poposcit. Ille respondet, se Lilybaei non habere, Melitae reliqvisse. Tum iste continuo mittit homines certos Melitam; scribit ad qvosdam Melitenses, ut ea vasa perqvirant* (Cic. Verr. IV. 18). *Exspectabant omnes, qvo tandem Verres progressurus esset, qvum repente proripi hominem ac deligari jubet* (Id. ib. V. 62).

Obs. 1. The poets sometimes use the historical present somewhat strangely in noticing a single event and in relative propositions: *Tu prima furentem his, germana, malis oneras atqve objicis hosti* (Virg. Aen. II. 548), for *onerasti* and *objecisti*. *Cratera antiqvum* (*tibi dabo*), *qvem dat Sidonia Juno* (Id. ib. IX. 266), for *dedit*.

Obs. 2. When the particle *dum* denotes what happens, *while* something else happens (consequently contemporary), and especially what happens, *because* something else happens (occasioned by it), it is usually constructed with the present, although the action be past and the perfect (sometimes the pluperfect) used in the leading proposition: *Dum haec in colloqvio geruntur, Caesari nuntiatum est, eqvites Ariovisti propius accedere* (Caes. B. G. I. 46). *Dum obsequor adolescentibus, me senem esse oblitus sum* (Cic. de Or. II. 4). *Ita mulier dum pauca mancipia retinere vult, fortunas omnes perdidit* (Id. Div. in Caec. 17). (*Dum elephanti trajiciuntur, interim Hannibal equites qvingentos ad castra Romana miserat speculatum* (Liv. XXI. 29). Yet the perfect may also be used (of an action), or the imperfect (of a condition; see §. 337): *Dum Aristo et Pyrrho in una virtute sic omnia esse voluerunt, ut eam rerum selectione exspoliarent, virtutem ipsam sustulerunt* (Cic. Finn. II. 13). *Dum Sulla in aliis rebus erat occupatus, erant interea qvi suis vulneribus mederentur* (Id. Rosc. Am. 32). When *dum* signifies *as long as*, it never has the present, except of actually present time: *Hoc feci, dum licuit* (Cic. Phil. III. 13).

§. 337. The Imperfect (*praesens in praeterito*) is used when we transfer ourselves in idea into a past time, and *describe* what was then present. It is therefore employed of *circumstances* at a particular time, or *actions, which were taking place at a given time* (which still went on and were not yet completed), or of that which was *customary* at a certain time (with a certain person or thing), or *was often repeated*. (On the other hand, it is not used of isolated occurrences or in general historical statements of what formerly took

place, or was in a certain state, even in speaking of a thing that continued for a long time). *Qvo tempore Philippus Graeciam evertit* (an occurrence), *etiam tum Athenae gloria litterarum et artium florebant* (condition at the time specified; but *Athenae multa secula litterarum et artium gloria floruerunt,* notice of a fact). *Caesar consilium mutavit* (relation of a fact); *videbat enim, nihil tam exiguis copiis confici posse* (description of his views at the time; *vidit enim* would signify, for he came to the conclusion). *Regulus Carthaginem rediit neqve eum caritas patriae retinuit* (notice of what did and did not happen). *Neqve ignorabat se ad exqvisita supplicia proficisci, sed jusjurandum conservandum putabat* (Cic. Off. III. 27). *Qvum Verres ad aliqvod oppidum venerat, eadem lectica usqve in cubiculum deferebatur* (Cic. Verr. V. 11). *Romae qvotannis bini consules creabantur* (custom; but *qvamdiu Roma libera fuit, semper bini consules fuerunt,* notice of a fact). *Archytas nullam capitaliorem pestem qvam voluptatem corporis dicebat a natura datam* (Cic. Cat. M. 12; also *dicere solebat;* on the contrary, *dicere solitus est,* had a habit of saying)[e]. *In Graecia musici floruerunt, discebantqve id omnes* (Id. Tusc. I. 2), and it was the custom that all learned music. *Dicebat melius qvam scripsit Hortensius* (Id. Or. 38), H. spoke better, i. q. was accustomed to speak better, than he *has written,* than he shews himself in his written speeches. On the other hand, *qvam scribebat,* than he was accustomed to write. *Janua heri tres horas patuit,* but *Heri, qvum praeterii, janua patebat. Putavi,* I have thought, or I took up the opinion; *putabam,* I was of opinion.

Obs. 1. An action that was on the point of happening at a certain time (*futurum in praeterito*) is sometimes represented in Latin by the imperfect as already begun and proceeding: *Hujus deditionis ipse, qvi dedebatur, svasor et auctor fuit* (Cic. Off. III. 30), who was thereby delivered up, i. q. was to be delivered up. The Latin imperfect, when applied to a thing that is spoken of as happening in time past, and not completely finished, may sometimes be rendered in English by *began to: Constitit utrumqve agmen et proelio sese expediebant* (Liv. XXI. 46). *Themistocli qvidam pollicitus est, se artem ei memoriae, qvae tum primum proferebatur, traditurum* (Cic. Acad. II. 1).

Obs. 2. Connected examples of the usage and alternate employment of the perfect, the historical present, the imperfect, and the historical infinitive (according to §. 392) in narrative and description may be seen in Cicero Verr. IV. 18, and in Livy III. 36—38.

[e] [The beginner will do well to notice, that the imperfect indicative in this sense is sometimes expressed in English by the auxiliary *would,* which is never to be translated by the conjunctive in Latin: Socrates would say, *Socrates dicebat,* or *dicere solebat.*]

§. 338. a. The Plusqvamperfectum (*praeteritum in praeterito*) is used of that which had already happened at a certain time past, or at the time when a certain action now past took place. *Dixerat hoc ille, qvum puer nuntiavit, venire ad eum Laelium* (Cic. R. P. I. 12). *Qvum ego illum vidi, jam consilium mutaverat.*

Obs. With leading propositions in the imperfect of a thing which customarily happened and was repeated, those subordinate propositions are put in the pluperfect which are in the perfect when the leading proposition is in the present, according to §. 335 b, *Obs.* 1: *Qvum ver esse coeperat, Verres dabat se labori atqve itineribus* (Cic. Verr. V. 10). *Alcibiades, simul ac se remiserat, luxuriosus, libidinosus, intemperans reperiebatur* (Corn. Alc. 1). *Si a perseqvendo hostes deterrere neqviverant, disjectos ab tergo circumveniebant* (Sall. Jug. 50). (Compare §. 359 on the conjunctive in such subordinate propositions.)

b. When it is stated that two actions immediately followed each other, the perfect is used after the conjunctions *posteaqvam* or *postqvam, ut, simul atqve* (or simply *simul*), *ut primum, qvam primum*, as soon as, inasmuch as we merely designate both actions as past, without expressing their mutual relation by the verb: *Posteaqvam victoria constituta est ab armisqve recessimus, erat Roscius Romae freqvens* (Cic. Rosc. Am. 6). *Pompejus, ut eqvitatum suum pulsum vidit, acie excessit* (Caes. B. C. III. 94). *Simulac primum Verri occasio visa est, consulem deseruit* (Cic. Verr. I. 13).

Obs. 1. *Postqvam* is put with the pluperfect when it is intended to denote not something that ensued immediately, but a transaction that occurred after the lapse of some time, e. g. *P. Africanus, posteaqvam bis consul et censor fuerat, L. Cottam in judicium vocavit* (Cic. Div. in Caec. 21); especially when a defined interval is specified, e. g. *Hannibal anno tertio postqvam domo profugerat, in Africam venit* (Corn. Hann. 8). *Post diem qvintum, qvam* (§. 276, *Obs.* 6) *barbari iterum male pugnaverant, legati a Boccho veniunt* (Sall. Jug. 102). Otherwise *postqvam* is rarely put with the pluperfect (very rarely with the pluperfect conj.)[f].

Obs. 2. *Postqvam* is often put with the imperfect, in order to shew *a state of things that had come on: Postqvam Eros e scena non modo sibilis, sed etiam convicio explodebatur, confugit in Roscii domum et disciplinam* (Cic. Rosc. Com. 11. He was hissed off as often as he came on the stage). *Postqvam id difficilius, visum est neqve facultas perficiendi dabatur, ad Pompejum transierunt* (Caes. B. C. III. 60), they found it difficult (a single fact), and there was no opportunity (state of things).

[f] The pluperfect indic. occurs Sall. Jug. 44; the conjunctive, Cic. pro leg. Man. 4,

Obs. 3. When *ubi* and *simulac* are used of a repeated action, they take the pluperfect; see the *Obs.* on a.

Obs. 4. After the particles mentioned in paragraph b, the historical present (§. 336) may also be employed, if the action can be prolonged during the occurrence of the other action, and is conceived as doing so: *Postqvam perfugae murum arietibus feriri vident, aurum atqve argentum domum regiam comportant* (Sall. Jug. 76).

Obs. 5. The particles *antequam* and *priusqvam*, before, and *dum, donec*, until, are put in the *indicative* with the perfect, not with the pluperfect: *Antequam tuas legi litteras, hominem ire cupiebam* (Cic. ad Att. II. 7); often expressed in English, before I *had* read your letter. *Hispala non ante adolescentem dimisit, qvam fidem dedit, ab his sacris se temperaturum* (Liv. XXXIX. 10). *De comitiis, donec rediit Marcellus, silentium fuit* (Liv. XXIII. 31)[g]. (Concerning the Conjunctive with these particles see the following chapter, §. 360.)

Obs. 6. The pluperfect *fueram* sometimes stands in the poets and in a few instances in other writers instead of the imperfect *eram: Nec satis id fuerat; stultus qvoqve carmina feci* (Ov. ex Pont. III. 3, 37). In some other verbs it may appear from some peculiarity in the signification that the pluperfect is used instead of the imperfect, e. g. *super fueram*, I had remained over; *consveveram*, I had accustomed myself.

§. 339. The Futurum simplex denotes both a future action in general, and also that which will take place at a certain time to come (*praesens in futuro*): *Veniet pater. Illo tempore respublica florebit.* (The distinction therefore which exists between the perfect and imperfect as to the past, is not made with reference to the future.)

Obs. 1. The beginner must notice, that in English the expression of the future is commonly omitted in subordinate propositions, if it is found in the leading proposition; but this omission may not take place in Latin: *Naturam si seqvemur ducem, nunqvam aberrabimus* (Cic. Off. I. 28); in English, If we follow.—*Profecto beati erimus, qvum, corporibus relictis, cupiditatum erimus expertes* (Id. Tusc. I. 19). *Hoc, dum erimus in terris, erit caelesti vitae simile* (Id. ib. I. 31). (*Qvi adipisci veram gloriam volet, justitiae fungatur officiis* [Id. Off. II. 13]; where the futurity is indicated in the leading proposition by the exhortation)[h]. In English too

[g] [(*Petilini non ante expugnati sunt qvam vires ad ferenda arma deerant*, Liv. XXIII. 30, of a state of things which had come on).]

[h] [This rule, however, is not adhered to by the poets, where the present is met with in such combinations, especially after *ubi jam, quum jam:*

(*Libra ubi*) *medium luci atqve umbris jam dividit orbem,*
Exercete, viri, tauros (Virg. G. I. 210).

the present is often used instead of the future in assurances and conjectures (e. g. *he is coming immediately*), a mode of speaking which is not usual in Latin, except where an action is referred to that is already partially commenced: *Tuemini castra et defendite diligenter, si qvid durius acciderit; ego reliqvas portas circumeo et castrorum praesidia confirmo* (Caes. B. C. III. 94).

Obs. 2. Yet the present is used in Latin in some cases where we might expect the future:

a. When one asks oneself what one must do or think (on the instant): *Qvid ago? Imusne sessum?* (Cic. de Or. III. 5). *Stantes plaudebant in re ficta; qvid arbitramur in vera facturos fuisse?* (Id. Lael. 7).

b. With *dum*, until, when a waiting (waiting for) is expressed: *Exspecto, dum ille venit* (Ter. Eun. I. 2, 126). *Ego in Arcano opperior, dum ista cognosco* (Cic. ad Att. X. 3).

c. Usually with *anteqvam* and *priusqvam*, when it is said that something will happen before something else: *Anteqvam pro L. Murena dicere instituo, pro me ipso pauca dicam* (Cic. pro Mur. 1). *Sine* (permit), *priusqvam amplexum accipio, sciam, ad hostem an ad filium venerim* (Liv. II. 40). But also, *Anteqvam de republica dicam ea, qvae dicenda hoc tempore arbitror, exponam breviter consilium profectionis meae* (Cic. Phil. I. 1). (*Before something has happened*, is expressed by the futurum exactum.)

§. 340. By the Futurum exactum (*praeteritum in futuro*) a future action is designated as already completed at a given future time: *Qvum tu haec leges, ego illum fortasse convenero* (Cic. ad Att. IX. 15), I *shall* perhaps *have* spoken with him. *Hic prius se indicarit, qvam ego argentum confecero* (Ter. Heaut. III. 3, 23), *will have* betrayed himself, before I *have* procured the money. *Si (ubi) istuc venero, rem tibi exponam. Melius morati erimus, qvum didicerimus, qvid natura desideret* (Cic. Fin. I. 19). *De Carthagine vereri non ante desinam, qvam illam excisam esse cognovero* (Id. Cat. M. 6). *Si plane occidimus, ego omnibus meis exitio fuero* (Id. ad Q. Fr. I. 4), *I shall have been;* of the future result of what is past.

Obs. 1. The beginner must notice, that in English it is often not specially expressed in the subordinate propositions, that one action precedes another, and that the present is therefore frequently used where

Hoc etiam emenso quum jam decedit Olympo,
Profuerit meminisse magis (Id. ibid. 450).

Ipsa ego te, medios cum Sol accenderit aestus,
Cum sitiunt herbae, et pecori jam gratior umbra est,
In secreta senis ducam (Id. G. IV. 401).]

the futurum exactum must be employed in Latin, e. g. When I come to you, I will—. In Latin the present may stand in a conditional proposition where the leading proposition has the future, if an action that takes place precisely at the present moment is pointed out as the condition of a future result, e. g. *Perficietur bellum, si urgemus obsessos* (Liv. V. 4). *Moriere virgis, nisi signum traditur* (Cic. Verr. IV. 39). (If the action of the subordinate proposition is contemporary with that of the leading proposition, the simple future is made use of; see §. 339, *Obs.* 1.)

Obs. 2. If the futur. exact. stands both in the leading and subordinate propositions, it is intended to indicate that one action will be completed at the same time with the other: *Qvi Antonium oppresserit, is bellum confecerit* (Cic. ad Fam. X. 19). *Vicerit enim Caesar, si consul factus erit* (Id. ad Att. VII. 15). *Pergratum mihi feceris, si de amicitia disputaris* (Id. Lael. 4). (*Tolle hanc opinionem; luctum sustuleris*, Id. Tusc. I. 13). By the use of the perfect in the leading proposition, that which is certain and secure is represented as if it had already taken place: *Si Brutus conservatus erit, vicimus* (Cic. ad Fam. XII. 6.)

Obs. 3. In order to indicate more forcibly that the will (the power) precedes the action, *si voluero* (*potuero, licuerit, placuerit*) is sometimes put, when *si volam* (*potero*, &c.) might also be employed, e. g. *Plato, si modo interpretari potuero, his fere verbis utitur* (Cic. Legg. II. 18).

Obs. 4. In some few instances the meaning of the futurum exactum approaches that of the futurum simplex, e. g. in specifying a future result (what *will have* happened): *Multum ad ea, qvae qvaerimus, tua ista explicatio profecerit* (Cic. Finn. III. 4); or in signifying what will happen, *while something else takes place*, or what *will* soon *be done*: *Tu invita mulieres; ego accivero pueros* (Cic. ad Att. V. 1). *Clamor et primus impetus castra ceperit* (Liv. XXV. 38). (The comic writers, especially Plautus, carry this still further.) We should particularly notice the use of *videro* (*videris*, &c.) of a thing which is postponed to another time, or left to another's consideration: *Qvae fuerit causa, mox videro* (Cic. Finn. I. 10). *Recte secusne, alias viderimus* (Id. Ac. II. 44). *Sed de hoc tu ipse videris* (Id. de Or. I. 58), you yourself may look to this. *Sitne malum dolor necne, Stoici viderint* (Id. Tusc. II. 18). (Of *odero* and *meminero* see §. 161.)

§. 341. In order to express what is future with reference to a given time, the Latin writers employ (in the active) the future participle, which denotes the subject as on the point of doing something, in connection with the tenses of the verb *sum*, according to the signification intended (*conjugatio periphrastica*; §. 116).

This participle with the present *sum* (*futurum in praesenti*) is distinguished from the simple future by pointing out the future

action as something which the subject is just on the point of doing, or now already resolved to do: *Qvum apes jam evolaturae sunt, consonant vehementer* (Varr. R. R. III. 16). *Bellum scripturus sum, qvod populus Romanus cum Jugurtha gessit* (Sall. Jug. 5). *Qvid timeam, si aut non miser post mortem aut etiam beatus futurus sum* (Cic. Cat. M. 19). *Sin una est interiturus animus cum corpore, vos tamen memoriam nostri pie inviolateqve servabitis* (Id. ib. 22). *Facite, qvod vobis licet; daturus non sum amplius* (Id. Verr. II. 29).

Obs. This form is always used in specifying the condition of an action which *is to* take place: *Me igitur ipsum ames oportet, si veri amici futuri sumus* (Cic. Finn. II. 26); if we are to be true friends. *Respersas manus sangvine paterno judices videant oportet, si tantum facinus* (*parricidium*) *crediturі sunt* (Id. pro Rosc. Am. 24).

§. 342. a. The part. fut. with *fui* (*futurum in praeterito absolutum*) denotes that something was future (contemplated) at a time past: *Vos cum Mandonio et Indibili consilia communicastis et arma consociaturi fuistis* (Liv. XXVIII. 28), were on the point of. *Si illo die P. Sestius occisus esset, fuistisne ad arma ituri?* (Cic. pro Sest. 38), were you prepared to?

b. The part. fut. with *eram* (*futurum in praeterito*) signifies what was future and contemplated at a certain definite time, and by this means points out a circumstance, disposition, destination, &c., as it was at that time: *Profecturus eram ad te, qvum ad me frater tuus venit. Sicut Campani Capuam, Tuscis ademptam, sic Jubellius et ejus milites Rhegium habituri perpetuam sedem erant* (Liv. XXVIII. 28), thought of retaining. *Ibi rex mansurus erat, si ire perrexisset* (Cic. Div. I. 15).

Obs. The participle with *fueram* may denote what was in contemplation *before* a certain time: *Aemilius Paulus Delphis inchoatas in vestibulo columnas, qvibus impositurі statuas regis Persei fuerant, suis statuis victor destinavit* (Liv. XLV. 27); but it is used by the poets precisely in the same sense as with *eram*.

§. 343. The participle with *ero* (*futurum in futuro*) denotes that something will be in contemplation at a certain future time: *Orator eorum, apud qvos aliqvid aget* (at a certain time is already speaking), *aut acturus erit* (is on the point of speaking), *mentes sensusqve degustet oportet* (Cic. de Or. I. 52). *Attentos faciemus auditores, si demonstrabimus, ea, qvae dicturi erimus* (what we shall be on the point of saying), *magna, nova, incredibilia esse* (Id. de Inv. I. 16).

Obs. In the passive, which has no participle with a future signification, we must express those relations of time which in the active are denoted by the part. fut., with *sum*, by giving a different turn to the sentence, e. g. by the impersonal *est in eo, ut*. *Erat in eo, ut urbs caperetur.*

§. 344. The combination of the perf. part. with *sum*, which forms the perfect passive, may sometimes denote the condition in which a thing now is in consequence of a previous action, e. g. *Haec navis egregie armata est* (present of the condition effectuated). The corresponding form for the imperfect is the same which otherwise denotes the pluperfect: *Naves Hannibalis egregie armatae erant.* With *fui* a perfect is formed, which denotes that a thing has been (for some time) in a certain condition: *Bis deinde post Numae regnum Janus clausus fuit* (Liv. I. 19), has been shut, not, was shut, which would be expressed by *clausus est*. *Leges, qvum qvae latae sunt, tum vero qvae promulgatae fuerunt* (Cic. pro Sest. 25), both those which were brought forward, and those which remained (for some time) posted up for public inspection. It is incorrect to use this form for the customary perfect (of an action)[1].

Obs. 1. The part. perf. with *fueram* properly denotes (corresponding with the combination with *fui*) the pluperfect of a condition, e. g. *Arma, qvae fixa in parietibus fuerant, humi inventa sunt* (Cic. Div. I. 34); but it is also used instead of the usual pluperfect of the action, e. g. *Locrenses qvidam circumventi Rhegiumqve abstracti fuerant* (Liv. XXIX. 6). In the same way *amatus ero* and *fuero* are used in the futurum exactum with the same meaning, but the first is to be preferred.

Obs. 2. The beginner must beware of using the Latin perf. pass. of a thing that is still taking place and going forward, although in English the verb *to be* is used with the participle as an adjective. *The king is loved* is expressed by *rex amatur.*

§. 345. The epistolary style in Latin has this peculiarity, that the writer often has in his eye the time when the letter will be read, and therefore instead of the present and perfect uses the imperfect and pluperfect, where the receiver would use these tenses, viz. of that which is said with reference to the time of writing: *Nihil habebam, qvod scriberem; neqve enim novi qvidqvam audieram*

[1] [In many such passages *fuit* may be considered as a verb denoting existence, rather than the logical copula: *Literni monumentum monumentoque statua superimposita fuit, qvam statuam tempestate dijectam nuper vidimus ipsi* (Liv. XXXVIII. 56). There *was* at Liternum a monument and a statue placed upon it, &c. The distinction is expressed in German by the two auxiliaries *werden* and *seyn*, but cannot always be clearly marked in English.]

et ad tuas omnes epistolas rescripseram pridie; erat tamen rumor, comitia dilatum iri (Cic. ad Att. IX. 10. The receiver of the letter would repeat this as follows: *Tum, qvum Cicero hanc epistolam scripsit, nihil habebat, qvod scriberet; neqve enim novi qvidqvam audierat et ad omnes meas epistolas rescripserat pridie; erat tamen rumor,* &c.) On the contrary, every thing which is said in general terms, and without particular reference to the time of composing the letter, must be put in the usual tense: *Ego te maximi et feci semper et facio. Pridie Idus Februarias haec scripsi ante lucem* (simply of the letter written thus far, which was afterwards continued; the receiver would say: *Haec Cicero scripsit ante lucem*); *eo die eram coenaturus apud Pomponium* (Cic. ad Q. Fr. II. 3). The other form too is frequently not used when it might have been adopted.

CHAPTER III.

The Conjunctive.

§. 346. In the Conjunctive a thing is asserted simply as *an idea conceived in the mind,* so that the speaker does not at the same time declare it as actually existing, e. g. *curro, ut sudem.* In some kinds of subordinate propositions the conjunctive is also used of a thing which the speaker asserts as existing, in order to shew that it is not considered by itself, but as a subordinate member of another leading idea, e. g. *ita cucurri, ut vehementer sudarem*[k]. In the leading proposition the conjunctive may be referred to two principal kinds, the *hypothetical,* by which a thing not actually existing is asserted by way of assumption, and the *optative,* by which a thing is expressed as our wish or will.

Obs. In English we often use the auxiliary verbs *may, can, must, would, should,* to express that which in Latin is denoted by the conjunctive. In such cases therefore the beginner must beware of using *possum, licet, debeo, oportet, volo,* which are only employed when a power, a permission, a duty, a will, is actually intended (*rogavi, ut abiret,* that he would go away, to go away). He must also avoid using the future (or the *futurum*

[k] This last use of the conjunctive originated from the first and proper use, in consequence of the form being transferred from such subordinate propositions as express a simple conception (e. g. final propositions) to others which assert something actually existing (e. g. consecutive propositions), because they agreed with the first in being conceived as depending on the leading proposition, and necessary to complete its signification. But while the conjunctive was so transferred and applied in some cases, in others on the contrary it was not so.

in praeterito) contrary to the Latin form (see on this subject §. 378 b in the following chapter).

§. 347. a. The conjunctive is used in speaking conditionally of a thing which is noticed *as not actual fact*, both in the leading proposition (the proposition limited by the condition) of that which does not hold good, but would hold good on a certain supposition, and in the subordinate (that in which the condition is contained) with *si, nisi, ni, si, non, etiamsi*, of the supposition which is assumed in the statement, but declared not actually to hold good. (Compare §. 332.)

b. That which *would* take place now or at a future time, or (contrary to the actual fact) is supposed as taking place, is expressed by the imperfect; what *would have* taken place at a previous time, or of which it is assumed that it has taken place, by the pluperfect: *Sapientia non expeteretur, si nihil efficeret. Si scirem, dicerem. Si scissem, in qvo periculo esses, statim ad te advolassem. Si Metelli fidei diffisus essem, judicem eum non retinuissem* (Cic. Verr. A. I. 10). *Nunqvam Hercules ad deos abisset, nisi eam sibi viam virtute munivisset* (Id. Tusc. I. 14). *Si Roscius has inimicitias cavere potuisset, viveret* (Cic. Rosc. Am. 6), he would be still living. *Necassem jam te verberibus, nisi iratus essem* (Id. R. P. I. 38), if I had not been angry.

The present conjunctive is employed when a condition that is *still possible* is assumed as occurring now or at some future time, while it is at the same time intimated, that it will not actually occur: *Me dies, vox, latera deficiant, si hoc nunc vociferari velim* (Cic. Verr. II. 21), which I can, but do not intend. *Ego, si Scipionis desiderio me moveri negem, mentiar* (Id. Lael. 3). (In English the imperfect is often used in this case. If I were to deny it, I should speak an untruth.)

Obs. 1. The present is also often used instead of the imperfect of a thing which is no longer possible, and where there is no reference to the future, by a turn of rhetoric, where a thing is represented as if it might still take place: *Tu si hic sis, aliter sentias* (Ter. Andr. II. 1, 10), put yourself a moment in my situation; you will then think otherwise. *Haec si patria tecum loqvatur, nonne impetrare debeat?* (Cic. Cat. I. 8). (The present must in this case be used both in the leading and subordinate propositions.)

Obs. 2. In the same way the imperfect is sometimes put instead of the pluperfect either in both propositions, or in the subordinate proposition, or (most rarely of all) in the leading proposition alone: *Cur igitur et*

Camillus doleret, si haec post trecentos fere et qvinqvaginta annos eventura putaret, et ego doleam, si ad decem millia annorum gentem aliqvam urbe nostra potituram putem? (Cic. Tusc. I. 37). *Num tu igitur Opimium, si tum esses* (suppose you had lived at that time) *temerarium civem aut crudelem putares?* (Id. Phil. VIII. 4). *Non tam facile opes Carthaginis concidissent, nisi illud receptaculum classibus nostris pateret* (Id. Verr. II. 1). *Persas, Indos, aliasqve si Alexander adjunxisset gentes, impedimentum majus qvam auxilium traheret* (Liv. IX. 19). Such an imperfect however can only be put in the subordinate proposition (but is by no means always employed) when the action denoted by it is not considered as one that has happened and been completed *before* the other, but as accompanying it and continuing along with it, or sometimes as occurring repeatedly: *Haec si reipublicae causa faceres, in vendendis decumis essent pronuntiata, qvia tua causa faciebas, imprudentia praetermissum erat* (Cic. Verr. III. 20). The imperfect is found in the leading proposition or in both propositions (but not always), when one may imagine a repetition of the thing asserted (e. g. in attempts), or a continuing state (but not of a single event, which would have happened or not happened).

Obs. 3. The poets sometimes use the present conjunctive even instead of the pluperfect of a thing that would have happened at a previous time: *Spatia si plura supersint, transeat (Diores) elapsus prior* (Virg. Aen. V. 325).

Obs. 4. On the periphrasis *casurus fuerim* for *cecidissem* in the conditional proposition, see §. 381.

c. Sometimes the supposition, which does not actually hold good, but on which the assertion is made, is not expressly indicated by a conditional clause, but pointed out in another way, or supplied from the context: *Illo tempore aliter sensisses. Qvod mea causa faceres, idem rogo, ut amici mei causa facias. Neqve agricultura neqve frugum fructuumqve reliqvorum perceptio et conservatio sine hominum opera ulla esse potuisset* (Cic. Off. II. 3), if human labour had not been applied. *Magnitudo animi, remota a communitate conjunctioneqve humana, feritas sit qvaedam et immanitas* (Id. ib. I. 44), separated, sc. in case it were separated. *Ludificari enim aperte et calumniari sciens non videatur* (Id. Rosc. Am. 20), for he would (in the case mentioned, which is only assumed) not appear, &c. *Si unqvam visus tibi sum in republica fortis, certe me in illa causa admiratus esses* (Id. ad Att. I. 16), viz. *si affuisses.*

§. 348. Sometimes however a proposition limited by a condition is put in the indicative, although it is shewn by the conjunctive in the proposition containing the condition, that the latter is not

actually fulfilled. This is done when the leading proposition may be in a manner conceived as independent of the condition and valid in itself, either from brevity in the expression of the idea (ellipsis), or rhetorical liveliness in the diction. Such turns of speech are the following:

a. By a periphrasis with the part. fut. and *fui* or *eram* (*futurum in praeterito;* see §. 342), it is shewn what a person was actually ready to do in a certain case (that did not occur): *Si tribuni me triumphare prohiberent, Furium et Aemilium testes citaturus fui rerum a me gestarum* (Liv. XXXVIII. 47). *Illi ipsi aratores, qvi remanserant, relicturi omnes agros erant, nisi ad eos Metellus Roma litteras misisset* (Cic. Verr. III. 52). Here the indicative is *always* employed.

b. The indicative is sometimes put to express that part of an action of which it may be said, that it actually has taken place (or is taking place), while the condition applies to the completion and effect of the whole: *Pons sublicius iter paene hostibus dedit, ni unus vir fuisset* (Liv. II. 10; compare *Obs.* 2). *Multa me dehortantur a vobis, ni studium reipublicae superet* (Sall. Jug. 31). So the imperf. indic. is put of a thing which was on the point of happening, and on a certain condition would have been completely effected: *Si per L. Metellum licitum esset, matres illorum, uxores, sorores veniebant* (Cic. Verr. V. 49). Sometimes also of a thing which has partly occurred already in the present time: *Admonebat me res, ut hoc qvoqve loco interitum eloqventiae deplorarem, ni vererer, ne de me ipso aliqvid viderer qveri* (Cic. Off. II. 19).

c. A thing which might have occurred on a certain condition is represented, by a rhetorical emphasis of expression, as if it had already occurred, in order to shew how near it was: *Perierat imperium, si Fabius tantum ausus esset, qvantum ira svadebat* (Sen. de Ir. I. 11); particularly in the poets: *Me truncus illapsus cerebro sustulerat, nisi Faunus ictum levasset* (Hor. Od. II. 17, 27).

Obs. By the poets and some later prose writers (e. g. Tacitus) *eram* is sometimes used in a qualified proposition entirely in the sense of *essem: Solus eram, si non saevus adesset Amor* (Ov. Am. I. 6, 34).

d. Sometimes that which would happen in a possible assumed case (at variance with the real fact) is simply stated as something that will happen (fut. ind. for pres. conj.): *Dies deficiet, si velim paupertatis causam defendere* (Cic. Tusc. V. 35).

e. The imperfect indicative is often used of a thing, which in a certain case, which does not actually hold, would be *right* and *proper*, or *possible, at the present time* (*debebam, decebat, oportebat, poteram*, or *eram* with a gerundive or neuter adjective), as if to shew the duty and obligation or possibility more unconditionally (especially when the idea of a thing,

which is otherwise and generally right, is applied to a particular case): *Contumeliis eum onerasti, qvem patris loco, si ulla in te pietas esset, colere debebas* (Cic. Phil. II. 38). *Si victoria, praeda, laus dubia essent, tamen omnes bonos reipublicae subvenire decebat* (Sall. Jug. 85). *Si Romae Cn. Pompejus privatus esset hoc tempore, tamen ad tantum bellum is erat deligendus* (Cic. pro Leg. Man. 17). *Si mihi nec stipendia omnia emerita essent necdum aetas vacationem daret, tamen aeqvum erat me dimitti* (Liv. XLII. 34). *Si tales nos natura genuisset, ut eam ipsam intueri et perspicere possemus, haud erat sane, qvod qvisqvam rationem ac doctrinam reqvireret* (Cic. Tusc. III. 1). *Poterat utrumqve praeclare (fieri), si esset fides, si gravitas in hominibus consularibus* (Cic. ad Fam. I. 7). (But also: *Haec si diceret, tamen ignosci non oporteret*, Cic. Verr. I. 27, especially in opposition to something unconditional: *Cluentio ignoscere debebitis, qvod haec a me dici patiatur; mihi ignoscere non deberetis, si tacerem*, Cic. pro Cluent. 6.) In the same way the perfect indicative is used of past time instead of the pluperfect conjunctive: *Debuisti, Vatini, etiamsi falso venisses in suspicionem P. Sestio, tamen mihi ignoscere* (Cic. in Vat. 1). *Si ita Milo putasset, optabilius ei fuit dare jugulum P. Clodio qvam jugulari a vobis* (Id. pro Mil. 11). *Deleri totus exercitus potuit, si fugientes persecuti victores essent* (Liv. XXXII. 12). (*Qvid facere potuissem, nisi tum consul fuissem? Consul autem esse qvi potui, nisi eum vitae cursum tenuissem a pueritia, per qvem pervenirem ad honorem amplissimum?* (Cic. R. P. I. 6.)

Obs. 1. When it is declared without a condition, what might or ought to happen (have happened), but does not happen (with *possum, debeo, oportet, decet, convenit, licet*, or *sum* with a gerundive or adjective, e. g. *aeqvum, melius, utilius, par, satis, satius est*, &c.), the indicative is commonly made use of in Latin, of present time in the imperfect (in order to describe that which does not happen), but of the past both in the perfect and pluperfect: *Perturbationes animorum poteram morbos appellare; sed non conveniret ad omnia* (Cic. Finn. III. 10). *Ne ad rempublicam qvidem accedunt nisi coacti; aeqvius autem erat id voluntate fieri* (Id. Off. I. 9). *Oculorum fallacissimo sensu Chaldaei judicant ea, quae ratione atqve animo videre debebant* (Id. Div. II. 43)[1].—*Aut non suscipi bellum oportuit, aut geri pro dignitate populi Romani oportet* (Liv. V. 4). *Illud potius praecipiendum fuit, ut diligentiam adhiberemus in amicitiis comparandis* (Cic. Lael. 16). *Prohiberi melius fuit impedirique, ne Cinna tot summos viros interficeret, qvam ipsum aliqvando poenas dare* (Id. N. D. III. 33).—*Qvanto melius fuerat, promissum patris non esse servatum* (Id. Off. III. 25). *Catilina erupit e senatu triumphans gaudio, qvem omnino vivum illinc exire non oportuerat* (Id. pro Mur. 25). (*Non modo unius patrimonium, sed urbes et regna celeriter tanta neqvitia devorare potuisset*, Id.

[1] In the editions *debeam* is sometimes put incorrectly instead of *debebam*.

Phil. II. 27, with the accessory signification; supposing it had had towns and kingdoms.) So likewise that which *might yet happen*, and its character, are expressed by the present indic.: *Possum perseqvi multa oblectamenta rerum rusticarum; sed ea ipsa, qvae dixi, sentio fuisse longiora* (Cic. Cat. M. 16). *Longum est enumerare, dicere*, &c., it would be tedious. (*Possim, si velim;* §. 347 b.)

Obs. 2. What might almost have happened, is expressed in Latin by the perf. indic. with *prope* or *paene* (as a thing that has been very near happening): *Prope oblitus sum, qvod maxime fuit scribendum* (Cael. ap. Cic. ad Fam. VIII. 14).

Obs. 3. Sometimes a conditional proposition belongs immediately to an infinitive governed by the verb of the leading proposition, and is for that reason alone put in the conjunctive (according to §. 369), without any influence on the leading proposition, which stands unconditionally in the indicative: *Sapiens non dubitat, si ita melius sit, migrare de vita* (Cic. Finn. I. 19). In this way *nisi* and *si non* with the conjunctive are often subjoined to *non possum* with the infinitive, e. g. *nec bonitas nec liberalitas nec comitas esse potest, si haec non per se expetantur* (Cic. Off. III. 33). *Caesar munitiones prohibere non poterat, nisi praelio decertare vellet* (Caes. B. C. III. 44). The same holds of other conditional propositions, which do not contain a condition applying to the leading proposition, but complete an idea contained in it, which has the force of an infinitive or otherwise dependent proposition, so that the conditional clause belongs to the *oratio obliqva* (§. 369), e. g. *Metellus Centuripinis, nisi statuas Verris restituissent, graviter minatur* (Cic. Verr. II. 67= *minatur, se iis malum daturum, nisi—*. *Minatur* is stated absolutely without any condition). *Jugurtha iram senatus timebat, ni paruisset legatis* (Sall. Jug. 25=*ne senatus irasceretur*). *Nulla major occurrebat res, qvam si optimarum artium vias traderem meis civibus* (Cic. de Div. II. 1; i. q. *nullam rem putabam majorem esse*).

Obs. 4. When we have a conditional proposition in the indicative, expressing the conditional relation simply and without any accessary signification, the leading proposition may stand in the conjunctive for some other reason, e. g. because it contains a wish, or a demand, or a negative interrogation concerning what is to happen (§. 353), or because it is a dependent interrogative proposition (§. 356): *Si stare non possunt, corruant* (Cic. Cat. II. 10). *Si P. Lentulus suum nomen fatale ad perniciem reipublicae fore putavit, cur ego non laeter, meum consulatum ad salutem reipublicae prope fatalem exstitisse* (id. ib. IV. 1). *Non intelligo, quamobrem, si vivere honeste non possunt, perire turpiter velint* (id. ib. II. 10). We should particularly remark the use of an indicative conditional proposition in connection with a wish or curse in assurances and oaths: *Ne vivam, si scio* (Cic. ad Att. IV. 16). *Peream, te nisi momentis video*

paene omnibus absens (Ov. ex Pont. III. 5, 47). (*Ita me dii ament, ut ego nunc non tam mea causa laetor qvam illius*, Ter. Heaut. IV. 3, 8, *as truly as I*—).

§. 349. The conjunctive is used in all propositions annexed by particles of comparison, in which something is stated that does not actually exist, but is only assumed for the sake of comparison (*as if*; hypothetical propositions of comparison): *Sed qvid ego his testibus utor, qvasi res dubia aut obscura sit?* (Cic. Div. in Caec. 4). *Me juvat, velut si ipse in parte laboris ac periculi fuerim, ad finem belli Punici pervenisse* (Liv. XXXI. 1). *Parvi primo ortu sic jacent, tanqvam omnino sine animo sint* (Cic. Finn. V. 15). (Of the particles used in such propositions see §. 444 a. *Obs.* 1 and b.)

Obs. In English the imperfect and pluperfect are employed in such propositions, in order to express what is merely assumed; but in Latin the subordinate is regulated by the leading proposition, and has the imperfect or pluperfect, only when the leading proposition belongs to past time. But the imperfect is also used in expressing comparison with a thing which would hold good in another case, not actually occurring: *At accusat C. Cornelii filius, idemque valere debet, ac si pater indicaret* (Cic. pro Sull. 18).

§. 350. a. The conjunctive is used of a thing, which does not actually take place, but which might do so, with an indefinite subject only assumed for the occasion, and would do so if the attempt were made (*conjunctivus potentialis*). Such a subject is designated by an indefinite or interrogative pronoun, or by a periphrasis with a relative (also in the conjunctive): *Credat qvispiam* (one might believe). *Dicat* (*dixerit*) *aliqvis* (some one might here say). *Hoc postulatum ridiculum videatur ei, qvi rem sententiamqve non perspiciat* (Cic. Verr. II. 60). *Qvis credat? Qvis eum diligat, qvem metuat?* (Who could love a person whom he hated? *Qvis diligit*, who loves?) *Qvis neget, cum illo actum esse praeclare?* (Cic. Lael. 3. *Quis negabit*; who will deny?) *Qvi videret, urbem captam diceret* (id. Verr. IV. 23), would have said. *Poterat Sextilius impune negare; qvis enim redargueret?* (id. Fin. II. 17), who could have refuted him? Of a thing, which is now possible, the present or futurum exactum (as a hypothetical future, without its proper signification; see §. 380), is used in this way; of past time, the imperfect.

Obs. Of the second person of the verb (*one*) in propositions of this kind see §. 370.

b. With definite subjects also, a thing which easily can and will happen on a given occasion, is modestly and cautiously expressed in the conjunctive, most frequently in the first person, to denote that to which one is inclined. In the active the futurum exactum is here generally used (without its usual signification): *Haud facile dixerim, utrum sit melius. Hoc sine ulla dubitatione confirmaverim* (I might affirm, if the occasion should arise), *eloqventiam esse rem unam omnium difficillimam* (Cic. Brut. 6). *At non historia cesserim Graecis, nec opponere Thucydidi Sallustium verear* (Quinct. X. 1, 101). *Themistocles nihil dixerit, in qvo Areopagum adjuverit* (Cic. Off. I. 22), will not easily be able to adduce any thing.

Obs. 1. We should particularly notice the following conjunctives of this class, *velim, nolim, malim,* by which a wish is modestly expressed (I *could wish, could wish not, would rather*), e. g. *velim dicas; velim ex te scire; nolim te discedere.* A wish, which one would entertain under other circumstances, but which cannot now be fulfilled, is expressed by *vellem, nollem, mallem,* e. g. *Vellem adesse posset Panaetius* (Cic. Tusc. I. 33). *Nollem factum.*

Obs. 2. Such a conjunctive may also be employed in a subordinate proposition, with a conjunction which is otherwise constructed with the indicative: *Etsi eum, qvi profiteri ausus sit, perscripturum se res omnes Romanas, in partibus singulis fatigari minime conveniat* (would be highly unbecoming), *tamen provideo animo, qvicqvid progredior, in vastiorem me altitudinem invehi* (Liv. XXXI. 1). *Camillus, qvamqvam exercitum, assvetum imperio, qvi in Volscis erat, mallet, nihil recusavit* (Liv. VI. 9. The simple antithesis would have to be expressed by *etsi* and *qvamqvam* with the indicative; §. 361, *Obs.* 2).

Obs. 3. A suspicion concerning a thing which is actually the fact is not expressed by the conjunctive, except with the particle *forsitan,* which is almost always put with the conjunctive in the best writers in the signification, *it may be, that,* e. g. *Concedo; forsitan aliqvis aliqvando ejusmodi qvippiam fecerit* (Cic. Verr. II. 32).

§. 351. a. The conjunctive is used to express a wish, and (in the first person plural) mutual encouragement (*modus optātivus*): *Valeant cives mei, sint incolumes, sint beati* (Cic. pro Mil. 34). *Inteream, si valeo stare. Ne vivam, si tibi concedo, ut ejus rei cupidior sis, qvam ego sum* (Cic. ad Fam. VII. 23). *Vivas et originis hujus gaudia longa feras* (Juv. VIII. 46). *Imitemur majores nostros! Meminerimus, etiam adversus infimos justitiam esse servandam* (Cic. Off. I. 13).

b. The conjunctive is sometimes used instead of the imperative

in directions and prohibitions; see what is noticed on this subject in treating of the imperative, Chapter V.

Obs. 1. With the conjunctive thus used the negation is expressed by *ne*, not *non*; see §. 456. Wishes are expressed still more strongly by the addition of the particle *utinam* (*utinam ne*), e. g. *Utinam ego tertius vobis amicus adscriberer* (Cic. Tusc. V. 22; the imperfect being used of a thing which cannot happen). *Utinam ne Phormioni id svadere in mentem incidisset* (Ter. Phorm. I. 3, 5). *Utinam* is in some rare instances employed with a *non* following, which is closely annexed to the verb: *Haec ad te die natali meo scripsi, qvo utinam susceptus non essem* (Cic. ad Att. XI. 9). The expression *o, si* (with the conjunctive) is elliptical: *O mihi praeteritos referat si Juppiter annos* (Virg. Aen. VIII. 560).

Obs. 2. By the particles *dum*, *dummodo*, or *modo* alone (*modo ut*), if only, provided that, (*dum ne*, *dummodo ne*, *modo ne*), a wish or demand is annexed to a proposition by way of condition or limitation: *Oderint, dum metuant. Gallia aeqvo animo omnes belli patitur injurias, dummodo repellat periculum servitutis* (Cic. Phil. XII. 4). *Omnia postposui, dummodo praeceptis patris parerem* (Cic. Fil. ad Fam. XVI. 21). *Celeriter ad comitia tibi veniendum censeo, dummodo ne qvid haec festinatio immnuat ejus gloriae, qvam consecuti sumus* (Cic. ad Fam. X. 25). *Manent ingenia senibus, modo permaneat studium et industria* (id. Cat. M. 7). *Concede, ut Verres impune haec emerit, modo ut bona ratione emerit* (Cic. Veer. IV. 5).

Obs. 3. The beginner may observe that an exhortation is often expressed in Latin by a question with *qvin*, why not? *Qvin imus? Qvin taces? Qvin tu urges occasionem istam?* (Cic. ad Fam. VII. 8). (*Qvin* with an interrogative signification is used only in this sense.)

Obs. 4. In the mperfect and pluperfect the conjunctive is used (to express advice or command, imperatively) of a thing which *ought to have been done* (in opposition to a previous intimation of what actually was done): *Curio causam Transpadanorum aeqvam esse dicebat; semper autem addebat, Vincat utilitas reipublicae! Potius diceret* (he should rather have said), *non esse aeqvam, qvia non esset utilis reipublicae, qvam, qvum non utilem diceret, esse aeqvam fateretur* (Cic. Off. III. 22). *Saltem aliqvid de pondere detraxisset* (id. Finn. IV. 20), he should at least have deducted —. *Frumentum ne emisses* (id. Verr. III. 84), you should not have bought any wheat.

Obs. 5. Concerning the conjunctive in the continued *oratio obliqva*, when the person, whose speech is reported, has himself used the imperative, see §. 404.

§. 352. A permission, and an assumption or admission of a thing that is not actually so, or which one leaves undecided and will not

contend about, are expressed by the conjunctive: *Fruatur sane Gabinius hoc solatio* (Cic. Provv. Cons. 7), let Gabinius keep this comfort if he will. *Vendat aedes vir bonus propter aliqva vitia, qvae ceteri ignorent; pestilentes sint et habeantur salubres; male materiatae sint, ruinosae; sed hoc praeter dominum nemo sciat; qvaero, si haec emptoribus non dixerit, num injuste fecerit* (Cic. Off. III. 13). *Haec sint falsa sane; invidiosa certe non sunt* (id. Ac. II. 32). *Malus civis, improbus consul, seditiosus homo Carbo fuit. Fuerit aliis* (suppose he has been so to others); *tibi qvando esse coepit?* (id. Verr. I. 14). *Ne sint in senectute vires* (id. Cat. M. 11), let us assume that age has no powers.

§. 353. The conjunctive is used in inquiries as to what is (or was) to be done, when it is intended to indicate that something will *not* be done (has not been done): *Qvid faciam?* (What am I to do? i. q. I can do nothing.) *Qvid hoc homine faciatis? aut ad qvam spem tam importunum animal reservetis?* (Cic. Verr. I. 16). *Qvid faceret aliud?* (Cic. de Or. III. 23), what else was he to do? *Haec qvum viderem, qvid agerem, judices? Contenderem contra tribunum plebis privatus armis?* (Cic. pro Sest. 19). *Qvid enumerem artium multitudinem, sine qvibus vita omnino nulla esse potest?* (Id. Off. II. 4)=*non enumerabo. Cur plura commemorem?* (But, *Cur haec commemoro?* of a thing which one is actually doing at the time.) *Qvid loqvar de poetis? Qvidni meminerim?* (Cic. de Or. II. 67), why should I not remember? (negation of *non memini*). Also in questions expressive of disapprobation, by which a thing is described as not to be thought of: *Qvaeso, qvid istuc consilii est? Illius stultitiā victā ex urbe rus tu habitatum migres?* (Ter. Hec. IV. 2, 13), should *you* —? *Ego te videre noluerim?* (Cic. ad Q. Fr. I. 3), Can you suppose that I was unwilling to see you?

Obs. In questions relating to something that is not to be thought of an elliptical expression with *ut* is also used: *Egone ut te interpellem?* (Cic. Tusc. II. 18)=*Fierine potest, ut,* &c. *Qvanqvam qvid loqvor? Te ut ulla res frangat? Tu ut unqvam te corrigas?* (Id. Cat. I. 9.)

§. 354. The conjunctive is employed in all propositions that denote the object of a preceding verb or expression (*objective propositions*), and are connected with it by the particles *ut,* that, *ne, ut ne, ut non, qvin, qvominus,* that not: *Sol efficit ut omnia floreant. Verres rogat et orat Dolabellam, ut ad Neronem proficiscatur* (Cic. Verr. I. 29). *Precor, ne me deseras. Vix me contineo, qvin involem in illum* (Ter. Eun. V. 2, 20). *Ceteris naturis multa*

externa, qvominus perficiantur, possunt obsistere; universam naturam nulla res potest impedire (Cic. N. D. II. 13). *Mos est hominum, ut nolint eundem pluribus rebus excellere* (id. Brut. 21).

Obs. When and with what particle such propositions are to be formed, is shown in the appendix to this chapter. In some particular cases the particle may be omitted, see §. 372 b. *Obs.* 4, §. 373 *Obs.* 1, §. 375 a. *Obs.* 1.

§. 355. The conjunctive is used in all subordinate propositions, which are subjoined to another proposition, to express a purpose (*final* propositions) or a consequence (*consecutive* propositions), and are connected with it by the particles *ut*, in order that, *ne* (*ut ne*), that not, *qvo*, that so much, *ut*, so that, *ut non*, so that not, *qvin*, that not (without). The conjunctive is likewise put after *ut* (*ut non*) in the signification *although* (even suppose that), and *nedum*, much less. E. g. *Legum omnes servi sumus, ut liberi esse possimus. Haec ideo ad te scribo, ne me oblitum esse mandatorum tuorum putes. Ager non semel aratur, sed novatur et iteratur, quo meliores fetus possit et grandiores edere* (Cic. de Or. II. 30). *Talis est ordo actionum adhibendus, ut in vita omnia sint apta in se et convenientia* (id. Off. I. 40). *Verres Siciliam ita vexavit et perdidit, ut restitui in antiqvum statum nullo modo possit* (id. Verr. A. I. 4). *In virtute multi sunt adscensus; ut* (so that) *is gloria maxime excellat, qvi virtute plurimum praestet* (id. pro Planc. 25). *Nunqvam accedo, qvin abs te abeam doctior* (Ter. Eun. IV. 7, 21). *Ut desint vires, tamen est laudanda voluntas* (Ov. ex Pont. III. 4, 79). *Vix in ipsis tectis frigus vitatur, nedum in mari sit facile abesse ab injuria temporis* (of the season; Cic. ad Fam. XVI. 8).

Obs. Concerning some peculiarities in the combination of these propositions, and in the use of the conjunctions, see Chap. IX. §. 440; concerning *ne* and *ut ne*, §. 456 with *Obs.* 3.

§. 356. In the conjunctive are put all dependent interrogative propositions, i. e. all propositions, which are connected with another proposition by an interrogative pronoun or adverb, or by an interrogative particle, in order to designate the object of a verb, of a phrase, or of a single adjective or substantive: *Qvaero, qvid facturus sis; qvaesivi, qvid faceret, ubi fuisset. Incertum est, qvid qvaeqve nox aut dies ferat. Difficile dictu est, utrum hostes magis Pompeji virtutem pugnantes timuerint an mansvetudinem victi dilexerint* (Cic. pro Leg. Man. 14). *Doleam, necne doleam, nihil interest* (id. Tusc. II. 12). *Vides, ut* (how) *alta stet nive candidum Soracte*

(Hor. Od. I. 9, 1). *Valetudo sustentatur notitia sui corporis et observatione qvae res prodesse soleant aut obesse* (Cic. Off. II. 24).

Obs. 1. Concerning the interrogative particles see §. 451—453. The beginner must avoid confounding the dependent interrogative sentences with those relative clauses, which in English begin with *what* (= *that, which*), e. g. I give what I have, *do, qvae habeo;* I said what I knew (repeated all I knew), *dixi, qvae sciebam. Dico, qvod sentio,* I say what I think, i. e. what I say is my real opinion; *dicam, qvid sentiam,* I shall say what I think, i. e. I shall state what is my opinion.

Obs. 2. In dependent questions about a thing which *is to happen*, the notion *is to* is frequently not expressed by a separate word: *Vos hoc tempore eam potestatem habetis, ut statuatis, utrum nos semper miseri lugeamus* (are to mourn), *an aliqvando per vestram virtutem sapientiamqve recreemur* (Cic. pro Mil. 2). *Non satis constabat, qvid agerent* (Caes. B. G. III. 14), they did not rightly know what they were to do.

Obs. 3. In the oldest poets (Plautus and Terence) a dependent interrogative proposition sometimes stands in the indicative, e. g. *si nunc memorare velim, qvam fideli animo et benigno in illam fui, vere possum* (Ter. Hec. III. 5, 21); in the later poets (Horace, Virgil), this is rare, in prose quite inadmissible. Sometimes a direct question is put after *dic* or *qvaero*, where an indirect one might have been employed: *Dic, qvaeso: Num te illa terrent, triceps Cerberus, Cocyti fremitus, travectio Acherontis?* (Cic. Tusc. I. 5). Here it may also be observed, that the expression *nescio qvis* (*nescio qvomodo, nescio qvo pacto, nescio unde*, &c.) is often inserted in a proposition that is not interrogative, by way of parenthesis, or as a remark exclusively applying to a single word: *Minime assentior iis, qvi istam nescio qvam indolentiam magnopere laudant* (Cic. Tusc. III. 6), that—how shall I term it?—insensibility to pain. *Licuit esse otioso Themistocli, licuit Epaminondae, licuit etiam mihi; sed, nescio qvomodo, inhaeret in mentibus qvasi seculorum quoddam augurium futurorum* (id. Tusc. I. 15).

Obs. 4. Concerning the mood of the interrogative propositions in the *oratio obliqva* see §. 405.

§. 357. a. Subordinate propositions, which specify a cause and a reason (by means of the particles *qvod* and *qvia*, because), or an occasion (by means of the particles *qvoniam, qvando* since), are usually put in the indicative (if the speaker adduces the actual reason, the actual occasion, according to his own views); but in the conjunctive, if the reason (or occasion) is given according to the views of another party, who is represented as the agent in the main proposition: *Aristides nonne ob eam causam expulsus est patria, qvod praeter modum justus esset?* (Cic. Tusc. V. 36), be-

cause he was too just in the opinion of his fellow-citizens[m]? *Bene majores accubitionem epularem amicorum, qvia vitae conjunctionem haberet, convivium nominaverunt* (id. Cat. M. 13); in this passage the imperfect too shews, that the reason alleged is agreeable to the view taken by the ancestors. Sometimes such a conjunctive is employed where the indicative might also have been made use of, because the reason assigned is assumed by the speaker himself also as the real one: *Romani tamen, qvia consules ad id locorum* (hitherto) *prospere rem gererent, minus his cladibus commovebantur* (Liv. XXV. 22), because they saw that the consuls were successful. (But, *Non ob ea solum incommoda, qvae eveniunt improbis, fugiendam improbitatem putamus, sed multo etiam magis, qvod cujus in animo versatur, nunqvam sinit eum acqviescere.* Cic. Fin. I. 16.)

On this account *qvod* (but not *qvia*) is put with verbs, which signify praise, blame, complaint, surprise, with a conjunctive following, where we state both the reason and the assertion by another party that the fact is so: *Laudat Panaetius Africanum, qvod fuerit abstinens* (Cic. Off. II. 22). *Socrates accusatus est, qvod corrumperet juventutem et novas superstitiones introduceret* (Quinct. IV. 4, 5). But if the speaker himself designates something, that is an actual fact, as the ground of the complaint, &c., the indicative is employed: *Qvod spiratis, qvod vocem mittitis, qvod formam hominum habetis, indignantur* (Liv. IV. 3).

Obs. 1. The speaker may also express the reason of his own actions in the conjunctive as if according to the views of another party, if he states how the matter *formerly* appeared to him, without expressly confirming this view now: *Mihi semper Academiae consvetudo de omnibus rebus in contrarias partes disserendi non ob eam causam solum placuit, qvod aliter non posset, qvid in qvaqve re verisimile esset, inveniri, sed etiam qvod esset ea maxima dicendi exercitatio* (Cic. Tusc. II. 3)[n].

Obs. 2. Sometimes *qvod* is put with the conjunctive of a verb, which signifies *to say* or *think*, although it is not the circumstance that some one said or thought a thing, but the purport of what is said or thought, which conveys the reason, and the views of another party: *Qvum Hannibalis permissu exisset e castris, rediit paullo post, qvod se oblitum nescio qvid diceret* (Cic. Off. I. 13), because, as he said, he had forgotten something. *Multi praetores qvaestores et legatos suos de provincia decedere*

[m] [*Ennius sanctos appellat poetas, quod qvasi Deorum aliquo dono atque munere commendati nobis esse videantur* (Cic. pro Arch. 8).]

[n] [*Hoc mihi Latinis litteris illustrandum putavi: non quia philosophia Graecis litteris percipi non posset* (Cic. Tusc. I. 1).]

jusserunt, qvod eorum culpa se minus commode audire arbitrarentur (Id. Verr. III. 58)°.

b. The conjunctive is employed, where it is intended to denote that the reason alleged is not the real and actual one: *Nemo oratorem admiratus est, qvod Latine loqveretur* (Cic. de Or. III. 14). In this way particularly *non qvod* (*non ideo qvod, non eo qvod*) or *non qvia* is put with the conjunctive, followed by *sed qvod* (*qvia*), with an intimation of the true motive: *Pugiles in jactandis caestibus ingemiscunt, non qvod doleant animove succumbant, sed qvia profundenda voce omne corpus intenditur venitqve plaga vehementior* (Cic. Tusc. II. 23). (*Jactatum in condicionibus neqvicqvam de Tarqviniis in regnum restituendis, magis qvia id negare Porsena neqviverat Tarqviniis, qvam qvod negatum iri sibi ab Romanis ignoraret,* Liv. II. 13= *non qvod—ignoraret, sed qvia—neqviverat.*)

Obs. For *non qvod* (*non qvia*), *non qvo,* not that, is also employed: *De consilio meo ad te, non qvo celandus esses, nihil scripsi antea, sed qvia communicatio consilii qvasi quaedam videtur esse efflagitatio ad coeundam societatem vel periculi vel laboris* (Cic. ad Fam. V. 19). (Also *non qvo —, sed ut* or *sed ne*). For *non qvod* (*qvo*) *non* we find also *non qvin,* e. g. *non tam ut prosim causis, elaborare soleo, qvam ne qvid obsim; non qvin enitendum sit in utroqve, sed tamen multo est turpius oratori nocuisse videri causae qvam non profuisse* (Cic. de Or. II. 72).

§. 358. The conjunctive is put after the particle *qvum,* when it denotes the *occasion* (*since, qvum causale*) or (with imperfects and pluperfects) the succession and order of events in historical narration (*when*): *Qvum vita sine amicis insidiarum et metus plena sit, ratio ipsa monet amicitias comparare* (Cic. Finn. I. 20). *Dionysius qvum in communibus suggestis consistere non auderet, contionari ex turri alta solebat* (Id. Tusc. V. 20). *Epaminondas qvum vicisset Lacedaemonios apud Mantineam atqve ipse gravi vulnere exanimari se videret, qvaesivit, salvusne esset clipeus* (id. Finn. II. 30). If on the other hand an action is only referred to a certain time, so that *qvum* signifies *at the time when,* the indicative is employed, though in speaking of past time the imperf. conj. is likewise admissible: *Qvi injuriam non propulsat, qvum potest, injuste facit* (Cic. Off. III. 18). *Qvum inimici nostri venire dicentur, tum in Epirum ibo* (Id. ad Fam. XIV. 3). *Res, qvum haec scribebam, erat in extremum adducta discrimen* (Id. ib. XII. 6). *Dionysius ea, qvae concupierat, ne tum qvidem, qvum omnia se posse censebat, conseqvebatur* (Id. Tusc.

° [*Contendit, ut in Gallia relinqveretur; partim, qvod insvetus navigandi, mare timeret, partim, qvod religionibus sese diceret impediri* (Caes. B. G. V. 6).]

V. 20). *Qvum Caesar in Galliam vēnit, alterius Gallorum factionis principes erant Aedui, alterius Seqvani* (Caes. B. G. VI. 12).—*Zenonem, qvum Athenis essem, audiebam freqventer* (Cic. N. D. I. 21). *C. Caesar tum, qvum maxime furor arderet Antonii, firmissimum exercitum comparavit* (Id. Phil. III. 2). *Qvanto facilius abire fuit hosti, qvum procul abessemus, qvam nunc, qvum in cervicibus sumus* (Liv. XLIV. 39). With the other conjunctions of time, which denote the succession of actions, the indicative is made use of; see §. 338 b.

Obs. 1. The indicative is also used, when *qvum* (*qvum interim*) connects an event or relation with a time and circumstances previously mentioned: *Jam ver appetebat, qvum Hannibal ex hibernis movet* (Liv. XXII. 1). *Jam scalis egressi milites prope summa ceperant, qvum oppidani concurrunt, lapides, ignem, aliq praeterea tela ingerunt* (Sall. Jug. 60). *Piso ultimas Hadriani maris oras petivit, qvum interim Dyrrachii milites domum, in qva eum esse arbitrabantur, obsidere coeperunt* (Cic. in Pis. 38). (So likewise, *Nondum centum et decem anni sunt, qvum de pecuniis repetundis a L. Pisone lata lex est* [Id. Off. II. 21], it is not yet 110 years, since a law —.)

Obs. 2. *Qvum* signifying *inasmuch as* (*by* or *in* with a participle) stands with the indicative: *Concedo tibi, ut ea praetereas, qvae, qvum taces, nulla esse concedis* (Cic. Rosc. Am. 19), inasmuch as you are silent, by being silent. *Praeclare facis, qvum Caepionis et Luculli memoriam tenes* (Id. Finn. III. 2). (But where it introduces a more detailed account of the nature of the action, it has the verb in the conjunctive: *Munatius Plancus qvotidie meam potentiam criminabatur, qvum diceret, senatum, qvod ego vellem, decernere;* Cic. pro Mil. 5). After *laudo, gratulor, gratias ago, gratia est, qvum* is found with the indicative in the same sense as *qvod*, that, because, e. g. *Gratulor tibi, qvum tantum vales apud Dolabellam* (Cic. ad Fam. IX. 14).

Obs. 3. *Qvum* has the conjunctive, when it expresses a kind of comparison between the contents of the leading proposition and the subordinate, especially a contrast (*while on the other hand, whereas, although*): *Hoc ipso tempore, qvum omnia gymnasia philosophi teneant, tamen eorum auditores discum audire qvam philosophum malunt* (Cic. de Or. II. 5)[p]. Hence also with *qvum—tum, as well—as*, when each member has its own verb, the first is often put in the conjunctive, to express a kind of comparison (between the general and the particular case, the earlier and the later, &c.), e. g. *Qvum multae res in philosophia neqvaqvam satis adhuc explicatae sint, tum perdifficilis et perobscura qvaestio est de natura deorum* (Cic. N. D. I. 1). *Sex. Roscius qvum omni tempore nobilitatis fautor fuisset,*

[p] [*Qvum apud Graecos antiquissimum e doctis genus sit poetarum, serius nos poeticam accepimus* (Cic. Tusc. I. 1).]

tum hoc tumultu proximo praeter ceteros in ea vicinitate eam partem causamqve defendit (Id. Rosc. Am. 6). If only the connection between the two is to be expressed, the indicative is used: *Qvum ipsam cognitionem juris augurii conseqvi cupio, tum mehercule tuis incredibiliter studiis delector* (Cic. ad Fam. III. 9).

Obs. 4. The following is expressed always in the conjunctive: *Audivi (auditum est) ex eo, qvum diceret*, I have heard him say. So also the conjunctive is almost always found after the phrase: *Fuit (erit) tempus (illud tempus, dies), qvum*, there was once a time, there will come a time, when (such a time that): also simply *Fuit, qvum. Illucescet aliqvando ille dies, qvum tu fortissimi viri magnitudinem animi desideres* (Cic. pro Mil. 26). *Fuit, qvum mihi qvoqve initium reqviescendi fore justum arbitrarer* (Id. de Or. I. 1).

§. 359. When an action that is often repeated (*every time that, as often as*) is expressed by *qvum* or other conjunctions (*ubi, postqvam, qvoties, si*) or by indefinite relative words (*qvicunqve, ubicunqve, qvocunqve, in qvamcunqve partem, ut qvisqve*, according as each). with the verb in the imperfect or (more frequently, according to §. 338 a. *Obs.*) in the pluperfect, the older writers (Cicero, Caesar, Sallust) commonly use the indicative, others again give the preference to the conjunctive: *Qvum ver esse coeperat, Verres dabat se labori atqve itineribus* (Cic. Veer. V. 10). *Qvamcunqve in partem eqvites impetum fecerant, hostes loco cedere cogebantur* (Caes. B. C. II. 41). *Numidae si a persequendo hostes deterrere neqviverant, disjectos a tergo aut lateribus circumveniebant; sin opportunior fugae collis qvam campi fuerant, Numidarum eqvi facile evadebant* (Sall. Jug. 50).—*Qvemcunqve lictor jussu consulis prehendisset, tribunus mitti jubebat* (Liv. III. 11). *Qvum* (every time that) *in jus duci debitorem vidissent, convolabant* (Id. II. 27). *Id fecialis ubi dixisset, hastam in fines eorum mittebat* (Liv. I. 32).

§. 360. The conjunctions *dum, donec*, and *qvoad*, signifying *until*, with *priusqvam* and *antequam*, are (according to the most regular usage) constructed with the indicative, when an action is simply expressed that has actually commenced or is commencing (a), but with the conjunctive, if a *design* is at the same time intimated (until something *can* be done) or an action which has not actually commenced (before something *can* be done, i. e. so that it is not done) (b). Yet the imperfect and pluperfect conjunctive are also employed in simply indicating a period of time and an action which has really taken place (especially with *antequam, priusqvam*, in the historical style) (c): the conjunctive is also found with *antequam* and *priusqvam*, in speaking of a thing which usually happens, before something else happens (d). a. *De comitiis, donec rediit Marcellus, silentium fuit* (Liv. XXIII.

31). *Haud desinam, donec perfecero* (Ter. Phorm. II. 2, 72). *Milo in senatu fuit eo die, qvoad senatus dimissus est* (Cic. pro Mil. 10). *Mecum deserta qverebar, dum me jucundis lapsam sopor impulit alis* (Prop. I. 3, 43)[q]. *Non in hac re sola fuit ejusmodi, sed, anteqvam ego in Siciliam veni, in maximis rebus ac plurimis* (Cic. Verr. II. 47). *Non defatigabor anteqvam illorum ancipites vias rationesqve percepero* (Id. de Or. III. 36). *Epaminondas non prius bellare destitit, qvam urbem Lacedaemoniorum obsidione clausit* (Corn. Epam. 8).—b. *Iratis subtrahendi sunt ii, in qvos impetum conantur facere, dum se ipsi colligant* (Cic. Tusc. IV. 36), until they (that they may) compose themselves[r]. *Numidae, priusqvam ex castris subveniretur in proximos colles discedunt* (Sall. Jug. 54). *Anteqvam homines nefarii de meo adventu audire potuissent, in Macedoniam perrexi* (Cic. pro Planc. 41). c. *Trepidationis aliqvantum elephanti edebant, donec qvietem ipse timor fecisset* (Liv. XXI. 28). *Paucis ante diebus, qvam Syracusae caperentur, Otacilius in Africam transmisit* (Id. XXV. 31).—d. *Tragoedi qvotidie, anteqvam pronuncient, vocem cubantes sensim excitant* (Cic. de Or. I. 59). *Tempestas minatur anteqvam surgat* (Sen. Ep. 103).

Obs. 1. On *exspecto dum, opperior dum*, with a present, see §. 339, *Obs.* 2. *Expectare dum* with the conjunctive answers nearly to the English, *to expect, that* (with the indicative, *to wait, until*): *Expectas fortasse, dum dicat, Patietur, perferet* (Cic. Tusc. II. 7). *Nolite exspectare, dum omnes obeam oratione mea civitates* (Id. Verr. II. 51). (Also *exspecto, ut: Nisi forte exspectatis, ut illa diluam, qvae Erucius de rebus commenticiis objecit* Id. Rosc. Am. 29.)

Obs. 2. *Dum* and *donec* may also be constructed with the conjunctive in the signification *so long as*, when a design is expressed (so long, *while* —i. e. *that* something *may* be done *in the mean time*): *Die insequenti qvievere milites, dum praefectus urbis vires inspiceret.* (Otherwise they always take the indicative: *Ti. Gracchus, P. F., tamdiu laudabitur, dum memoria rerum Romanarum manebit* Cic. Off. II. 12.)

Obs. 3. On *anteqvam* and *priusqvam* with the present see §. 339, *Obs.* 2. The present indicative is put with these conjunctions even to express a thing that one wishes to avoid, that is not to happen: *Dabo operam, ut istuc veniam anteqvam ex animo tuo effluo* (Cic. ad Fam. VII. 14).

Obs. 4. When *ante, citius*, or *prius qvam* is used, to denote what is impossible, or what is to be guarded against at any cost, it is followed by the conjunctive (since the action is considered as *not* taking place): *Ante*

[q] *Dum* is but rarely used in this signification; (*usqve ad eum finem, dum* — Cic. Verr. Act. I. 6).

[r] Here *dum* is employed, not *donec*.

leves pascentur in aethere cervi, qvam nostro illius labatur pectore vultus (Virg. B. I. 59). (*Zeno Magnetas dixit in corpora sva citius per furorem saevituros, qvam ut Romanam amicitiam violarent;* Liv. XXXV. 31). So likewise after *potius qvam: Privabo potius Lucullum debito testimonio qvam id cum mea laude communicem* (Cic. Acad. II. 1). *Zeno Eleates perpessus est omnia potius, qvam conscios delendae tyrannidis indicaret* (Cic. Tusc. II. 22).

§. 361. The conjunctive is annexed to the concessory particle *qvamvis*, though ever so much (how much soever), and to *licet*, although (properly the verb *licet*, with an ellipsis of *ut*): *Qvod turpe est, id, qvamvis occultetur, tamen honestum fieri nullo modo potest* (Cic. Off. III. 19). *Improbitas, licet adversario molesta sit, judici invisa est* (Quinct. VI. 4, 15).

Obs. 1. *Qvamvis* properly signifies *however much you will*, and the conjunctive by itself expresses the concession: Let it be concealed (§ 352). *Qvantumvis* is used in the same way: *Ista, qvantumvis exigua sint, in majus excedunt* (Sen. Ep. 85). *Licet* is rarely used by good writers quite as a conjunction, but commonly as a verb with a permissive signification (*may*): *Fremant omnes, licet; dicam, qvod sentio* (Cic. de Or. I. 44), they may all exclaim against it, yet I will, &c.

Obs. 2. The contrast between what is asserted and something else, that actually does (or did) take place, is expressed by *qvanqvam* or *etsi* (more strongly, *tametsi*) with the indicative: *Romani qvanqvam itinere et proelio fessi erant, tamen Metello instructi obviam procedunt* (Sallust. Jug. 53). *Caesar, etsi nondum eorum consilia cognoverat, tamen fere id, qvod accidit, suspicabatur* (Caes. B. G. IV. 31). *Tametsi vicisse debeo, tamen de meo jure decedam* (Cic. pro Rosc. Am. 27); (they take the conjunctive only, when there is some other special ground for it, e. g. according to §. 350 b, or according to § 369 and 370). By *etsi* and (more frequently) *etiamsi* as conditional particles it is expressed, that a thing takes place even in a certain case and under a certain condition. The indicative is employed (according to §. 332), when the condition is simply expressed (without being negatived): *Viri boni multa ob eam causam faciunt, qvod decet, etsi nullum consecuturum emolumentum vident* (Cic. Finn. II. 14). *Qvod crebro aliqvis videt, non miratur, etiamsi, cur fiat, nescit* (Cic. Div. II. 22); the conjunctive, when it is intimated that the condition does not obtain: *Etiamsi mors oppetenda esset, domi atqve in patria mallem, qvam in externis atqve alienis locis* (Cic. ad Fam. IV. 7). *Cur Siculi te defensorem habere nolint, etiamsi taceant, satis dicunt; verum non tacent* (Cic. Div. in Caec. 6. *Dicunt* in the indicative according to § 348: they declare it by their way of acting, suppose even that they were silent.

Obs. 3. The poets and later writers use *qvamvis* with the indicative for *qvamqvam*, although (of a thing which actually does take place), or *etiamsi*, even if: *Pollio amat nostram, qvamvis est rustica, Musam* (Virg. B. III. 84), which is very rare in the older prose writers. Conversely they use *qvanqvam* with the conjunctive instead of the indicative: *Nec vero Alcidem me sum laetatus euntem accepisse lacu, nec Thesea Pirithoumqve, dis qvanqvam geniti essent* (Virg. Aen. VI. 394). *Qvinctius, qvamqvam moveretur his vocibus, manu tamen abnuit, qvicqvam opis in se esse* (Liv. XXXVI. 34).

§. 362. a. Relative propositions (with the relative pronoun or a relative adverb) stand in the indicative, when by their means the speaker either connects a more precise definition, in accordance with the actual fact, with an idea of the leading proposition, or (by a periphrasis) describes and specifies an idea, concerning which some statement is made, so that the relative proposition supplies the place of a simple name, e. g. *Num alii oratores probantur a multitudine, alii ab iis, qvi intelligunt?* (Cic. Brut. 49), by connoisseurs.

The indicative is also employed in propositions which begin with an indefinite relative pronoun (§. 87) or adverb, by which an idea is described (by periphrasis), but left indefinite with relation to the individual person or thing, or to the extent of its acceptation: *Qvoscunqve de te qveri audivi, qvacunqve potui ratione, placavi* (Cic. ad Q. Fr. I. 2). *P. Lentulus, qvidqvid habuit* (whatever ability he possessed), *qvantumcunqve fuit, id totum habuit e disciplina* (Id. Brut. 77). *Patria est, ubicunqve est bene* (Id. Tusc. V. 37). *Sed qvoqvo modo illud se habet, haec qverela vestra nihil valet* (Id. pro Lig. 7). *Perfectus orator, ut cunqve animum audientis moveri volet, ita certum vocis admovebit sonum* (Id. Or. 17). *Utrum* (whichever of the two, it is indifferent whether it be one or the other) *ostendere potest, vincat necesse est* (Id. pro Tull. §. 28).

Obs. We must notice as an exception to this rule, that certain writers use the conjunctive after undefined relatives, in order to express a repeated action; see §. 359.

b. But in various cases the relative proposition is stated in the conjunctive, in order to denote either a mere conception of the mind (a thing not actually existing), or a particular relation between the contents of the relative proposition and the leading proposition. (Hence a relative with the conjunctive often has the same signification, which is expressed more definitely by a conjunction.)

§. 363. The conjunctive is employed, when the relative proposition expresses a *design* connected with the action mentioned in the leading proposition (who is to=that he, *qvi=ut is*) or a *destination* which a thing has (something that *may*, something to —): *Clusini legatos Romam, qvi auxilium a senatu peterent, misere* (Liv. V. 35). *Misi ad Antonium, qvi hoc ei diceret* (Cic. Phil. I. 5), *one who was to —. Homini natura rationem dedit, qva regerentur animi appetitus* (Id. N. D. II. 12). *Sunt multi, qvi eripiunt aliis, qvod aliis largiantur* (Id. Off. I. 14), who take from one to give to another. *Germani neqve Druïdes habent, qvi rebus divinis praesint, neqve sacrificiis student* (Caes. B. G. VI. 21). *Nihil habebam (nihil erat), qvod scriberem* (nothing to write). *Haec habui, de amicitia qvae dicerem* (Cic. Lael. 27), this was what I had to say. *Habes, qvod agas et qvo te oblectes* (something to do and amuse yourself with). *Non habet, unde solvat* (he has not the means of paying). *Dedi ei, ubi habitaret* (a place to live in).

It should be particularly remarked, that the relative with the conjunctive is put after the adjectives *dignus, indignus, idoneus,* and sometimes after *aptus,* to express that of which a person is worthy, or for which he is qualified: *Digna res est, qvam diu multumqve consideremus (qvae diu multumqve consideretur). Homines scelerati indigni mihi videbantur, qvorum causam agerem. Gajus non satis idoneus visus est, cui tantum negotium committeretur. Nulla mihi videbatur aptior persona, qvae de senectute loqveretur, qvam Catonis* (Cic. Lael. 1).

Obs. 1. The poets and later prose writers construct these adjectives also with the infinitive (of the active or passive voice, as the context may require): *Lyricorum Horatius fere solus legi dignus est* (Quinct. X. 1, 96), *=qvi legatur. Fons rivo dare nomen idoneus* (Hor. Ep. I. 16, 12),= *qvi det.*

Obs. 2. From *non (nihil) habeo (nihil est, non est) qvod* (I have nothing to —, there is nothing to —) we must distinguish the expression *non habeo,* I do not know, with a dependent interrogative proposition: *De pueris qvid agam, non habeo* (Cic. ad Att. VII. 19).

Obs. 3. Here we may also notice the conjunctive, which is employed after the particles *cur, qvamobrem, qvare,* when *causa, ratio, argumentum,* or a phrase of similar import precedes (the reason for which one is to — reason to —). See §. 372 b, *Obs.* 6.

§. 364. The conjunctive is employed in relative propositions, which complete the idea of a certain quality and express the way

in which it operates, so that *qvi* conveys the signification of (*talis*) *ut* (some one who i. q. such a one that): *Innocentia est affectio talis animi, qvae noceat nemini* (Cic. Tusc. III. 8). *Nulla acies humani ingenii tanta est, qvae penetrare in coelum possit* (Id. Ac. II. 39). *Qvis potest esse tam aversus a vero, qvi neget, haec omnia, qvae videmus, deorum immortalium potestate administrari* (Id. Cat. III. 9). *Ego is sum, qvi nihil unqvam mea potius qvam meorum civium causa fecerim* (Id. ad Fam. V. 21). *Non is es, qvi gloriere.* (Also: *Non is es, Catilina, ut te unqvam aut pudor a turpitudine aut metus a periculo revocarit,* Cic. Cat. I. 9). *L. Pinarius erat vir acer et qvi nihil in fide Siculorum reponeret* (Liv. XXIV. 37). *Syracusani, homines periti, qvi etiam occulta suspicari possent, habebant rationem qvotidie piratarum, qvi securi ferirentur* (Cic. Verr. V. 28). *Nunc dicis aliqvid, qvod ad rem pertineat* (Cic. Rosc. Am. 18), something of such a nature, that it —. *Paci, qvae nihil habitura sit insidiarum, semper est consulendum* Id. Off. I. 11). *Num qvidqvam potest eximium esse in ea natura, qvae nihil nec actura sit unqvam neqve agat neqve egerit?* (Id. N. D. I. 41), a being, that —, a being of such a kind, that —. *In enodandis nominibus vos Stoici, qvod miserandum sit, laboratis* (Id. ib. III. 24), to a pitiable degree. (So also after a comparative: *Campani majora deliqverant, qvam qvibus ignosci posset;* see §. 308, *Obs.* 1).

Obs. 1. Such a relative proposition is connected either with a demonstrative word, which denotes a quality (e. g. *talis* [*tantus, ejusmodi, is*], *qvi,* &c.), or with an undefined substantive notion (e. g. *a peace, which,* or *aliqvid, qvod*), or is subjoined by way of more precise definition to an adjective characteristic. This conjunctive is sometimes also used in relative propositions which do not complete a previous conception, but themselves contain a description (by periphrasis), when we wish to express a general idea of a person or thing of a particular character, and at the same time to draw attention to this character with reference to the statement in the main proposition: *Hoc non erat ejus, qvi innumerabiles mundos mente peragravisset* (Cic. Finn. II. 31), was not becoming for a man, who —. *Qvi ex ipso audissent, qvum palam multis audientibus loqveretur, nefaria qvaedam ad me pertulerunt* (Cic. ad Att. XI. 8), persons who —. *Qvi audiverant* would mean, *those who* —. *At ille nescio qvi, qvi in scholis nominari solet, mille et octoginta stadia qvod abesset, videbat* (Cic. Ac. II. 25), things, which were distant. *Qvod aberat* would signify, *some particular thing which was distant.*

Obs. 2. In a similar way the conjunctive is used in relative propositions, which limit something that is stated in general terms to a certain defined

class; particularly with *qvi qvidem* (at least, who) and *qvi modo* (who only=if he only): *Ex oratoribus Atticis antiqvissimi sunt, qvorum qvidem scripta constent* (are ascertained), *Pericles et Alcibiades* (Cic. de Or. II. 22)[s]. *Xenocrates unus, qvi deos esse diceret, divinationem funditus sustulit* (Id. de Div. I. 3). *Servus est nemo, qvi modo tolerabili condicione sit servitutis, qvi non audaciam civium perhorrescat* (Id. Cat. IV. 8). *Qvod sciam, qvod meminerim*, so far as I know, remember;=*qvantum scio*. *Pergratum mihi feceris, si eum, qvod sine molestia tua fiat, juveris* (Id. ad Fam. XIII. 23), so far as it can be done without inconvenience to yourself. (But we also find with the same signification, *Qvae tibi mandavi, velim cures, qvod sine tua molestia facere poteris*, Id. ad Att. I. 5.)

§. 365. To the general assertion, that there is or is not something, of which a certain relative proposition may be asserted (something of such a kind, that the latter may be asserted of it), the relative proposition is appended in the conjunctive; thus the conjunctive stands after the expressions, *est, qvi: sunt, reperiuntur, non desunt, qvi; exstitit, exstiterunt, exortus est, qvi* (*exortus est philosophus, qvi*); *habeo, qvi* (one who); *est, ubi* (there are places where); *nemo est, qvi; nihil est, qvod* (*qvis est, qvi — ?*) &c. E. g. *Sunt, qvi discessum animi a corpore putent esse mortem* (Cic. Tusc. I. 9). *Fuere, qvi crederent, M. Crassum non ignarum Catilinae consilii fuisse* (Sall. Cat. 17). *In omnibus seculis pauciores viri reperti sunt, qvi suas cupiditates, qvam qvi hostium copias vincerent* (Cic. ad Fam. XV. 4). *Nemo est orator, qvi se Demosthenis similem esse nolit* (Id. de Opt. Gen. Or. 2). *Qvod ex majore parte unamqvemqve rem appellari dicunt, est, ubi id valeat* (Id. Tusc. V. 8), there are cases, in which —. *Est qvatenus amicitiae dari venia possit* (Id. Lael. 17, there is a point up to which —). *Nullas accipio litteras, qvas non statim ad te mittam.*

Obs. 1. The poets frequently use the indicative after such of these expressions as are affirmative, e. g. *est* (*sunt*), *qvi* (not after the negative, such as *nemo est, qvi*): *Sunt, qvos curriculo pulverem Olympium collegisse juvat* (Hor. Od. I. 1, 3). *Interdum rectum vulgus videt; est, ubi peccat* (Id. Ep. II. 1, 63). In good prose writers such examples are rare (*Sunt, qvi ita dicunt, imperia Pisonis superba barbaros neqvivisse pati*, Sall. Cat. 19), except where a definitive pronoun or adjective of number is appended to the affirmative clause, as *sunt multi* (*sunt multi homines*) &c.; for in this case the indicative is used as well as the conjunctive: *Sunt multi, qvi eripiunt aliis, qvod aliis largiantur* (Cic. Off. I. 14). *Nonnulli sunt in hoc ordine, qvi aut ea, qvae imminent, non videant, aut ea, qvae vident,*

[s] [*Quae quidem digna statuissent, in quibus elaborarent* (Cic. Tusc. I. 1).]

dissimulent (Id. in Cat. I. 12). *Duo tempora inciderunt, qvibus aliqvid contra Caesarem Pompejo svaserim* (Id. Phil. II. 10).

Obs. 2. If a relative proposition belongs to a negative idea, of which something definite is predicated (as, nothing is a good), it may stand in the indicative, as being subjoined merely for the sake of defining the idea, e. g. *Nihil bonum est, qvod non eum, qvi id possidet, meliorem facit* (Cic. Par. I. 4, nothing, that does not make its possessor better, is a good), or it may be appended in the conjunctive in the manner above mentioned: *Nihil bonum est, qvod non eum, qvi id possideat, meliorem faciat* (nothing is a good, there is no good, which would not make its possessor better). *Nemo rex Persarum potest esse, qvi non ante majorum disciplinam perceperit* (Cic. de Div. I. 41).

Obs. 3. For *nemo est, qvi non, nihil est, qvod non*, the expression with *qvin* (*is, id*) may likewise be employed (§. 440, *Obs.* 3). Where a definite case must necessarily be expressed (as it nearly always must, where the relative would have been in the accusative), either *is* must be inserted, or (which is to be preferred) the relative retained (*qvem non, qvod non*).

§. 366. Relative propositions are put in the conjunctive, when they are intended to express the reason of the leading proposition, so that *qvi* approaches to the signification of *qvum is*. (You are to do it, as *he who* can do it; i. q. since you can do it.) *Caninius fuit mirifica vigilantia, qvi suo toto consulatu somnum non viderit* (Cic. ad Fam. VII. 30). *Miseret tui me, qvi hunc tantum hominem facias inimicum tibi* (Ter. Eun. IV. 7, 32). *Ut cubitum discessimus* (when we were gone to bed) *me, qvi ad multam noctem vigilassem, artior, qvam solebat, somnus complexus est* (Cic. Somn. Scip. 1). *O fortunate adolescens, qvi tuae virtutis Homerum praeconem inveneris* (Id. pro Arch. 10)[t].

Obs. 1. In many cases the choice rests with the speaker, whether he will expressly shew by the use of the conjunctive, that the relative proposition contains the reason, or whether he will simply add it in the indicative as an explanation. Thus it may be said: *Habeo senectuti magnam gratiam, qvae mihi sermonis aviditatem auxit, potionis et cibi sustulit* (Cic. Cat. M. 14); but it might also be expressed *auxerit—sustulerit* (since it has, because it has).

Obs. 2. The assigning of the reason is strengthened by the expressions, *utpote qvi, ut qvi* (as being one who) or *praesertim qvi*[u] (especially as one who i. q. especially as he), which are constructed with the con-

[t] [*Tarquinio quid impudentius, qui bellum gereret cum iis, qui ejus non tulerant superbiam?* (Cic. Tusc. III. 12).]

[u] [*Praesertim qui nos non pugnando, sed tacendo superare potuerunt* (Cic. in Cat. III. 9).]

junctive. *Qvippe qvi* (properly signifying, certainly, as one who —, certainly, since he —) is constructed both with the conjunctive, and in some writers (Sallust, Livy) with the indicative: *Solis candor illustrior est qvam ullius ignis, qvippe qvi immenso mundo tam longe lateqve colluceat* (Cic. N. D. II. 15). *Animus fortuna non eget, qvippe qvae probitatem, industriam, aliasqve artes bonas neqve dare neqve eripere cuiqvam potest* (Sall. Jug. 1).

Obs. 3. The conjunctive is likewise employed in relative propositions, which contain an antithesis to the leading proposition (compare what is said of *qvum*, §. 358, *Obs.* 3): *Ego, qvi sero ac leviter Graecas litteras attigissem, tamen, qvum in Ciliciam proficiscens Athenas venissem, complures ibi dies sum commoratus* (Cic. de Or. I. 18). *Nosmetipsi, qvi Lycurgei* (strict as Lycurgus) *a principio fuissemus, qvotidie demitigamur* (id. ad Att. I. 13).

§. 367. A relative proposition constituting a periphrasis, may be put in the conjunctive with an hypothetical declaration of what will happen, in case the existence of such a person or thing as that indicated in the periphrasis should be assumed, c. g. *Haec et innumerabilia ex eodem genere qvi videat, nonne cogatur confiteri deos esse* (Cic. N. D. II. 4), if any one sees this, will he not be compelled? *Qvi—videt, nonne cogitur — ?* is not he who sees this, compelled? See §. 350 a.

§. 368. Relative propositions stand in the conjunctive, when they form constituent parts of an expression (of a thought, resolution, &c.), which is mentioned in the leading proposition as the expression of another party, and do not contain an idea, which the speaker himself declares as his own: *Socrates exsecrari eum solebat, qvi primus utilitatem a jure sejunxisset* (Cic. Legg. I. 12; whoever it might be, that had —; whom Socrates imagined to himself, without thinking of any definite individual, as the author of this separation). *Nemo extulit eum verbis, qvi ita dixisset, ut qvi adessent, intelligerent, qvid diceret* (Id. de Or. III. 14), him, who (i. q. any one, because he), according to his view, had so spoken —. *Paetus omnes libros, qvos frater suus reliqvisset, mihi donavit* (Id. ad Att. II. 1, which his brother might have left; which his brother, as he believed, had left. Otherwise it would be expressed: *qvos frater ejus reliqvit*, which his brother left). *In Hispaniis prorogatum veteribus praetoribus imperium, cum exercitibus, qvos haberent* (Liv. XL. 18; expressed as a part of the *senatusconsultum.*)

Obs. The idea mentioned in the leading proposition may be the speaker's own, if it be specified as one that he entertained at some other time:

Occurrebant (I called to mind) *colles campiqve et Tiberis et hoc coelum, sub qvo natus educatusqve essem* (Liv. V. 54). Sometimes the distinction is only slight, whether a relative proposition is expressed as part of another person's idea (in the conjunctive) or as the speaker's own (in the indicative), e. g. *Majores natu nil rectum putant, nisi qvod sibi placuerit* or *nisi qvod ipsis placuit.* (The conjunctive shews that they are conscious of the manner in which their judgment is influenced. Compare §. 490 c, *Obs.* 3, respecting *sui* and *suus.*)[x]

§. 369. As in relative propositions (§. 368), the conjunctive is also employed in other subordinate propositions, which are asserted as parts of the idea mentioned in the leading proposition, e. g. in conditional propositions: *Rex praemium proposuit* (*praemium propositum est*) *si qvis hostem occidisset* (§. 348, *Obs.* 3. Compare what is said of the causal propositions §. 357 a.). The conjunctive is consequently employed in all subordinate propositions (whether relative or connected by conjunctions), which are added to complete an idea expressed by an infinitive, or a proposition standing in the conjunctive, or in the accusative with the infinitive, the contents of which subordinate proposition are asserted by the speaker not simply as an actual fact, but only as a constituent part of the idea stated in the infinitive or conjunctive (*oratio obliqva*, indirect language). If on the other hand a remark or explanation by the speaker himself (which may be omitted without prejudice to the leading idea) or a description of something that actually exists independently of the contents of the main proposition, is inserted in a conjunctive or infinitive proposition, the indicative is employed.

a. *Potentis est facere qvod velit.* (*Homo potens facit qvod vult.*) *Non dubitavi id a te petere, qvod mihi esset omnium maximum maximeqve necessarium* (Cic. ad Fam. II. 6. *Id a te peto, qvod mihi est maximum*). *Qvod me admones, ut me integrum, qvoad possim, servem, gratum est* (Id. ad Att. VII. 26. *Serva te integrum, qvoad poteris*). *Rogavit, ut, qvoniam sibi vivo non subvenisset, mortem suam ne inultam esse pateretur* (Id. Div. I. 27. *Qvoniam mihi vivo non subvenisti, mortem meam ne inultam esse passus sis*). *In Hortensio memoria fuit tanta, ut, qvae secum commentatus esset, ea sine scripto verbis eisdem redderet, qvibus cogitavisset* (Id. Brut. 88. *Hortensius, qvae secum erat commentatus, ea verbis eisdem reddebat, qvibus cogitaverat*). *Mos est Athenis, laudari in concione eos, qvi sint in*

[x] *Alius alia causa allata, qvam sibi ad proficiscendum necessariam esse diceret, petebat, ut sibi Caesaris voluntate discedere liceret* (Caes. B. G. I. 39). *Diceret* stands in the conjunctive instead of *qvae—necessaria esset* (the reason which, as he said, compelled him). See §. 357 a, *Obs.* 2.

proeliis interfecti (Id. Or. 44). *Multum et nobismetipsis et nostris profuturi videbamur, si superstitionem funditus sustulissemus* (Cic. de Div. II. 72. *Multum proderimus, si superstitionem sustulerimus*). *Si luce qvoqve canes latrent, qvum deos salutatum aliqvi venerint, crura iis suffringantur, qvod acres sint etiam tum, qvum suspicio nulla sit* (Cic. Rosc. Am. 20. Of a thing which actually happened it would be thus expressed: *canes latrant, qvum deos salutatum aliqvi venerunt,* and, *crura iis suffringantur, qvod acres sunt etiam tum, qvum suspicio nulla est*). *Et earum rerum, qvibus abundaremus, exportatio, et earum, qvibus egeremus, invectio nulla esset, nisi his muneribus homines fungerentur* (Id. Off. II. 3. *Earum rerum, qvibus abundamus, exportatio nulla est.* The excess and deficiency also form a part of the hypothesis: Even if we had a superabundance of any thing, it could not be exported —). b. *Apud Hypanim fluvium, qvi ab Europae parte in Pontum influit* (observation of the speaker himself), *Aristoteles ait, bestiolas qvasdam nasci, qvae unum diem vivant* (part of the assertion of Aristotle (Id. Tusc. I. 39). *Qvis potest esse tam aversus a vero, qvi neget, haec omnia, qvae videmus* (the whole of this visible universe), *deorum immortalium potestate administrari* (Cic. in Cat. III. 9).

Obs. 1. In many cases a relative periphrasis may apply either to an independent idea, an existing class of persons or things, or simply to a part of an idea which has been mentioned: *Eloqvendi vis efficit, ut ea, qvae ignoramus, discere, et ea, qvae scimus, alios docere possimus* (Cic. N. D. II. 59). Here *ea, qvae ignoramus* and *ea, quae scimus* are designated as two existing classes of objects; but it might also have been expressed; *ut ea, quae ignoremus, discere, et ea, qvae sciamus, alios docere possimus* (what may be unknown [known] to us). Sometimes such an indicative is used in a very singular way: *Tertia est sententia, ut, qvanti qvisqve se ipse facit, tanti fiat ab amicis* (Cic. Lael. 16). If, when the leading proposition is in the perfect, a general idea is expressed in such a subordinate proposition not in the present, but in the imperfect, it is thereby shewn to be a dependent member of the leading idea: *Rex parari ea jussit, qvae ad bellum necessaria essent;* but, *rex arma, tela, machinas, ceteraqve, qvae in bello necessaria sunt, parari jussit.*

Obs. 2. The historians not unfrequently use the indicative irregularly in relative circumlocutions and definitions, which are yet naturally or necessarily to be understood as parts of the idea quoted as held by another, e. g. *Scaptius infit, annum se tertium et octogesimum agere, et in eo agro, de qvo agitur, militasse* (Liv. III. 71. *In eo agro, de qvo agitur, militavi*). *C. Mario magna atqve mirabilia portendi haruspex dixerat;*

proinde, qvae animo agitabat, fretus dis ageret (Sall. Jug. 63. *Proinde, qvae animo agitas, fretus dis age!*).

Obs. 3. It may be especially noticed, that the particle *dum* is often put by the poets and later writers with the historical present (§. 336, *Obs.* 2) in the indicative, though the proposition is a part of an idea attributed to another, which is expressed in the infinitive: *Dic, hospes, Spartae, nos te hic vidisse jacentes, dum sanctis patriae legibus obseqvimur* (Cic. poet. Tusc. I. 42). (More accurately: *Video, dum breviter voluerim dicere, dictum esse a me paullo obscurius*, Cic. de Or. I. 41.)

§. 370. Besides the rules which have been hitherto given for the use of the conjunctive in general, it is particularly to be noticed, that the *second* person of the conjunctive is used of a person whose existence is only assumed, to express by that means a single undefined subject, which we imagine to ourselves, in order to state a thing in general terms, (*some one, one*). (The conjunctive shews, that the whole statement rests on this assumption.) This form is found in conditional discourse, in hypothetical statements, and questions concerning that which can and will happen (§. 350 and 353), in subordinate propositions with conjunctions and in relative propositions (with *qvi* or an indefinite relative), and in commands and prohibitions (see on the imperative, chap. V.): *Aeqvabilitatem conservare non possis, si aliorum naturam imitans omittas tuam* (Cic. Off. I. 31. Of an actually existing subject it would be, *conservare non possumus, si omittimus*). *Si scieris aspidem occulte latere uspiam, et velle aliqvem imprudentem super eam assidĕre, improbe feceris, nisi admonueris, ne assĭdat* (Cic. Finn. II. 18. *Si sciemus—improbe faciemus*). *Dicas* (*credas, putes*) *adductum propius frondere Tarentum* (Hor. Ep. I. 16, 11,=*dicat aliqvis*). *Qvem neqve gloria neqve pericula excitant, neqvicqvam hortere* (Sall. Cat. 58). *Crederes victos esse* (Liv. II. 43), one might have supposed they were conquered. *Canes venaticos diceres* (Cic. Verr. IV. 13), one would have said they were hounds. (Concerning the imperfect see §. 350 a.) *Tanto amore possessiones suas amplexi tenebant, ut ab iis membra divelli citius posse diceres* (Cic. pro Sull. 20). *Ut sunt, qvi urbanis rebus bellicas anteponant, sic reperias multos, qvibus periculosa consilia qvietis splendidiora videantur* (Id. Off. I. 24). *Ubi istum invenias, qvi honorem amici anteponat suo?* (Id. Lael. 17. Of an actual subject: *Ubi eos inveniemus, qvi opes amicitiae non anteponant?* Id. ibid.). *Qvum animum ab istis imaginibus ad veritatem traduxeris, nihil relinqvitur* (Id. Tusc. V. 5,=*qvum traduximus*). *Bonus segnior fit, ubi negligas* (Sall. Jug.

31. If not in the second person it would be expressed, *ubi negligitur*). *Qvum aetas extrema advenit, tum illud, qvod praeteriit, effluxit; tantum remănet, qvod virtute et recte factis consecutus sis* (Cic. Cat. M. 19,=*consecuti sumus, consecutus aliqvis est*). *Conformatio sententiarum permanet, qvibuscunqve verbis uti velis* (Id. de Or. III. 52,=*utimur*).

Obs. 1. A conditional proposition of this kind in the conjunctive does not require the conjunctive in the leading proposition: *Mens qvoqve et animus, nisi tanqvam lumini oleum instilles, exstinguuntur senectute* (Cic. Cat. M. 11). *In excitando et in acuendo plurimum valet, si laudes eum, qvem cohortere* (Id. ad Fam. XV. 21), except when the conditional proposition contains only an imaginary case, in which something would occur: *Si constitueris te cuipiam advocatum in rem praesentem esse venturum atqve interim graviter aegrotare filius coeperit, non sit contra officium non facere, qvod dixeris* (Cic. Off. I. 10), assuming that some one had —, it would then —.

Obs. 2. *Tu* is very seldom inserted when the second person is employed in this way (e. g. *Virtutem necessario gloria, etiamsi tu id non agas, conseqvitur;* Cic. Tusc. I. 38); on the other hand *te, tui, tibi, tuus* may be referred to such a subject. *Te* is put in this way with the infinitive, to denote an indefinite and assumed individual subject (in the accusative with the infinitive, as only the assumed object of a judgment; see §. 398 a.), e. g. *Nullum est testimonium victoriae certius, qvam, qvos saepe metueris, eos te vinctos ad supplicium duci videre* (Cic. Verr. V. 26).

APPENDIX TO CHAPTER III.

Of the Formation of Objective Propositions in the Conjunctive, and of the Particles employed in them.

§. 371. Since the idea of an action as the object of a verb or phrase may be expressed not only by a proposition in the conjunctive, but also by the infinitive (accusative with the infinitive), and the conjunctive propositions of this class are formed with various particles according to the nature of the predicate in the leading proposition, rules will here be given for the application of these propositions, and the use of the particles proper to each. (Those cases in which the object is expressed by an accusative with the infinitive or an infinitive alone will be treated of in the 6th chapter.) Generally speaking, the object is expressed by a proposition in the conjunctive after all verbs and phrases which signify an exertion

or action directed to a particular end, or indicate that something happens.

Obs. The conjunctive clause (after verbs of the first class) is frequently expressed in English by a simple infinitive.

§. 372. a. A proposition with *ut* is subjoined to all those verbs or phrases, which signify in one way or another, *to bring about* an occurrence, or, to *labour*, to *contribute*, to *interest oneself* to effect it, as a) *facio, efficio, perficio, consequor, assequor, adipiscor, impetro, pervinco; consvetudo, natura fert;*—b) *oro, rogo, peto, precor, obsecro, flagito, postulo,—curo, video* (look to it, that), *provideo, prospicio,—svadeo, persvadeo, censeo* (to judge), *hortor, adhortor, moneo, admoneo, permoveo, adduco, incito, impello, cogo,—impero, mando, praecipio, dico* (to say to a person, that he is to —, *scribo, mitto*, to write to any one, send to any one, that he *is to*), *edico, concedo, permitto* (*sino*),—*statuo* (to determine, that some one is to), *constituo, decerno,—volo* (to wish, that some one —), *nolo, malo, opto* (that some one —), *studeo* (to exert oneself, endeavour, that some one —), *nitor, contendo, elaboro, pugno,—id ago, operam do, legem fero, lex est, senatus consultum fit, auctor sum, consilium do, magna cupiditas est* (a vehement longing that something should take place), &c. *Sol efficit, ut omnia floreant. Dolabella ad me scripsit, ut quam primum in Italiam venirem* (Cic. ad Att. VII. 1). *Elaborandum est, ut nosmet ipsi nobis mederi possimus* (Id. Tusc. III. 13). *Multi tum quum maxime fallunt, id agunt, ut boni viri esse videantur* (Id. Off. I. 13). *Cura, ut valeas. Rogavi, ut proficiscerentur.*

Obs. It may be observed of the particle *ut* (*uti*), that it has its root in the same interrogative and relative pronominal theme, from which *uter, ubi*, &c. are derived, and therefore originally signifies *how*, or (relatively) *as* (§. 201, 5). From *how* is deduced the signification *that*, as applied to express a purpose and the object of the verb, (to exert oneself, how one may attain a thing), and from the relative usage partly the signification *as soon as* (*ut veni, abiit*), partly that of *so that* (just as the pronoun *qui* acquires the signification of *so that he*). Then the original signification is still further lost, so that the word only marks out a proposition indefinitely and generally as the object or complement of another (with verbs of happening).

b. If the object is expressed negatively (to bring it about, to exert oneself, that a thing may *not* happen), the particle *ne* is used instead of *ut* (also *ut—ne*). *Peto, non ut aliquid novi decernatur, sed ne quid novi decernatur* (Cic. ad Fam. II. 7). *Vos adepti estis, ne quem civem metueretis* (Id. pro Mil. 13). After the verbs which

signify to bring about, to effect, *ut non* is also made use of. See on this §. 456 with *Obs.* 3.

Obs. 1. We should remark the expression *videre, ne*, to look to it, that not, *whether perhaps not. Vide, ne mea conjectura sit verior* (Cic. pro Cluent. 35). Hence *vide ne* has sometimes nearly the signification of *I fear.*

Obs. 2. Those verbs which signify, *to wish* that a thing may happen (*volo*, &c., *placet*, it is resolved, sometimes *studeo, postulo*), govern also an accusative with the infinitive; *Volo te hoc scire.* See §. 396. *Volo* (*nolo, malo*) is commonly used only with the conjunctive without *ut* in short and unambiguous expressions (see *Obs.* 4), otherwise with the accusative and infinitive: *Qvid vis faciam?* (Ter. Eun. V. 9, 24). *Vis ergo experiamur?* (Virg. B. III. 28). *Tu ad me de rebus omnibus scribas velim* (Cic. ad Fam. VII. 13). (More rarely: *Volo, ut mihi respondeas*, Cic. in Vat. 6). *Sino*, to let, permit, is employed in the same way, e. g. *sine, vivam* (rarely, *ut vivam*); otherwise in the infinitive (§. 390) or the accusative with the infinitive (§. 396).

Obs. 3. With some of those verbs which signify "to exercise an influence over others, to induce them to do something," the action is sometimes expressed by the infinitive alone, as after *moneo* and particularly *cogo.* See §. 390. Some may be followed by *ad* with the gerund: *Impello aliqvem ad faciendum aliqvid.*

Obs. 4. After those verbs, which denote a wish combined with an influence over others (particularly to *advise*, to *beg*, to *persuade*), and after *fac* and *faxo* (but otherwise not after *facio* and the others which signify to effectuate, to obtain) *ut* may be omitted and the conjunctive alone employed, if the construction is evident, especially if the conjunctive stands not long before or after the governing verb: *Dic veniat. Fac cogites, qvi sis. Sine te exorem* (Ter. Andr. V. 3, 30). *Caesar Labieno mandat, Remos reliqvosqve Belgas adeat atqve in officio contineat* (Caes. B. G. III. 11). *Albinus Massivae persvadet, qvoniam ex stirpe Masinissae sit, regnum Numidiae ab senatu petat* (Sall. Jug. 35). *Jugurtha oppidanos hortatur, moenia defendant* (Id. ibid. 56).

Obs. 5. Some of the verbs and phrases here mentioned have at the same time another signification, in which they denote *an opinion* or the eliciting of an opinion; and then they govern an accusative with the infinitive, as *statuo*, to assume, *decerno*, to determine, judge, *volo*, to maintain (of philosophical *dicta*), *contendo*, to maintain, *concedo*, to grant, *persvadeo*, to make a person believe, *moneo*, to remind one (that so and so is), *efficio* (*conficio*), to conclude, prove, *cogo*, to conclude, make good, *adducor*, to be induced to believe, *auctor sum*, to assure; e. g. *concedo, non esse miseros, qvi mortui sunt* (Cic. Tusc. I. 7). *Dicaearchus vult efficere,*

animos esse mortales (Id. ib. I. 31). Yet *concedo, contendo, efficio, adducor*, and a few similar expressions are, in consequence of their original signification, also used with *ut; Ex qvo efficitur, ut, qvod sit honestum, id sit solum bonum* (Cic. Tusc. V. 15; but also *Ex qvo efficitur, honestate una vitam contineri beatam*, Id. ibid.). *Facio* signifying "to represent a person as doing a thing," has an accusative with the infinitive or the present participle in apposition to the object (as *induco aliqvem loqventem*); *Isocratem Plato admirabiliter in Phaedro laudari fecit* (Cic. de Opt. Gen. Or. 6). *Xenophon Socratem disputantem facit, formam dei qvaeri non oportere* (Id. N. D. I. 12). *Polyphemum Homerus cum ariete colloqventem facit ejusqve laudare fortunas, qvod, qva vellet, ingredi posset, et, qvae vellet, attingeret* (Id. Tusc. V. 39). *Fac*, imagine, assume, always has the accusative with the infinitive, e. g. *Fac, qvaeso, qvi ego sim, esse te* (Cic. Fam. VII. 23). (*Facio* with an accusative with the infinitive in the signification *to cause*, is poetical: *Nati me coram cernere letum fecisti;* Virg. Aen. II. 538.)

Obs. 6. After the words *causa, ratio*, and *argumentum*, and phrases of a similar signification, the object is expressed by a proposition with one of the particles *qvare, qvamobrem, cur* (reason, why, i. e. reason to). We have also simply *est* (*nihil est, qvid est*) *eur* (*qvamobrem, qvare, qvod*), one has reason (no reason): *Multae sunt causae, qvamobrem hunc hominem cupiam abducere* (Ter. Eun. I. 2, 65). *Qvid fuit causae, cur in Africam Caesarem non seqverere?* (Cic. Phil. II. 29). *Nihil affert Zeno, qvare mundum ratione uti putemus* (Id. N. D. III. 9); no reason why we should believe. *Qvid est, cur tu in isto loco sedeas?* (Id. pro Cluent. 53). *Non est, qvod invideas istis, qvos magnos felicesqve populus vocat* (Senec. Ep. 94). (Very rarely, *causa est, ut*[z]).

§. 373. With verbs and phrases, which denote in general that a thing happens or is going on, a proposition with *ut* is used, to signify what happens, &c.; thus with *fit, futurum est, accidit, contingit, evenit, usu venit, est* (it is the case, that) *seqvitur, restat, reliqvum est, relinqvitur, superest, proximum est* (the next action, the next thing is), *extremum est, prope est, longe abest, tantum abest.* (In negative propositions *ut non*, and not *ne*, is employed: see §. 456.) *Accidit, ut illo tempore in urbe essem. Saepe fit, ut ii, qvi debeant* (owe us money), *non respondeant ad tempus* (Cic. ad Att. XVI. 2). *Si haec enuntiatio vera non est, seqvitur, ut falsa sit* (Id. de Fat. 12). *Restat, ut doceam, omnia, qvae sint in hoc mundo, hominum causa facta esse* (Id. N. D. II. 61). *Proximum est, ut doceam, deorum providentia mundum administrari* (Id. ib. II. 29). *Propius nihil est factum qvam ut Cato occideretur*

[z] *Magna causa absolutionis Fonteji est, ne qva insignis huic imperio ignominia suscipiatur* (Cic. pro Font. 12). A great reason for acquitting Fonteius is, that no (the wish to avoid) —. Proposition expressing a purpose.

(Id. ad Qv. Fr. I. 2, 5). (So also: *Servilius ad id, qvod de pecunia credita jus non dixerat, adjiciebat* [(added this proceeding)], *ut ne delectum qvidem militum haberet;* Liv. II. 27).

Obs. 1. Here we should also notice the expressions *necesse est* and *oportet*, it is necessary, which are constructed sometimes with the conjunctive without *ut* (*necesse est, ut* is rare) sometimes with the accusative and infinitive: *Leuctrica pugna immortalis sit, necesse est* (Corn. Epam. 10). *Corpus mortale interire necesse est. Ex rerum cognitione efflorescat oportet oratio.* (Cic. de Or. I. 6). (*Oportet*, used to signify duty, always has the accusative with the infinitive. Without a definite subject it is expressed thus: *necesse est ire, oportet ire.*) (Concerning *licet* with the conjunctive see §. 389, *Obs.* 5.)

Obs. 2. When *seqvitur* denotes a logical conclusion, it may have the accusative with the infinitive, but is generally constructed with *ut*. *Contingit* (*mihi*) signifying I succeed, and *restat* (it remains) are also, by the poets and later writers, constructed with the simple infinitive: *Non cuivis homini contingit adire Corinthum* (Hor. Ep. I. 17, 36). (The following is the more usual construction: *Thrasybulo contigit, ut patriam liberaret,* Corn. Thras. 1.)

Obs. 3. The verb *accedit*, "to this is to be added" (by which the hearer is referred to some circumstance yet remaining), is either similarly constructed with *ut*, or it is asserted of an indicative proposition with *qvod*, which states the circumstance (compare §. 398 b): *Ad Appii Claudii senectutem accedebat etiam, ut caecus esset* (Cic. Cat. M. 6). *Accedit, qvod patrem plus etiam, qvam tu scis, amo* (Id. ad Att. XIII. 21). (If a circumstance is stated, not as actually existing, but only as conditional and assumed, *qvod* cannot stand, but only *ut*, e. g. *Si vero illud qvoqve accedet, ut dives sit reus, difficillima causa erit.* On the contrary we find no variation in the phrase *adde qvod*, add the circumstance, that —). (On *exspecto, ut*, see §. 360, *Obs.* 1.)

§. 374. A proposition with *ut* is subjoined to substantives and pronouns in connection with *sum*, which intimate that a thing happens or is to happen, in order to express that to which the preceding idea refers, and in which it manifests itself: *Est hoc commune vitium in magnis liberisqve civitatibus, ut invidia gloriae comes sit* (Corn. Chabr. 3). *Mos est hominum, ut nolint eundem pluribus rebus excellere* (Cic. Brut. 21). *Cultus deorum est optimus, ut* (consists in this, that) *eos semper pura, integra, incorrupta mente veneremur* (Id. N. D. II. 28). *Altera est res* (the second thing required is) *ut res geras magnas et arduas plenasqve laborum* (Id. Off. I. 20). *Fuit hoc in M. Crasso, ut existimari vellet nostrorum hominum prudentiam Graecis anteferre* (Id. de Or. II. 1). *Adhuc in hac sum*

sententia, nihil ut faciamus, nisi qvod Caesar velle videatur (Id. ad Fam. IV. 4). *In eo est, ut proficiscar.*

Obs. 1. Such expressions as *mos est, cultus est optimus* (without a pronoun) are sometimes also completed by a simple infinitive: *Virginibus Tyriis mos est gestare pharetram* (Virg. Aen. I. 336).

Obs. 2. If a judgment is pronounced concerning the character of an action that is only supposed (not declared as of actual occurrence) by means of an adjective with *sum* or some equivalent phrase (*aeqvum est, optimum est*, &c.—*magna laus est, qvi probari potest? qvam habet aeqvitatem?*), the subject is expressed either by an infinitive alone or an accusative with the infinitive (§. 398 a). Yet such propositions are also found with *ut*, when it is intended to denote at the same time the reality or falsity, possibility or impossibility of the action, e. g. *Hoc vero optimum est* (ironical) *ut is, qvi finem rerum expetendarum voluptatem esse dicat, id ipsum ultimum bonorum qvid et qvale sit, nesciat* (*should* not know; Cic. Finn. II. 3). *Non est verisimile, ut Chrysogonus horum servorum litteras adamarit aut humanitatem* (Id. Rosc. Am. 41). *Qvid tam inauditum qvam eqvitem Romanum triumphare? Qvid tam inusitatum qvam ut, qvum duo consules fortissimi essent, eqves Romanus ad bellum maximum pro consule mitteretur?* (Id. pro Leg. Man. 21). *Magnificum illud etiam Romanisqve gloriosum, ut Graecis de philosophia litteris non egeant* (Id. Div. II. 2).

§. 375. a. A proposition with *ne* is put after those verbs, which in themselves express a power of hindering and resisting (an agency employed to *prevent* a thing from happening), as *impedio, prohibeo, deterreo, obsisto, obsto, officio, repugno, intercedo, interdico, teneo* (to withhold, *teneo me, contineo*), *tempero, recuso, caveo* (to avoid doing a thing, to take measures, that so and so may not —), &c. *Impedior dolore animi, ne de hujus miseria plura dicam* (Cic. pro Sull. 33). *Pythagoreis interdictum erat, ne faba vescerentur* (Id. Div. I. 30). *Histiaeus Milesius obstitit, ne res conficeretur* (Corn. Milt. 3). *Regulus, ne sententiam diceret, recusavit* (Cic. Off. III. 27). *Cavebam, ne cui suspicionem darem* (Id. ad Fam. III. 12).

Obs. 1. *Cave* is often put with the omission of *ne*: *Cave putes, cave facias.* (Sometimes *recuso*, to refuse, and *caveo*, to avoid, take the infinitive: *Cave id petere a populo Romano, qvod jure tibi negabitur*, Sall. Jug. 64.) (*Caveo, ut* —, to take care that, make arrangements that —.)

Obs. 2. *Impedio* and *prohibeo* often have the infinitive (§. 390): *Me et Sulpicium impedit pudor a Crasso hoc exqvirere* (Cic. de Or. I. 35). *Num igitur ignobilitas sapientem beatum esse prohibet?* (When on the other hand these verbs are constructed with *ne* the accusative is seldom re-

tained. We find *pudor impedit, ne exqviram*, but not *pudor me impedit, ne exqviram.*)

b. To those verbs and phrases, which signify *to hinder* and *to be a hindrance* (*impedio, prohibeo, officio, obsto, obsisto, deterreo, teneo*, and *per me fit, per me stat*, the hindrance rests with me, *moror, in mora sum*, &c.), the objective proposition with *qvominus* (literally, *that—so much the less*) may be subjoined: *Hiemem credo adhuc prohibuisse, qvominus de te certum haberemus* (Cic. ad Fam. XII. 5). *Caesar cognovit, per Afranium stare, qvominus dimicaretur* (Caes. B. C. I. 41). *Hanc ego causam, qvominus novum consilium capiamus, imprimis magnam puto* (Sall. Cat. 51, of a reason against a thing). *Qvominus* is put in the same way after other verbs, which either by themselves denote a resisting and negative agency, or acquire such a meaning by the force of the context (e. g. *pugno*, to contend that—not), if the negative idea is set aside by the addition of a negative (*non, vix*) or by the interrogative form, e. g. *Non recusabo, qvominus omnes mea scripta legant* (Cic. Finn. I. 3). *Hoc fecisti, ne pupillo tutores consulerent, qvominus fortunis omnibus everteretur* (Id. Verr. III. 7).

c. After verbs and phrases, which signify to hinder and oppose, or *to omit* (*praetermitto*, and expressions which acquire this meaning from the context, especially *facio* and *causa est*), *to delay*, as *cunctor, exspecto*, as well as after *abest* and *dubito, dubium est, qvin*, that not, is used to designate the object, *when the negative force of the idea is destroyed by the addition of a negative or by the interrogative form: Vix me contineo, qvin involem in illum* (Ter. Eun. V. 2, 20). *Non possumus, qvin alii a nobis dissentiant, recusare* (Cic. Ac. II. 3). *Facere non potui, qvin tibi et sententiam et voluntatem declararem meam* (Id. ad Fam. VI. 13). *Non cunctandum existimavit, qvin pugna decertaret* (Caes. B. G. III. 23). *Clamabant, exspectari diutius non oportere, qvin ad castra iretur* (Caes. B. G. III. 24). *Haud multum abfuit, qvin Ismenias interficeretur* (Liv. XLII. 44). *Qvid est causae, qvin decemviri coloniam in Janiculum possint deducere* (Cic. de Leg. Agr. II. 27). *Agamemno non dubitat, qvin brevi sit Troja peritura* (Id. Cat. M. 10). *Non erat dubium, qvin Helvetii plurimum possent* (Caes. B. G. I. 3). *Dubitare qvisqvam potest, qvin hoc multo sit honestius?*

Obs. 1. If therefore a negation precedes, *qvominus* and *qvin* are often used after the same verbs (e. g. *non recuso, qvominus* and *qvin*), but *qvin* often stands where *qvominus* would be inadmissible. (On the other hand

impedio, prohibeo, intercedo and *interdico*, even when accompanied by a negation, scarcely ever have *qvin*, but *qvominus*). *Qvin* alone is sometimes found without a negation preceding, when a word expressing limitation (*paullum, perpauci, aegre*) stands in the place of the latter, e. g. *Paullum abfuit, qvin Fabius Varum interficeret* (Caes. B. C. II. 35). (So also *Dubita, si potes, qvin*, i. q. *dubitare non potes, qvin*). Instead of *facere non possum, qvin*, I cannot refrain from (*fieri non potest, qvin*), we may also say *ut—non* (§. 372 b. and 373): *Non possum ullo modo facere, ut, qvum me intelligam universi populi Romani judicio consulem ita factum, ut nobilissimis hominibus praeponerer, non et in hoc magistratu et in omni vita sim popularis* (Cic. de leg. Agrar. II. 3).

Obs. 2. Of the verb *dubito* it is to be observed, that when used affirmatively it is always put with a dependent interrogative proposition: (*dubito an, dubito an non*, see §. 453). After *non dubito* (*dubium non est*) we find also in some writers (Cornelius, Livy) an accusative with the infinitive instead of *qvin*. (*Non dubitabant, deletis exercitibus, hostem ad oppugnandam urbem venturam*, Liv. XXII. 55.) *Non dubito* (*qvis dubitat?*) with an infinitive (*non dubito facere, dicere*, &c.) signifies, I have no scruple. Yet in this signification too it is sometimes put with *qvin*, e. g. *Nolite dubitare, qvin uni Pompejo credatis omnia* (Cic. pro Leg. Man. 23).

Obs. 3. *Qvin* is rarely found with negative verbs, which express an opinion and explanation (*non nego, qvis ignorat*) instead of the accusative with the infinitive: *Qvis ignorat, qvin tria Graecorum genera sint* (Cic. pro Flacc. 27, instead of *tria Graecorum genera esse*).

Obs. 4. *Qvin* has originated from the old relative and interrogative ablative *qvi* with the negative, and consequently its primitive signification is *how not* (so that not). Hence arises the signification *why not?* (*qvin imus?* §. 351, *Obs.* 3), and from this again the signification, *yes even* (why not too?).

§. 376. After verbs and phrases, which denote an apprehension, the thing apprehended (that, which is *not* wished) is distinguished by *ne* (in English *that*) and the thing wished for (of which an apprehension is entertained that it will not happen) by *ut* (in English *that not*) or *ne* (that) *non* (*ne nullus* &c.): *Vereor, ne pater veniat* (I fear that my father will come); *vereor, ut pater veniat* (that he will not come); *vereor, ne pater non veniat. Pavor ceperat milites, ne mortiferum esset vulnus Scipionis* (Liv. XXIV. 42). *Omnes labores te excipere video; timeo, ut sustineas* (Cic. ad Fam. XIV. 2). *Vereor, ne consolatio nulla possit vera reperiri* (Id. ibid. VI. 1). *Non vereor, ne tua virtus opinioni hominum non respondeat* (Id. ibid. II. 5). In the same way *ne* or *ne non* stands after *periculum* (danger *that, that not*): *Periculum est, ne ille te verbis*

obruat (Cic. Div. in Caec. 14). *Nullum periculum est, ne locum non inveniās.*

Obs. Metuo, timeo, vereor facere, to be afraid, shun (not have the courage) to do a thing. But in good prose only *vereor* is so used: *Vereor te laudare praesentem* (Cic. N. D. I. 21). (*Timeo* and *metuo* are rarely found with the accusative and infinitive, with the signification, to expect with apprehension that something will happen.)

CHAPTER IV.

The Tenses of the Conjunctive.

§. 377. The tenses are in general distinguished and expressed in the conjunctive in the same way as in the indicative, both by the simple forms and by those compounded with participles (*amatus sim*, &c.), so that we shall here only notice what is peculiar to the way of expressing time in the conjunctive. (*Pater aberat. Qvum* [since, because] *pater abesset, eram in timōre. Pater rediit. Qvum pater redierit, nihil timeo. Pater profecturus erat. Qvum pater profecturus esset* (was on the point of departing), *valde occupatus eram. Paene cecidi. Vides, qvam paene ceciderim. Audivit aliqvid. Audiverit aliqvid, legerit* (Cic. de Or. II. 20; He must have heard and read something.) *Qvis putare potest, plus egisse Dionysium tum, qvum eripuerit civibus suis libertatem, qvam Archimedem, qvum sphaeram effecerit* (Id. R. P. I. 17=*Nihilo plus egit Dionysius tum, qvum eripuit c. s. l., qvam Archimedes, qvum sphaeram effecit*).

Obs. 1. The same remark applies to the distinction between *amatus sim* and *amatus fuerim* as to that between *amatus sum* and *amatus fui*; §. 344. *Amatus fuissem* is also put for *amatus essem* as *amatus fueram* for *amatus eram.*

Obs. 2. The imperfect *forem* (§. 108, *Obs.* 3) is employed in the same signification as *essem* especially in conditional language (would be) and in propositions expressive of a purpose (*ut foret, ne foret, qvi foret*). In the compound tenses (*amatus forem, amaturus forem*) many writers (Sallust, Livy, the poets) use *forem* exactly like *essem*, e. g. *Gaudebat consul, qva parte copiarum alter consul victus foret, se vicisse* (Liv. XXI. 53). (Cicero does not use it at all in the compound tenses, and otherwise very rarely.)

§. 378. a. The present conjunctive is in many instances employed, when the thing represented is properly future, partly be-

cause the relation of time is sufficiently evident from the nature and construction of the proposition so expressed, partly because we do not in idea accurately distinguish between the present and the future (as in assumptions, wishes, &c.). Hence the conjunctive has no simple form of the future in the active, and no future at all in the passive.

1) Thus the present is so used in leading propositions which are expressed in the conjunctive, namely in propositions limited by a condition (§. 347 b), in potential propositions relating to a thing which can or is to be done (§. 350 and 353), and in wishes (§. 351). For examples see the paragraphs referred to. But in potential propositions the futurum exactum is sometimes employed as a hypothetical future; see §. 350 and §. 380.

2) Propositions which denote a design and object are also expressed with the present (the result being considered as contemporaneous with the action). See the examples in §. 354 and 355, with 371 and the following.

Consequently, if past time be spoken of, the imperfect is used (and not the *futurum in praeterito*); *Rogabat frater, ut cras venires* (not *venturus esses*). See the examples elsewhere.

Obs. After *non dubito qvin*, and those phrases which denote the existence of a relation in the most general way (*est, seqvitur, accidit*) the future is employed to express what will happen at a future time: *Non est dubium, qvin legiones venturae non sint* (Cic. ad Fam. II. 17). (But in familiar language the present is also made use of: *Hoc haud dubium est, qvin Chremes tibi non det gnatam*, Ter. Andr. II. 3, 17.)

3) Dependent interrogative propositions, hypothetical propositions of comparison (*qvasi*, &c.), and consecutive propositions, are put in the present, as in English, when the leading proposition is in the future and the subordinate proposition contemporaneous (when it does not belong to a still more distant future); *Qvum ad illum venero, videbo, qvid effici possit. Sic in Asiam proficiscar, ut Athenas non attingam.*

4) Wherever in the *oratio obliqva* a leading proposition in the future is accompanied by a subordinate in the conjunctive, which in the *oratio recta* would stand in the future indicative (§. 339, *Obs.* 1) the latter is put in the present: *Negat Cicero, si naturam seqvamur ducem, unqvam nos aberraturos.* (=*Si naturam seqvemur ducem, nunqvam aberrabimus.* With the imperfect it would be expressed thus: *Negabat Cicero, si naturam seqveremur ducem, unqvam nos aberraturos.*)

b. In the other kinds of subordinate propositions (in which the construction itself does not shew that the subordinate proposition refers to time future), the periphrasis by means of the future participle, which has here precisely the sense of a simple future, is made use of in the active: *Qvando pater tuus veniet? Qvaero, qvando frater tuus venturus sit. In eam rationem vitae nos fortuna deduxit, ut sempiternus sermo hominum de nobis futurus sit* (Cic. ad Q. Fr. I. 1. c. 13). *Non intelligo, cur Rullus qvemqvam tribunum intercessurum putet, qvum intercessio stultitiam intercessoris significatura sit, non rem impeditura* (Id. de Leg. Agr. II. 12). In the passive another turn must be given to the expression, e. g. *Qvaero, qvando portam apertum iri putes. Ita cecidit, ut nunqvam erigi possit* (that he will never rise)

§. 379. The futurum exactum of the conjunctive is in the active like the perfect, and is expressed in the passive (in subordinate propositions) by the perf. conj. (so that the past only is noticed in the action, while its futurity is ascertained from the leading proposition): *Adnitar, ne frustra vos hanc spem de me conceperitis* (Liv. XLIV. 22), that you *shall* not *have conceived* this hope in vain. *Roscius facile egestatem suam se laturum putat, si hac indigna suspicione liberatus sit* (Cic. Rosc. Am. 44; independently expressed; *facile feram, si — liberatus ero*). *Caesar magnopere se confidere dicit, si colloqvendi cum Pompejo potestas facta sit, fore, ut aeqvis condicionibus ab armis discedatur* (Caes. B. C. I. 26; *si potestas facta erit, discedetur*).

If past time be spoken of (after a leading proposition in the preterite), the pluperfect is used in the same way, to denote an action which was to be completed before another: *Promisi me, qvum librum perlegissem, sententiam meam dicturum esse* (when I had read=when I should have read). *Divico cum Caesare agit, Helvetios in eam partem ituros atqve ibi futuros, ubi eos Caesar constituisset atqve esse voluisset* (Caes. B. G. I. 13). *Dicebam, qvoad metueres, omnia te permissurum, simulac timere desisses, similem te futurum tui* (Cic. Phil. II. 35). (In English the imperfect alone is often employed; where Caesar settled them, should settle them &c., the completion of the action before the other being not so accurately noted.)

§. 380. The futurum exactum conj. in the active voice is employed in hypothetical and modest language of that which is possible, divested of its proper signification, merely as a hypothetical

future or present (to which the present corresponds in the passive and the deponents). See §. 350 and with respect to the use of the second person (*one*) §. 370. It stands likewise in prohibitions as a simple future or present; *ne dixeris*, do not say; see chap. V.

Obs. In conditions however, expressed in the second person (one), this future signifies more distinctly than the present, that a case is referred to, which is now for the first time to be imagined. This future is found in a few phrases only instead of the present conjunctive after *ut* or *ne* (that not), e. g. *ut sic dixerim*, and that never in the best writers (Qvinct. I. 6, 1).

§. 381. The periphrasis by means of the future participle and *fuerim* (*futurum in praeterito*) is used in a limited proposition instead of the pluperfect conjunctive, if the proposition is a subordinate one, which on another account would have had the conjunctive, e. g. after *ut*, after *qvum* (*causale*), or as a dependent interrogative proposition. (Its hypothetical character is then shewn by the periphrasis, *on the point of*— compare what is said under the indicative in §. 342 and 348 a.) *Qvum haec reprehendis, ostendis, qvalis tu, si ita forte accidisset, fueris illo tempore consul futurus* (Cic. in Pis. 7). (As an independent question: *Qvalis tu, si ita forte accidisset, consul illo tempore fuisses?*) *Virgines eo cursu se ex sacrario proripuerunt, ut, si effugium patuisset, impleturae urbem tumultu fuerint* (Liv. XXIV. 26). If the leading proposition be in the preterite, the pluperfect is employed in a dependent interrogative proposition: *Apparuit, qvantam excitatura molem vera fuisset clades, qvum vanus rumor tantas procellas excivisset* (Liv. XXVIII. 24). In the passive, where this form is not found, other modes of expression are made use of; for it rarely happens that the conjunctive of the simple pluperfect stands both hypothetically and also for some other reason.

Obs. In those cases where the perfect indicative is used in an independent sentence according to §. 348 b and c, and *Obs.* 1 and 2, the perfect is retained in the conjunctive: *Tanta negligentia castra custodiebantur, ut capi potuerint, si hostes aggredi ausi essent* (=*capi castra potuerunt*).

§. 382. The time of a conjunctive subordinate proposition is determined by referring to the time of the leading proposition[a]. The past time is therefore expressed in the subordinate proposition

[a] This rule, with the inferences drawn from it, is commonly termed the rule for the sequence of the tenses (*consecutio temporum*).

by the perfect, when the leading proposition appertains to the present or the future; but if the latter itself belongs to past time, the imperfect (*praesens in praeterito*) or pluperfect (*praeteritum in praeterito*) is employed in the subordinate proposition: *Video (videbo), qvid feceris. Vidi (videbam, videram), qvid faceres. Videbam (vidi, videram) qvantum jam effecisset. Nemo est, qvi hoc nesciat; nemo erat (futurus erat), qvi nesciret; nemo futurus est, qvi nesciat. Eo fit, ut milites animos demittant. Eo factum est, ut milites animos demitterent.* If the nearest leading proposition be an accusative with an infinitive, notice must be taken whether it is dependent on a verb in the preterite (so that the present infinitive is the *praesens in praeterito*, and the future infinitive the *futurum in praeterito*): *Indignum te esse judico, qvi haec patiaris. Indignum te esse judicavi, qvi haec paterere. Negavi me unqvam commissurum esse, ut jure reprehenderer.*

Obs. 1. After *ut*, signifying *so that* (not *in order to*), *qvin*, *qvi non* (in consecutive propositions) the perfect is sometimes used (instead of the imperfect), although the leading proposition belongs to past time, if the statement in the subordinate proposition is conceived and expressed generally as a distinct historical fact, not merely with reference to the main transaction or to a certain particular point of time: *Aemilius Paullus tantum in aerarium pecuniae invexit, ut unius imperatoris praeda finem attulerit tributorum* (Cic. Off. II. 22), that the booty has put an end to imposts (for all time following, up to the present moment); *afferret* would signify, that it put an end to imposts (immediately at that time). *Verres in itineribus eo usqve se praebebat patientem atqve impigrum, ut eum nemo unqvam in eqvo sedentem viderit* (Cic. Verr. V. 10), that no one has seen him even on a single occasion; *videret* would signify, that no one ever then saw him = was accustomed to see him. *Thorius erat ita non timidius ad mortem, ut in acie sit ob rempublicam interfectus* (Cic. Finn. II. 20), was so little afraid of death, that he (as we know) fell. This construction is often found, when a single historical fact is represented as the consequence of some general quality which has been described. Some historians occasionally use this perfect, even in cases where the imperfect would be more usual (especially Cornelius).

Obs. 2. Other solitary deviations from the rule result from an inaccuracy of expression, e. g. *Video igitur multas esse causas, qvae istum impellerent* (Cic. Rosc. Am. 33; *fuisse* being at the same time in the speaker's mind). *Verisimile non est, ut homo tam locuples religioni suae pecuniam anteponeret* (Id. Verr. IV. 6; = *fieri vix potuit*).

Obs. 3. We should here notice, that the historical present is conceived and treated, in reference to the propositions depending on it (or on a pre-

sent infinitive which belongs to it), sometimes as an actual present, sometimes (according to the signification) as a perfect: *Tum demum Liscus proponit, esse nonnullos, qvorum auctoritas apud plebem plurimum valeat; qvi privati plus possint, qvam ipsi magistratus* (Caes. B. G. I. 17). *Caesar, ne graviori bello occurreret, maturius, qvam consverat, ad exercitum proficiscitur* (Id. ib. IV. 6). *Rubrius ad Verrem defert, Philodamum esse qvendam, genere, honore, existimatione facile principem Lampsacenorum, ejus esse filiam, qvae cum patre habitaret, propterea qvod virum non haberet* (Cic. Verr. I. 25). Sometimes (less accurately) both constructions are intermixed: *Helvetii legatos ad Caesarem mittunt, qvi dicerent, sibi esse in animo iter per provinciam facere, propterea qvod aliud iter nullum haberent; rogare, ut ejus voluntate id sibi facere liceat* (Caes. B. G. I. 7). (Concerning the transition to the present after the preterite in a long *oratio obliqva*, see §. 403 b.)

Obs. 4. Where the assertions and opinions of older writers or schools are mentioned in the present, the sentence is sometimes continued in such a way, as if the preterite had been made use of, e. g. *Chrysippus disputat, aethera esse eum, qvem homines Jovem appellarent* (Cic. N. D. I. 15; instead of *appellent*). But this is chiefly done in propositions which are separated from the leading proposition in a continuous *oratio obliqva* (§. 403 b).

Obs. 5. The beginner must take care not to put the imperfect conjunctive in dependent interrogative propositions after a present, because the imperfect indicative would be used in the independent question or assertion. *In magno honore apud Graecos musica erat* (*qvanto in honore—?*) must be turned into *Qvis nescit, qvanto in honore musica apud Graecos fuerit* (not *esset*).

§. 383. After a leading proposition in a past tense (as well as after the imperfect and pluperfect conjunctive in a hypothetical signification) dependent interrogative propositions, final propositions (*ut, ne, qvi* for *ut is*), and objective propositions are in Latin regularly referred to the time mentioned, and are expressed in the imperfect, although their import may hold good also at the present or at all times (in which case the present is often used in English): *Tum subito Catilina scelere demens, qvanta conscientiae vis esset, ostendit* (Cic. Cat. III. 5), how great the power of conscience *is*. *Qvemadmodum officia ducerentur ab honestate, satis explicatum arbitror libro superiore* (Id. Off. II. 1), how duties *are* derived. *Haec Epicurus certe non diceret, si, bis bina qvot essent, didicisset* (Id. N. D. II. 18), how much twice two *is*. *Haec non, ut vos excitarem, locutus sum, sed ut mea vox officio functa consulari videretur* (Id. Cat. IV. 9). *Vos adepti estis, ne qvem civem*

metueretis (Id. pro Mil. 13), that you *have* not to fear. *Sic mihi perspicere videor, ita natos esse nos, ut inter omnes esset societas qvaedam* (Id. Lael. 5). (On the other hand: *Multos annos in causis publicis ita sum versatus, ut defenderim multos, laeserim neminem* (Id. Div. in Caec. 1), of the whole conduct, as it now appears. Of a consequence applying to the present alone the present tense is necessarily employed: *Siciliam Verres ita vexavit ac perdidit, ut ea restitui in antiqvum statum nullo modo possit* Cic. Verr. Act. I. 4.)

Obs. 1. So also with *qvum* the reason is often expressed in the imperfect as one that existed *at that time* (in that case), although it may also hold good now: *Hoc scribere, praesertim qvum de philosophia scriberem, non auderem, nisi idem placeret Panaetio* (Cic. Off. II. 14), especially as I am writing about philosophy, especially in a philosophical work.

Obs. 2. Yet a dependent interrogative proposition, a final proposition or objective proposition sometimes stands in the present after a perfect (not after an imperfect), when this perfect represents rather the present state of affairs, and a condition which has commenced, than the nature and character of the previous action (as expressed in English by the auxiliary *am* or *have*): *Etiamne ad subsellia cum ferro atqve telis venistis, ut hic eum aut juguletis aut condemnetis?* (Cic. Rosc. Am. 11). Are you come here into court —? *Generi animantium omni est a natura tributum, ut se, vitam, corpusqve tueatur* (Id. Off. I. 4). *Tueretur* would denote the design of nature, when she created living beings. (*Exploratum est omnibus, qvo loco causa tua sit*, Cic. Verr. V. 63. Here *esset* could not stand, since *exploratum est mihi* has only a present signification, I know. *Qvales viros creare vos consules deceat, satis est dictum*, Liv. XXIV. 8. Here too the present alone is admissible, because the action referred to is yet to come.)

Obs. 3. When the perfect (according to §. 335 b. *Obs.* 1) denotes only the action that takes place on each several occasion, it is followed by the present in a final proposition: *Qvum misimus qvi afferat agnum, qvem immolemus, num is mihi agnus affertur, qvi habet exta rebus accommodata?* (Cic. Div. II. 17).

Obs. 4. Sometimes the tense of a dependent proposition is regulated, less accurately, not by the leading proposition, but by a remark in another tense which is inserted between the leading and subordinate propositions, e. g. *Idem a te nunc peto, qvod superioribus litteris* (viz. *petivi*), *ut, si qvid in perditis rebus dispiceres, qvod mihi putares faciendum, me moneres* (Cic. ad Att. XI. 16). *Curavitqve Servius Tullius, qvod semper in republica tenendum est, ne plurimum valeant plurimi* (Id. R. P. II. 22).

CHAPTER V.

The Imperative.

§. 384. The Imperative expresses a request, a command, a rule, or an exhortation. The present imperative is employed, when the request, the command, &c. is stated with reference to the present time or without reference to a definite time or condition; the future (which has also the third person) when the request or command is stated with express reference to the time following or some particular case that may occur: it is consequently employed in laws and where the style of laws is imitated: *Vale, O Jupiter, serva, obsecro, haec nobis bona* (Ter. Eun. V. 9, 18). *Patres conscripti, subvenite misero mihi, ite obviam injuriae* (Sall. Jug. 14). *Fac venias. Facite, judices, ut recordemini, qvae sit temeritas multitudinis* (Cic. pro Flacc. 24). *Cura, ut valeas.—Rem vobis proponam; vos eam suo, non nominis pondere penditote* (Cic. Verr. IV. 1); estimate it *then. Qvum valetudine tuae consulueris, tum consulito navigationi* (Id. ad Fam. XVI. 4). *Regio imperio duo sunto iiqve consules appellantor* (Id. Legg. III. 3). *Servus meus Stichus liber esto* (in wills). *Non satis est, pulchra esse poëmata; dulcia sunto, et, qvocunqve volent, animum auditoris agunto* (Hor. A. P. 99). *Esto* (Be it so!).

Obs. The second person of the future indicative is sometimes used for the second person of the imperative, in order to express a firm conviction, that the command or direction will be complied with, especially in familiar language: *Si qvid acciderit novi, facies, ut sciam* (Cic. ad Fam. XIV. 8), I expect that you will write to me.

§. 385. A counsel, command, requisition, exhortation, or request, is often (except in legal language) expressed in the third person by the conjunctive. So also in the second person, of a subject which is only assumed (*one*): *Aut bibat aut abeat!* (Cic. Tusc. V. 41). *Status, incessus, vultus, oculi teneant decōrum* (Id. Off. I. 35). *Injurias fortunae, qvas ferre neqveas, defugiendo relinqvas* (Id. Tusc. V. 41), one must escape by flight.

Obs. The conjunctive is rarely so used of a defined second person (mostly only in the poets): *Si sciens fallo, tum me, Juppiter optime maxime, pessimo leto afficias* (Liv. XXII. 53), then mayest thou —. *Scetani dissimilis sis* (Hor. Sat. I. 4, 112). *Si certum est facere, facias; verum ne post conferas culpam in me* (Ter. Eun. II. 3, 97).

§. 386. In legal phraseology a prohibition is expressed by the future imperative with *ne* (*neve* = *et ne, vel ne*). With this exception, the conjunctive is employed in prose in prohibitions and requests of a negative form (*ne, nemo, nihil*), in the third person the present (or the fut. exactum), in the second person in the active voice the fut. exactum and in the passive the perfect is preferred (rarely the present): *Nocturna sacrificia ne sunto* (Cic. Legg. II. 9). *Borea flante, ne arato, semen ne jacito* (second person; Plin. H. N. XVIII. s. 77). *Puer telum ne habeat.* (*Capessite rempublicam, neqve qvemqvam ex aliorum calamitate metus ceperit,* Sall. Jug. 85.)—*Hoc facito, hoc ne feceris* (Cic. Div. II. 61). *Nihil ignoveris, nihil gratiae causa feceris, misericordia commotus ne sis* (Id. pro Mur. 31). *Illum jocum ne sis aspernatus* (Id. ad Q. Fr. II. 12). *Ne transieris Iberum; ne qvid rei tibi sit cum Saguntinis* (Liv. XXI. 44). (*Scribere ne pigrēre,* be not negligent in writing, Cic. ad Att. XIV. 1.) The poets use also the present imperative: *Ne saevi* (Virg. Aen. VI. 544).

Obs. 1. The second person of the present conjunctive is found in prohibitions, which are directed only to an assumed subject (*one*): *Isto bono utare, dum adsit; qvum absit, ne reqviras* (Cic. Cat. M. 10): otherwise but rarely and only in the oldest poets (*Verum ne post conferas culpam in me,* Ter. Eun. II. 3, 97).

Obs. 2. A prohibition is also often expressed by the imperative *noli* or *nolito*, e. g. *Noli putare, Brute, qvenqvam uberiorem ad dicendum fuisse, qvam C. Gracchum* (Cic. Brut. 33). *Si insidias fieri libertati vestrae intelligetis, nolitote dubitare eam consule adjutore defendere* (Id. de Leg. Agr. II. 6). (*Cave facias.*)

CHAPTER VI.

The Infinitive and its Tenses.

§. 387. The Infinitive expresses the idea of a verb in general (in the different tenses, *dicere, dixisse,* &c.), but it does not distinguish it as asserted of a definite subject, with which it might form a proposition.

Obs. In that kind of subordinate propositions, which is called the accusative with the infinitive, the infinitive is indeed combined with a definite subject, and so far forms a proposition with it, but is not *distinguished* either according to the person or (as far as concerns the simple infinitive) the number or gender of the subject. (In the infini-

tive the action is regarded in general as the predicate of some subject; by a verbal substantive, such as *actio*, the action is distinguished by itself as an independent idea.)

§. 388. a. The infinitive stands as a subject, when an action is characterized in general, and something asserted of it, or as a predicate with the verb *sum*, in order to explain an idea: *Bene sentire recteqve facere satis est ad bene beateqve vivendum* (Cic. ad Fam. VI. 1). *Apud Persas summa laus est fortiter venari* (Corn. Alc. 11). *Invidere non cadit in sapientem* (Cic. Tusc. III. 10). *Nihil aliud est bene et beate vivere nisi recte et honeste vivere* (Cic. Par. I. 3; *nihil aliud puto esse bene vivere nisi recte et honeste vivere*). (*Vivere ipsum turpe est nobis*, Cic. ad Att. XIII. 28. *Qvibusdam totum hoc displicet philosophari*, Id. Finn. I. 1.)

Obs. It is however unusual to put the infinitive for a subject (quite like a substantive) with any other verb than *sum*, or those which (like *cadit, displicet*) approximate to the impersonal verbs. (*Hos omnes eadem cupere, eadem odisse, eadem metuere in unum coëgit*, Sall. Jug. 31; better, *eaedem cupiditates, eadem odia, iidem metus in unum coëgerunt.*)

b. An adjective or substantive, which is combined as a predicative word or by way of apposition with an infinitive used thus generally (without a subject), is always put in the accusative, (§. 222, *Obs.* 1), and so also the participle, when the infinitive itself is compounded: *Consulem fieri magnificum est. Magna laus est, tantas res solum gessisse. Ad virtutem non est satis vivere obedientem legibus populorum. Praestat honeste vivere qvam honeste natum esse.*

Obs. 1. The infinitive is not subjoined in apposition to an undefined substantive in order to define it; the construction employed is *labor legendi;* see §. 286 and 417. (An infinitive however may be added in apposition to a substantive which is defined by an adjective: *Demus nobis acerbam necessitudinem, pariter te errantem et illum sceleratissimum perseqvi* [Sall. Jug. 102], a hard necessity, namely—; but this too is rare, and by far the more common construction is *acerbam necessitudinem perseqvendi.*)

Obs. 2. To such an infinitive a subordinate proposition may be subjoined in the 3d person singular of the active voice without a defined subject; the same subject being understood, to which the infinitive might be referred (in English, one): *Neqve mihi praestabilius qvidqvam videtur qvam posse dicendo hominum voluntates impellere, qvo velit, unde autem velit, deducere* (Cic. de Or. I. 8), whither one will. *Nulla vox*

inimicior amicitiae reperiri potuit qvam ejus, qvi dixit, ita amare oportere, ut si aliqvando esset osurus (Id. Lael. 16).

§. 389. The infinitive is put with verbs which involve a reference to another action (of the same subject), in order to complete the idea and specify the action. Such verbs are those, which designate a will, a power, a duty, custom, inclination, a purpose, beginning, continuation, cessation, neglect, &c., as *volo, nolo, malo, cupio, studeo, conor, nitor, contendo* (*tento*, poet. *amo, qvaero*), *possum, qveo, nequeo* (poet. *valeo*), *audeo* (poet. *sustineo*), *vereor* (poet. *metuo, timeo*), *non dubito, scio, nescio, disco, debeo, soleo, adsvesco, consvesco, statuo, constituo, decerno, cogito, paro, meditor, instituo, coepi, incipio, aggredior, pergo, persevero, desino, intermitto, maturo* (to hasten), *recordor, memini, obliviscor, negligo, omitto, supersedeo, non curo* (I do not like, poet. *parco, fugio*), further the (wholly or partially) impersonal verbs *libet, licet, oportet, decet, placet, visum est* (it seemed good to me, I resolved), *fugit* (*me*, I neglect), *pudet, poenitet, piget, taedet*, and the expressions, *necesse est, opus est.* The infinitive is likewise put after some phrases, which have the signification of such a verb, e. g. *habeo in animo, in animo est, consilium est* (*cepi*), *certum est, animum induco*, to submit, prevail upon oneself (also *in animum induco*, to find in one's heart). *Vincere scis, Hannibal, victoria uti nescis* (Liv. XXII. 51). *Antium me recipere cogito. Oblitus sum tibi hoc dicere. Visum est mihi de senectute aliqvid ad te scribere* (Cic. Cat. M. 1). *Pudet* (*me*) *haec fateri. Certum est* (*mihi*) *deliberatumqve omnia audacter libereqve dicere* (Cic. Rosc. Am. 11). *Tu animum poteris inducere contra haec dicere?* (Id. Div. I. 13.) *Nemo alteri concedere in animum inducebat* (Liv. I. 17).

Obs. 1. Those verbs, which denote a resolution, are found also with *ut: Athenienses statuerunt, ut urbe relicta naves conscenderent* (Cic. Off. III. 11). In like manner we find both *animum induco facere* and *ut fáciam.* So also with *opto: Phaëton optavit, ut in currum patris tolleretur* (Cic. Off. III. 25), and *Optat arare caballus* (Hor. Ep. I. 4, 43). (*Merui, ut honorarer*, and *honorari.*) Concerning the infinitive or the genitive of the gerund in some phrases formed from a substantive and *sum*, see §. 417, *Obs.* 2.

Obs. 2. By the poets even those verbs are constructed with the infinitive, which otherwise contain a complete idea in themselves, and are followed by *ut* or a preposition, or those which figuratively denote an inclination, an effort, or the like: *Hoc acrius omnes* (*apes*) *incumbent generis lapsi sarcire ruinas* (Virg. G. IV. 248). Otherwise, *ad ruinas sarciendas, ut ruinas sarciant. Ardet abire fugā* (id. Aen. IV. 281). In-

sulated expressions of this kind are found here and there in prose, e. g. *Conjuravere nobilissimi cives patriam incendere* (Sall. Cat. 52).

Obs. 3. The infinitive may be subjoined to the participle *paratus*, ready: *paratus frumentum dare* (*ad frumentum dandum*); so likewise (chiefly in the poets and in the style of a later period) to *contentus, svetus, assvetus.*

Obs. 4. With *volo, nolo, malo, cupio, opto*, and *studeo*, an accusative (of the pronoun) with the infinitive is sometimes employed instead of the simple infinitive (as in stating what one wishes that another should do; see §. 396), the whole circumstance, which is the object of the will and desire, being conceived rather as a distinct thing in itself (most frequently with *esse* or some suitable infinitive), e. g. *Sapientem civem me et esse et numerari volo* (Cic. ad Fam. I. 9). *Cupio me esse clementem; cupio in tantis reipublicae periculis me non dissolutum videri* (id. Cat. I. 2). A similar construction is found with *postulo: Ego qvoqve a meis me amari postulo* (Ter. Ad. V. 4. 25). (*Patior appellari sapiens*, for *patior me appellari sapientem*, according to the rule given in §. 396, is poetical.)

Obs. 5. *Licet* too (though the instances are rare) is found constructed with the accusative and infinitive (according to §. 398 a): *Non licet me isto tanto bono uti* (Cic. Verr. V. 59). (In familiar language and that style in which it is imitated, *licet* and *licebit* are also used with the conjunctive, *ut* being omitted; §. 361, *Obs.* 1).

§. 390. The infinitive is subjoined to the verbs *doceo, jubeo, veto, sino, arguo, insimulo*, to denote what one teaches, orders, forbids, or allows a person to do, or accuses him of doing; it may likewise be subjoined to the verbs *cogo, moneo*[b], *hortor* (*dehortor*), *impedio* and *prohibeo*, which otherwise have an objective proposition in the conjunctive with *ut*, &c. (§. 372, and 375). The infinitive is also added to the passive of these verbs (and to *deterreor*, to be deterred). *Docebo Rullum posthac tacere* (Cic. Leg. Agr. III. 2). *Num sum etiamnum vel Graece loqvi vel Latine docendus?* (id. Finn. II. 5). *Herus me jussit Pamphilum observare. Consules jubentur* (receive orders, *jussi sunt*, received orders) *exercitum scribere. Caesar legatos ab opere discedere vetuerat. Nolani muros portasqve adire vetiti sunt* (Liv. XXIII. 16). *Improbitas nunqvam respirare eum sinit* (Cic. Finn. I. 16). *Accusare non sum situs* (id. pro Sest. 44). *Insimulant hominem fraudandi causa discessisse* (id. Verr. II. 24). *Roscius arguitur patrem occidisse. Num te emere venditor coëgit? Qvum vita sine amicis insidiarum et metus plena sit, ratio ipsa monet*

[b] [*Non illa qvisqvam me nocte per altum*
Ire, neqve ab terra moneat convellere funem (Virg. Georg. I. 456).]

amicitias comparare (Cic. Finn. I. 20). *Qvid me impedit haec probare? Prohibiti estis pedem in provincia ponere* (Cic. pro Lig. 8).

Obs. 1. With the active of these verbs the infinitive stands in the same relation as the second accusative with *doceo* (*doceo te legere=doceo te litteras*), and the object of the verb (*te*) is the subject as regards the infinitive (*legere; jubeo te salvum, salvam, vos salvos, salvas esse;* hence in the passive, *jubeor salvus esse*).

Obs. 2. *Jubeo* with *ut* or with the conjunctive without *ut* is rare in the signification *to order: Magoni nuntiatum ab Carthagine est, senatum jubere, ut classem in Italiam trajiceret* (Liv. XXVIII. 36). So also *veto ne*, or *qvominus* is rarely met with[c]. (*Jubeo alicui, ut faciat*, or *alicui, faciat*, is found only in later writers.)

Obs. 3. If, with *jubeo* and *veto*, the person to whom a thing is commanded or forbidden is not specified, a simple infinitive may follow: *Hesiodus eadem mensura reddere jubet, qva acceperis, aut etiam cumulatiore, si possis* (Cic. Brut. 4). *Desperatis etiam Hippocrates vetat adhibere medicinam* (id. ad Att. XVI. 15). But it is more usual, when the infinitive has an object, to express the purport of the command or prohibition in the passive as an accusative with the infinitive; see §. 396. *Sino* is also used with *ut*, or the conjunctive without *ut: Sine vivat* (§. 372. b. *Obs.* 2).

Obs. 4. The poets and later writers sometimes use other verbs, which express an influence over others, and govern the accusative, with the infinitive instead of *ut: Quid dolens* (from what provocation) *regina deum insignem pietate virum tot adire labores impulit?* (Virg. Aen. I. 9). *Sollicitor nullos esse putare deos*, (Ov. Am. III. 9, 36; I am tempted—). *Fuere, qvos pavor nando etiam capessere fugam impulerit;* Liv. XXII. 6. *Amici Neronem orabant cavere insidias;* (Tac. Ann. XIII. 13).

Obs. 5. The infinitive is occasionally used instead of *ut* (chiefly in the poets or later writers), with some verbs which govern the dative and denote an influence over others to induce them to an action; e. g. with *svadeo, concedo, permitto, impero: Imperavi egomet mihi omnia assentari* (Ter. Eun. II. 2, 21). *Servis qvoque pueros hujus aetatis verberare concedimus* (Curt. VIII. 26). Hence in the passive: *De republica, nisi per consilium, loqvi non conceditur* (Caes. B. G. VI. 20).

Obs. 6. The poets use *do* and *reddo* with the infinitive in the signification, *to give to a person to*, i. q. *give a person the power to —: Grajis dedit ore rotundo Musa loqvi* (Hor. A. P. 323). Hence in the passive (in the later prose writers also): *Qvantum mihi cernere datur*, so far as it is given me to see, so far as I can see (Plin. Ep. I. 10). (*Adimam cantare severis*, Hor. Ep. I. 19, 9.)

[c] [*Vetabo sub isdem sit trabibus* (Hor. Od. III. 2, 26).]

§. 391. In the poets (and in some cases in the later prose writers) the simple infinitive is found instead of a case of the gerund after adjectives, and instead of the supine, both of the active and passive voice. See §. 419, §. 411, *Obs.* 2, and §. 412, *Obs.* 3.

Obs. The infinitive stands after a preposition in the phrase *interest inter*, e. g. *Aristo et Pyrrho inter optime valere et gravissime aegrotare nihil prorsus dicebant interesse* (Cic. Finn. II. 13). (*Nihil praeter plorare*, Hor. Sat. II. 5, 69, nothing but —.)

§. 392. The present infinitive is often used in a peculiar way in the narrative style instead of the imperfect indicative, in passing from the relation of events to the description of a state of things that has suddenly come on and just commenced, and of actions and emotions that follow in rapid succession; (INFINITIVUS HISTORICUS. The proposition remains otherwise unaltered, precisely as if the indicative had been employed. Usually several such infinitives are found in succession.) *Circumspectare tum patriciorum vultus plebeji* (then the plebeians began to reconnoitre) *et inde libertatis captare auram, unde servitutem timuerant. Primores patrum odisse* (hated) *decemviros, odisse plebem; nec probare, qvae fierent, et credere haud indignis accidere* (Liv. III. 37). (*Odisse* has a present signification). *Hoc ubi Verres audivit, usqve eo commotus est, ut sine ulla dubitatione insanire omnibus videretur. Qvia non potuerat eripere argentum, ipse a Diodoro erepta sibi vasa optime facta dicebat; minitari absenti Diodoro, vociferari palam, lacrimas interdum vix tenere* (Cic. Verr. IV. 18). (This construction is even found after *qvum, qvum interim, qvum tamen*, when the time at which a particular state of things suddenly came on or became evident has been previously specified: *Fusis Auruncis, victor tot intra paucos dies bellis Romanus promissa consulis fidemqve senatus expectabat, qvum Appius, et insita superbia animo et ut collegae vanam faceret fidem, qvam asperrime poterat, jus de creditis pecuniis dicere*, Liv. II. 27, when Appius suddenly began —.) *Jamqve dies consumptus erat, qvum tamen barbari nihil remittere, atqve, uti reges praeceperant, acrius instare*, (Sall. Jug. 98.)

Obs. In this way of expression the picture of a series of actions rapidly following each other or of a transient state of things is put before the hearer or reader, without the actions being conceived singly and referred to a particular period of time.

§. 393. If a substantive or adjective is added as a predicative noun or in apposition to an infinitive, which refers to a preceding word as its subject, its case is regulated by that of the subject.

a. If therefore the infinitive (being put with one of the verbs

enumerated in §. 389) refers to a subject in the nominative, the subjoined substantive or adjective is put in the nominative: *Cupio esse clemens. Bibulus studet fieri consul. Habeo in animo solus proficisci.* (*Sustinuit conjux exsulis esse viri*, Ov. Trist. IV. 10, 74; she endured to be.)

b. If the infinitive belongs to an accusative (after the verbs mentioned in §. 390, and after an impersonal verb with the accusative), the word subjoined is put in the accusative: *Coëgerunt eum nudum saltare. Pudet me victum discedere.*

c. If the infinitive belongs to a dative, the word subjoined is also put in the dative: *Hannibal nihil jam majus precatur deos, qvam ut incolumi cedere atqve abire ex hostium terra liceat* (Liv. XXVI. 41). *In republica mihi negligenti esse non licet* (Cic. ad Att. I. 17). *Qvo tibi, Tilli, sumere depositum clavum fieriqve tribuno?* (Hor. Sat. I. 6, 25; compare §. 239.) *Nec fortibus illic profuit armentis nec eqvis velocibus esse* (Ov. Met. VIII. 553). (*Mediocribus esse poëtis non homines, non di concessere;* Hor. A. P. 372; see §. 390, *Obs.* 5.)

Obs. 1. An infinitive with the accusative is however occasionally found after *licet* with the dative (as if the infinitive had no definite subject, §. 388 b), e. g. *Civi Romano licet esse Gaditanum* (Cic. pro Balb. 12). The accusative must be employed, when the dative is not actually expressed, although it may be understood: *Medios esse* (to be neutral) *jam non licebit* (Cic. ad Att. X. 8).

Obs. 2. The accusative must necessarily be subjoined to an infinitive after *licet*, when the expression is used generally, without reference to a defined object (*one* can): *Haec praescripta servantem* (if one observes), *licet magnifice, graviter, animoseqve vivere* (Cic. Off. I. 26).

§. 394. In Latin a subject stands in the accusative with an infinitive as its predicate, in order to mark out the proposition so expressed as an idea, which is the object of an assertion or judgment, e. g. *Hominem ire*, that the man goes: *Caesarem vicisse*, that Caesar has conquered. This construction (which in English is expressed by *that*) is called the accusative with the infinitive. Such a proposition is in other respects completed like an indicative proposition, by an object and other accessory words. If the subject and object might be confounded (both being in the accusative), this must be avoided, e. g. by making the proposition passive, as, *Ajo hostes a te vinci posse;* rather than *ajo te hostes vincere posse;* but the sense and connection (together with the position of the words) usually obviate any ambiguity.

An accusative with the infinitive may be dependent on (governed by) another proposition of the same form: *Milonis inimici dicunt, caedem, in qva P. Clodius occisus est, senatum judicasse, contra rempublicam esse factam* (Cic. pro Mil. 5).

§. 395. An accusative with the infinitive is put after verbs and phrases, which denote a knowledge and opinion that a thing is or takes place, or a declaration that a thing is or takes place (*verba sentiendi* and *declarandi*), and expresses what is thought or said; thus after *video, audio, sentio, animadverto, scio, nescio,* &c., *intelligo, perspicio, comperio, suspicor,* &c., *disco, doceo* (to inform one that —), *persvadeo* (convince one that —), *memini,* &c., *credo, arbitror,* &c., *judico, censeo, duco; spero, despēro, colligo, concludo,* (infer),—*dico, affirmo, nego, fateor, narro, trado, scribo, nuntio, ostendo, demonstro, significo, polliceor, promitto, minor, simulo, dissimulo,* &c.,—*appāret, elūcet, constat, convĕnit* (it is agreed that —), *perspicuum, certum, credibile est,* &c.,—*communis opinio est, fama est, spes est, auctor sum* (to assure), *testis sum, certiorem aliqvem facio* (to inform a person that —), &c. E. g. *Sentit animus se sua vi, non aliena moveri. Platonem Cicero scribit Tarentum ad Archytam venisse. Ex multis rebus intelligi potest* (*concluditur*), *mundum providentia divina administrari. Dejotărus tuum hostem esse duxit suum* (Cic. pro Dej. 5). *Spero me propediem istuc venturum esse. Caesar pollicetur, se iis auxilio futurum. Fama est, Gallos adventare. Qvem putas tibi fidem habiturum? Qvando haec acta esse dicis?* In like manner such a proposition is put in apposition to a substantive, which denotes an opinion, a judgment, &c., e. g. *Hunc sermonem mandavi litteris, ut illa opinio, qvae semper fuisset, tolleretur, Crassum non doctissimum, Antonium plane indoctum fuisse* (Cic. de Or. II. 2). *Atqve etiam subjiciunt se homines imperio alterius de causis pluribus; ducuntur enim aut benevolentia aut beneficiorum magnitudine aut spe, sibi id utile futurum* (Id. Off. II. 6).

Obs. 1. So likewise an accusative with the infinitive may be added as an apposition to a pronoun, which from the context refers to an opinion, a judgment, &c., e. g. *Posidonius graviter et cōpiose de hoc ipso, nihil esse bonum, nisi qvōd honestum esset, disputavit* (Cic. Tusc. II. 25).

Obs. 2. Some few verbs, which otherwise do not denote an opinion or declaration, sometimes acquire such a meaning in certain combinations, e. g. *mitto,* to apprise any one by a messenger (*Fabius ad collegam misit, exercitu opus esse, qvi Campaniae opponeretur,* Liv. XXIV. 19), *defendo,* to allege. (*Stoicis placet, omnia peccata paria esse,* the Stoics assume —.) Concerning *concedo,* &c. with the accusative and infinitive, or *ut,* see §. 372, *Obs.* 5. Concerning *dubito, non dubito,* §. 375 c, *Obs.* 2.

Obs. 3. One difference the beginner must notice between the English and Latin construction, viz. that verbs, which signify *to hope, to promise, to threaten*, are commonly used in English with a simple present infin., when the leading verb and that which is dependent on it have the same subject, e. g. he promised to come, I hope to see him, I threatened to go away; which must be rendered in Latin by the accusative with the infinitive: *promittebat, se venturum; spero, me eum visurum; minabar, me abiturum.* The verbs *spero* and *polliceor* are found sometimes (but rarely) with the infinitive alone instead of the accusative with the infinitive, e. g. *Magnitudine poenae reliqvos deterrere sperans* (Caes. B. C. III. 8); for *se deterriturum*[d]. (*Spero nostram amicitiam non egere testibus*, said of a thing present.)

Obs. 4. Concerning *duco, existimo, judico, puto*, with two accusatives without an infinitive, see §. 227 c.

Obs. 5. *Audio te contumeliose de me loqvi*, I hear (learn) that you speak contemptuously of me; *audivi te ipsum dicere*, I heard you say, was witness that you said (Cic. Verr. IV. 49); (also, *audivi quum diceres*, I heard the assertion from you); *audivi te dicentem*, I heard you speak (make a speech).

Obs. 6. The contents of the infinitive proposition are sometimes briefly pointed to beforehand by a neuter pronoun, e. g. *Illud negare potes, te de re judicata judicasse?* (Cic. Verr. II. 33); or by *ita* or *sic*, e. g. *Sic enim a majoribus nostris accepimus, praetorem qvaestori suo parentis loco esse oportere* (Cic. Div. in Caec. 19.) (*Zeno ita definit, perturbationem esse aversum a ratione animi motum*, gives the definition, that passion —: *Zeno ita definit, ut perturbatio sit aversa a ratione animi commotio*, defines passion in such a way, that it is, according to this definition —, Cic. Tusc. IV. 21, compared with Off. I. 27.)

Obs. 7. In Latin it is not usual to put the preposition *de* in the leading proposition, together with the idea, of which something is declared in the accusative with the infinitive following, but the sentence is so compressed, that the idea occurs only in the infinitive proposition. Therefore we should not say, *De Medea narrant, eam sic fugisse* —, but, *Medeam narrant sic fugisse* —; not, *de Crasso scribit Cicero, nihil eo laetius fuisse*, but *Crasso Cicero scribit nihil laetius fuisse;* not, *Cornelius de qvo narrasti, eum Athenas profectum esse* (of whom you related, that he was —), but *qvem narrasti Athenas profectum esse.* Yet the second form is also found, where such a compression would not be easy, e. g. *De hoc Verri dicitur, habere eum perbona toreumata* (Cic. Verr. IV. 18, because the passive *dicor* is only used personally in the signification *it is said* (gene-

[d] [*Ad eum legati veniunt, qvi polliceantur obsides dare, atqve imperio populi Romani obtemperare* (Caes. B. G. IV. 21). *Ad eum legati venerunt, qvi se ea qvae imperasset facturos pollicerentur* (id. IV. 22).]

rally) *of me*, and does not admit of a dative); or where the attention is first drawn generally to the thing to be mentioned, e. g. *De Antonio, jam ante tibi scripsi, non esse eum a me conventum* (Cic. ad Att. XV. 1, as to what relates to A.—) We must also notice such expressions as the following in interrogations: *Qvid censes* (*censetis, putamus*) *hunc ipsum S. Roscium? qvo studio et qva intelligentia esse in rusticis rebus* (Cic. Rosc. Am. 17; also, *qvid censes S. Roscium, nonne summo studio esse et summa intelligentia —?*), where the accusative already points to the infinitive construction.

Obs. 8. It is less customary in Latin than in English to insert a verb indicating a declaration or opinion, with *ut*, "as," as a subordinate proposition, and it is preferable to make such a verb the leading proposition with an accusative with the infinitive depending upon it. (*Verrem narrant—*, rather than *Verres, ut narrant; Socratem Plato scribit —*, rather than *Socrates, ut Plato scribit.*) Yet we frequently find *ut opinor*, or simply *opinor, credo, ut audio*, employed parenthetically.

§. 396. An accusative with the infinitive is put after those verbs which denote a wish, that something should happen, or the enduring or allowing it (*verba voluntatis*), namely, *volo, nolo, malo, cupio, opto, studeo, postulo, placet, sino, patior*, with *jubeo*, *impero*[e], *prohibeo, veto* (to command, forbid, that something should be done), e. g. *Majores corpora juvenum firmari labore voluerunt* (Cic. Tusc. II. 15). *Tibi favemus, te tua virtute frui cupimus* (Id. Brut. 97). *Senatui placet, Crassum Syriam obtinere* (Id. Phil. XI. 12). *Nullos honores mihi decerni sino* (Id. ad Att. V. 21). *Verres hominem corripi jussit. Caesar castra vallo muniri vetuit. Delectum haberi prohibebo* (Liv. IV. 2). *Non hunc in vincula duci imperabis?* (Cic. Cat. I. 11).

Obs. 1. These verbs also take after them a proposition with *ut* (*prohibeo* with *ne* or *qvominus*, *veto* with *ne*), but *jubeo* (§. 390. *Obs.* 2), *patior*, and *veto* very rarely. (Sometimes writers pass from the accusative with the infinitive to the other construction: *Placuit creari decemviros sine provocatione, et ne qvis eo anno alius magistratus esset;* Liv. III. 32.) Concerning *cupio me clementem esse* for *cupio esse clemens* see §. 389, *Obs.* 4. Later writers put also an accusative with the infinitive (passive) after verbs which denote a permission, request, direction, &c., and which in the best writers always have *ut*, e. g. *permitto, praecipio, mando, interdico, oro, precor: Otho corpora cremari permisit* (Tac. H. I. 47). *Caligula praecepit, triremes itinere terrestri Romam devehi* (Svet. Cal. 47).

Obs. 2. After *volo* (*nolo, malo, cupio*) an accusative with the infinitive of

[e] [*Impero*, with the accusative, signifying to make requisition for, order to be supplied, may be considered as an elliptical expression, where *dare*, or some such infinitive is understood.]

the perf. pass. is often used in the signification, will have a thing done =will, that something should be done, e. g. *Sociis maxime lex consultum esse vult* (Cic. Div. in Caec. 6). (Often simply *consultum vult*, without *esse: Legati Sullam orant, ut Sex. Roscii famam et filii innocentis fortunas conservatas velit*, Cic. pro Rosc. Am. 9.)

Obs. 3. *Jubeo, sino, veto, prohibeo,* and *impero* take only a passive accusative with the infinitive; since we otherwise find *jubeo* (*veto*) *aliqvem facere*, with a simple infinitive (§. 390), and *impero alicui ut faciat* (e. g. *Nonne lictoribus tuis imperabis, ut hunc in vincula ducant?*). From *jubeo, veto, prohibeo, impero hunc occidi*, a new phrase may be formed in the passive, when the person who commands or forbids is not specified (nom. with the infin.; see §. 400): *Hic occidi jubetur, vetatur, prohibetur, imperatur*, e. g. *Jussus es renuntiari consul* (Cic. Phil. II. 32), it was ordered that you should be proclaimed consul. *In lautumias Syracusanas, si qvi publice custodiendi sunt, etiam ex ceteris oppidis Siciliae deduci imperantur* (Id. Verr. V. 27). *Ad opera circumdari prohibenda* (Liv. III. 28). (Such expressions are distinct from *jubeor, prohibeor, facere*, §. 390.)

Obs. 4. The verb *censeo*, to think, vote for, advise, has various constructions, which may be here noticed: *Censeo Carthaginem esse delendam* (I think that Carthage must — i. e. vote for it). *Censeo bona reddi* (vote, will, that the property should be restored, as with *jubeo*). *Antenor censet belli praecidere causam* (Hor. Ep. I. 2, 9), votes for cutting off; in the poetical and later style for *praecidendam esse* or *praecidi*. *Censeo, ut perrumpas*, I advise you to break through (*censeo, perrumpas*).

§. 397. An accusative with the infinitive is put with those verbs which denote satisfaction, dissatisfaction, or surprise at the existence of a thing (*verba affectuum*), such as *gaudeo, laetor, glorior, doleo, angor, sollicitor, indignor, qveror, miror, admiror, fero* (to be resigned to a thing), *aegre, moleste fero*. Yet *qvod* (with the indicative or conjunctive according to §. 357) may also be employed with these verbs, in order to denote more the *reason* of the feeling: *Gaudeo id te mihi svadere, qvod ego mea sponte feceram* (Cic. ad Att. XV. 27). *Nihil me magis sollicitabat, qvam non me, si qvae ridenda essent, ridere tecum* (Id. ad Fam. II. 12). *Miror, te ad me nihil scribere* (Id. ad Att. VIII. 12). *Varus promissa non servari qverebatur.* (*Laetor, qvod Petilius incolumis vivit in urbe*, Hor. Sat. I. 4, 98. *Scipio qverebatur, qvod omnibus in rebus homines diligentiores essent qvam in amicitiis comparandis*, Cic. Lael. 17).

§. 398. a. If a judgment is expressed in general on the contents of a proposition, so that it is only conceived and pointed out as the object of the judgment, without its being said that it is actually

true, such a proposition is annexed in the accusative with the infinitive. (The judgment is either expressed by *est*, e. g. *utile est, par est, fas est, magna laus est*, in which case the accusative with the infinitive is the subject, or by an impersonal verb [*oportet, decet, convenit, expedit, pudet*, &c.] or some equivalent phrase.) *Accusatores multos esse in civitate, utile est, ut metu contineatur audacia* (Cic. Rosc. Am. 20). *Omnibus bonis expedit, salvam esse rempublicam* (Id. Phil. XIII. 8). *Tempus est, nos de illa perpetua jam, non de hac exigua vita cogitare* (Id. ad Att. X. 8). *Facinus est, civem Romanum vinciri* (Id. Verr. V. 66). *Qvos ferro trucidari oportebat, eos nondum voce vulnero* (Id. Cat. I. 4). *Haec benignitas etiam reipublicae utilis est* (=*utile est*), *redimi e servitute captos, locupletari tenuiores* (Id. Off. II. 18).

Obs. 1. Concerning the use of *ut* in propositions which are the object of a judgment, see §. 374, *Obs.* 2.

Obs. 2. *Oportet*, it is necessary, and *necesse est* are also constructed with a conjunctive, without *ut*; §. 373, *Obs.* 1. If it is not said who has to do a thing, the infinitive alone is employed (§. 388: *ex malis eligere minima oportet*, Cic. Off. III. 1); but the proposition is often altered into an accusative with the infin. pass.: *Hoc fieri et oportet et opus est* (Cic. ad Att. XIII. 25).

Obs. 3. By an inaccuracy of expression, a simple infinitive (active) and an accusative with the infinitive (passive) are sometimes combined in *one* judgment: *Proponi oportet, qvid afferas, et id qvare ita sit, ostendere* (Cic. de Or. II. 41).

b. If on the other hand it is intended to shew that a thing (a circumstance, a relation) actually holds, and a judgment is at the same time passed concerning it, the thing spoken of is expressed by a proposition with *qvod* (*that*, the circumstance that; with the indicative, if the mood of the leading proposition does not, according to §. 369, require the conjunctive). Such a proposition with *qvod* (of a real fact) is often connected with a pronoun (*hoc, illud, id, ea res*, &c.) which points to it; sometimes too with a substantive in the way of apposition (to explain it). *Eumeni inter Macedones viventi multum detraxit, qvod alienae erat civitatis* (Corn. Eum. 1). *Multa sunt in fabrica mundi admirabilia, sed nihil majus qvam qvod ita stabilis est atqve ita cohaeret ad permanendum, ut nihil ne excogitari qvidem possit aptius* (Cic. N. D. II. 45). *Non ea res me deterruit, qvominus ad te litteras mitterem, qvod tu ad me nullas miseras* (Id. ad Fam. VI. 22). *Percommode factum est* (*cadit*), *qvod de morte et de dolore primo et proximo die disputatum est* (Id

Tusc. IV. 30). *Non pigritia facio, qvod non mea manu scribo* (Id. ad Att. XVI. 15), that I do not write with my own hand does not proceed from laziness; but, *pigritia factum est, ut ad te non scriberem*, my laziness caused me not to write to you; §. 373. *Mitto (praetereo), qvod provincias Piso et Gabinius scelere partas habent* (Id. de Prov. Cons. 2). *Hoc uno praestamus vel maxime feris, qvod exprimere dicendo sensa possumus* (Id. de Or. I. 8). *Aristoteles laudandus est in eo, qvod omnia, qvae moventur, aut natura moveri censet aut vi aut voluntate* (Id. N. D. II. 16). *Pro magnitudine injuriae proqve eo, qvod summa respublica in hujus periculo tentatur* (Id. Rosc. Am. 51), in proportion to the circumstance, that. *Me una consolatio sustentat, qvod tibi nullum a me amoris, nullum pietatis officium defuit* (Id. pro Mil. 36), one consolation, namely, that. (So also *accedit, qvod;* see §. 373, *Obs.* 3. *Praeterqvam qvod*, except that.)

Obs. 1. In saying, *Utile est, Gajum adesse*, we only express an opinion in general, that the presence of Gaius is (will be) useful, but we do not say that the circumstance actually holds good. If we say on the other hand: *Ad multas res magnae utilitati erit, qvod Gajus adest*, we make it known that Gaius is present, and judge of the consequences of this fact. By the first form however (the accus.) the presence of Gaius is not denied: it may therefore be sometimes employed for the other, especially when a feeling produced by some particular circumstance is at the same time to be indicated (compare §. 397): *Nonne hoc indignissimum est, vos idoneos habitos, per qvorum sententias id asseqvantur, qvod antea ipsi scelere asseqvi consverunt?* (Cic. Rosc. Am. 3). *Te hilari animo esse et prompto ad jocandum, valde me juvat* (Id. ad Q. Fr. II. 13. *Juvat me, qvod vigent studia*, Plin. Ep. I. 13).

Obs. 2. The leading proposition often contains not a direct judgment or assertion *concerning* that which stands in the proposition with *qvod*, but an observation which is occasioned by and refers to it, so that *qvod* signifies, *in that, as to what relates to*, e. g. *Qvod autem me Agamemnonem aemulari putas, falleris* (Corn. Epam. 5). *Qvod scribis, te, si velim, ad me venturum, ego vero te istic esse volo* (Cic. ad Fam. XIV. 3).

Obs. 3. Of *qvod* (with the conjunctive) instead of the accusative with the infinitive after *verba sentiendi* and *declarandi* only solitary examples are found, and those in the later writers.

Obs. 4. Instead of a judgment expressed in a distinct proposition by an adjective and *sum*, followed by the accusative and infinitive, or a proposition with *qvod*, an adverb alone is occasionally made use of: *Utrum impudentius Verres hanc pecuniam a sociis abstulit an turpius meretrici*

dedit an improbius populo Romano ademit? (Cic. Verr. III. 36). *Utilius starent etiam nunc moenia Phoebi* (Ov. Her. I. 67=*utilius erat stare* &c.).

§. 399. An accusative with the infinitive sometimes stands without a governing proposition, in order to express surprise and complaint, that a thing happens or may happen, mostly with the interrogative particle *ne* (to denote inquiry and doubt). *Me miserum! Te, ista virtute, fide, probitate, in tantas aerumnas propter me incidisse!* (Cic. ad Fam. XIV. 1). *Adeone hominem esse infelicem qvemqvam, ut ego sum!* (Ter. Andr. I. 5, 10). That a man can be so unfortunate as I am! *Mene incepto desistere victam?* (Virg. Aen. I. 37)[f].

Obs. (on §. 395-399). The beginner should accurately compare and distinguish the different ways, in which the propositions, which in English are distinguished by the word *that*, are expressed in Latin, and, after putting aside those, in which *that* denotes a design or a consequence (in order that, so that), he must observe, that the object of an effort or action is expressed by objective propositions with the conjunctive (see the appendix to chapter III.), the object of an opinion, knowledge, declaration, or feeling on the other hand by the accusative with the infinitive, and a relation, concerning which a judgment is expressed, by the accusative with the infinitive, when a judgment is stated in general, or by a proposition with *qvod*, when the relation is denoted as actually existing.

§. 400. a. If the passive of a verb, that denotes *to say* (to relate, give information of), or *to think* (to believe, find), or to *command* and *forbid* (see §. 396, *Obs.* 3), or the verb *videtur* (it seems, appears), would have to stand impersonally with an accusative with the infinitive following (e. g. *dicitur, patrem venisse*), another mode of expression is used, the subject of the infinitive proposition being made the subject (in the nominative) of the passive verb, and the infinitive subjoined to complete the idea and the proposition[g]. (In this case every word, which is annexed to the infinitive, becomes nominative according to §. 393): *Lectitavisse Platonem studiose Demosthenes dicitur* (Cic. Brut. 31). *Aristides unus omnium justissimus fuisse traditur* (*narratur, fertur, creditur*). *Oppugnata* (viz. *esse*) *domus Caesaris per multas noctis horas nuntiabatur* (Cic. pro Mil. 24). *Luna solis lumine collustrari putatur* (Id. Div. II. 43). *Regnante Tarqvinio Superbo in Italiam Pythagoras venisse reperitur* (Id. R. P. II. 15). *Malum mihi videtur esse mors. Vide-*

[f] In the following exclamation we have the infinitive only: *Tantum laborem capere ob talem filium!* (Ter. Andr. V. 2, 27.)

[g] This form is usually, but improperly, styled, the nominative with the infinitive.

ris mihi (it appears to me that you) *satis bene attendere. Videor mihi* (or simply *videor*) *Graece luculenter scire* (it seems to me, that I —, I believe —). *Visus sum mihi animos auditorum commovere.*

Obs. Even in an observation inserted parenthetically with *ut* (as it seems), *videor* is almost always referred personally to the subject spoken of: *Ego tibi, qvod satis esset, paucis verbis, ut mihi videbar, responderam* (Cic. Tusc. I. 46). *Philargyrus tuus omnia fidelissimo animo, ut mihi qvidem visus est, narravit* (Id. ad Fam. VI. 1).

b. With those verbs however, which signify *to say* or *think* (but not with *jubeor, vetor, prohibeor* or *videor*), the impersonal form of expression is more usual in the tenses *compounded* with the perf. part.: *Traditum est, Homerum caecum fuisse* (Cic. Tusc. V. 39); and with the gerundive with *sum* it is almost always used: *Ubi tyrannus est, ibi dicendum est, plane nullam esse rempublicam* (Id. R. P. III. 31). (*Julius Sabinus voluntaria morte interisse creditus est,* Tac. Hist. IV. 67.)

Obs. In the simple tenses, *dicitur, traditur, existimatur,* &c. are rarely used impersonally with an accusative with the infinitive, e. g. *Eam gentem traditur fama Alpes transisse* (Liv. V. 33); but *nuntiatur* and *dicitur* are so employed, when followed by a dative: *Non dubie mihi nuntiabatur, Parthos transisse Euphratem* (Cic. ad Fam. XV. 1); *nuntiatur* is also used without: *Ecce autem repente nuntiatur, piratarum naves esse in portu Odysseae* (Id. Verr. V. 34). With *videtur* the accus. with the infin. is employed very rarely (with *jubetur*, &c., never).

c. The personal form of expression is also sometimes used instead of the impersonal in the passive of other verbs, which do not signify to *speak* or to *think* in general, but denote a more peculiar and special kind of declaration, or knowledge, as *scribor, demonstror, audior, intelligor* &c., e. g. *Bibulus nondum audiebatur esse in Syria* (Cic. ad Att. V. 18), as yet nothing was heard of B.'s being in Syria. *Scutorum gladiorumqve multitudo deprehendi posse indicabatur* (Id. pro Mil. 24). *Ex hoc dii beati esse intelliguntur* (Id. N. D. I. 38). *Pompejus perspectus est a me toto animo de te cogitare* (Id. ad Fam. I. 7). But in these cases the impersonal form is the more usual.

Obs. The poets and later writers extend this usage farther than the older prose writers, e. g. *Colligor placuisse* for *colligitur* (it is inferred) *me placuisse* (Ov. Am. II. 6, 61). *Suspectus fecisse* (Sall.), *compertus fecisse* (Liv.). (*Hi fratres in suspicionem venerant suis civibus fanum expilasse Apollinis,* i. e. *putabantur,* Cic. Verr. IV. 13. *Liberatur Milo*

non eo consilio profectus esse, ut insidiaretur Clodio; i. e. *demonstratur,* Id. pro Mil. 18.)

d. When a notice of the speech or opinion of another is commenced in this way, and then continued through several infinitive propositions (§. 403 b), the latter take the accusative with the infinitive: *Ad Themistoclem qvidam doctus homo accessisse dicitur eiqve artem memoriae pollicitus esse se traditurum; qvum ille qvaesisset, qvidnam illa ars efficere posset, dixisse illum doctorem, ut omnia meminisset* (Cic. de Or. II. 74).

§. 401. If the subject in an accusative with the infinitive is a personal or reflective pronoun, which corresponds to the subject of the leading verb (*dico, me esse; dicit, se esse*), this pronoun (particularly *me, te, se,* more rarely *nos, vos*) is sometimes left out with *verba declarandi* and *putandi;* but this must be looked on as an irregularity: *Confitēre, ea spe huc venisse, qvod putares hic latrocinium, non judicium futurum* (Cic. Rosc. Am. 22),=*te venisse. Qvum id nescire Mago diceret, nihil facilius scitu est, inqvit Hanno* (Liv. XXIII. 13),=*se id nescire.* This is done more especially when an accusative with the infinitive is dependent on another with the same subject: *Licet me existimes desperare ista posse perdiscere* (Cic. de Or. III. 36),=*me ista posse perdiscere.* With the fut. infin. act. this omission occurs very frequently in the historians, in which case *esse* is also generally omitted: *Alcon, precibus aliqvid moturum ratus, transiit ad Hannibalem* (Liv. XXI. 12),=*se moturum. Ne nocte qvidem turba ex eo loco dilabebatur, refracturosqve carcerem minabantur* (Id. VI. 17). (On the contrary it is hardly ever found with the perf. infin. pass.)

Obs. 1. When in a continued *oratio obliqva* (§. 403 b) several accusatives with the infinitive have *se* for their subject, it is often omitted.

Obs. 2. It is important to discriminate between this and the occasional omission before the infinitive of a personal or demonstrative pronoun which does not refer to the subject of the leading proposition, when it may be easily ascertained from the connection and from what has been previously stated: *Petam a vobis, ut ea, qvae dicam, non de memet ipso, sed de oratore dicere putetis* (Cic. Or. III. 20). *Valerius dictatura se abdicavit. Apparuit causa plebi, suam* (i. e. *plebis*) *vicem indignantem magistratu abisse* (Liv. II. 31).

Obs. 3. The poets in some few instances put a simple infinitive (with the nominative, as in Greek) instead of the accusative with the infinitive, when it has the same subject as the main proposition: *Vir bonus et sapiens dignis ait esse paratus* (=*se paratum esse;* Hor. Ep. I. 7, 22). (*Sensit medios delapsus in hostes*=*se delapsum esse,* Virg. Aen. II. 377.)

§. 402. a. The subordinate propositions annexed to one with the accusative and infinitive retain the customary form of the *oratio finita.* Yet the accusative with the infinitive is used in relative propositions, which

belong to one that has the accusative with the infinitive, if the relative only annexes a continuation of the opinion already expressed, so that it might be changed to a demonstrative with or without *et: Postea autem Gallus dicebat ab Eudoxo Cnidio sphaeram* (a celestial globe) *astris coelo inhaerentibus esse descriptam, cujus omnem ornatum et descriptionem sumptam ab Eudoxo, Aratum extulisse versibus* (Cic. R. P. I. 14). It might also be expressed, *esse descriptam; ejus omnem ornatum*, &c. *Marcellus, qvum Syracusas cepisset, reqvisivisse dicitur Archimedem illum, qvem qvum audisset interfectum, permoleste tulisse* (Cic. Verr. IV. 58), =*et, qvum audisset interfectum, permoleste tulisse.* (So also, *Jacere tam diu irritas sanctiones, qvae de suis commodis ferrentur, qvum interim de sangvine et supplicio suo latam legem confestim exerceri*, for *et interim;* Liv. IV. 51. But such examples with relative conjunctions are very unusual[h].)

b. If a subject is compared with another subject (by *qvam, atqve*, or *idem qvi, tantus qvantus*, and similar expressions), so that the same verb is understood (e. g. *Iisdem rebus commoveris, qvibus ego*, viz. *commoveor*), and the leading proposition is an accusative with the infinitive, the second subject is also put in the accusative, although the verb should be strictly speaking understood with it in a finite mood, because the governing verb (on which the accus. with the infin. depends) cannot also be predicated of this member of the proposition: *Suspicor, te eisdem rebus, qvibus me ipsum, commoveri* (Cic. Cat. M. 1); properly, *qvibus ipse commoveor. Antonius ajebat, se tantidem frumentum aestimasse, qvanti Sacerdotem* (Id. Verr. III. 92); properly, *qvanti Sacerdos aestimasset* (Attraction. Compare §. 303 b.)

c. If two propositions, each of which has its own verb, are compared by a comparative with *qvam*, and the leading proposition passes over into the accusative with the infinitive, the subordinate proposition sometimes takes the same form: *Num putatis dixisse Antonium minacius qvam facturum fuisse?* (Cic. Phil. V. 8.) *Affirmavi qvidvis me potius perpessurum qvam ex Italia exiturum* (Id. ad Fam. II. 16). *Consilium dicebant specie prima melius fuisse qvam usu appariturum* (Liv. IV. 60). This however is rare, especially when (as in the last example) the conjunctive should stand in the *oratio recta* after *qvam* (according to §. 360, *Obs.* 4), which mood is then commonly retained: *Certum habeo, majores qvoqve qvamlibet dimicationem subituros fuisse potius qvam eas leges sibi imponi paterentur* (Liv. IV. 2).

§. 403. a. An accusative with the infinitive is often put without being governed directly by a *verbum sentiendi* or *declarandi*, where

[h] *Porsena prae se ferebat, qvemadmodum, si non dedatur obses, pro rupto se foedus habiturum, sed deditam inviolatam ad suos remissurum;* Liv. II. 13,=*prae se ferebat, se, si non dedatur obses,—habiturum, sed deditam*, &c.

a person is mentioned immediately before in such a way, that a speech, an opinion, or a resolution is ascribed to him, and the purport of his speech or opinion, or the reasoning on which he acts, is now alleged, so that one may supply in one's mind, *he says* (said), *he thinks* (thought), or some equivalent expression: *Regulus in senatum venit, mandata exposuit; sententiam ne diceret, recusavit; qvamdiu jurejurando hostium teneretur, non esse se senatorem* (Cic. Off. III. 27), for, he thought and said, so long as he was bound by the oath exacted from him by the enemy, he was no senator. *Romulus legatos circa vicinas gentes misit, qvi societatem connubiumqve novo populo peterent; Urbes qvoqve, ut cetera, ex infimo nasci; deinde, qvas sua virtus ac dii juvent, magnas opes sibi magnumqve nomen facere,* &c. (Liv. I. 9. This is the language which Romulus desired the ambassadors to hold). This use of the accusative with the infinitive, in which the speaker (or writer) adduces not his own expressions and thoughts, but those of others, is specially called *oratio obliqva*, in opposition to *oratio directa.*

Obs. 1. Sometimes the name *oratio obliqva* is used of every grammatical way of expressing the thought of a third party, see §. 369.

Obs. 2. Sometimes the transition to this accusative with the infinitive takes place very abruptly, no indication being given by any single defined word, that the expressions or ideas of another person are introduced, e. g. *Conticuit adolescens; haud dubie videre aliqva impedimenta pugnae consulem, qvae sibi non apparerent* (Liv. XLIV. 36). Sometimes a negative verb precedes, from which an affirmative idea (says, thinks) is to be supplied: *Regulus reddi captivos negavit esse utile; illos enim adolescentes esse et bonos duces, se jam confectum senectute* (Cic. Off. III. 27).

b. In the same way the contents of whole speeches and reasonings of others are often cited in a series of accusatives with the infinitive, the first of which is either directly governed by a verb, or put in the way above mentioned under a. (a continuous *oratio obliqva*). With reference to this it is to be noticed, that a speech or reasoning belonging to past time, which is connected with a verb in the preterite, should regularly be continued as depending on the preterite, so that the subordinate propositions employed will have to stand in the imperfect or pluperfect. Yet a transition to the present may take place, the leading verb understood being thought of as if it were the historical present (*he says,* &c.). If the *oratio obliqva* begins with a historical present, it is continued in the present, but may also (according to §. 382, *Obs.* 3) be changed to the preterite. Examples of such a continuous *oratio*

obliqva (partly exhibiting the variations above noticed in the tenses of the subordinate propositions) may be found in Caesar in the first book of the Gallic War, chap. 13, 14, 17, 18, 20, 31, 35, 36, 44, 45, and in Livy in the first book chap. 50, 53, in the second book chap. 6, &c.

§. 404. That which in the original *oratio directa* was expressed in the imperative or in the conjunctive with the force of a command or prohibition, is expressed in the *oratio obliqva* by the conjunctive; in such a way that (when a speech or reasoning is reproduced) the present is changed for the imperfect (*they should, he said*=you shall; *they were not to believe*=you are not to believe): *Sin bello perseqvi perseveraret, reminisceretur pristinae virtutis Helvetiorum. Qvare ne committeret, ut is locus ex calamitate populi Romani nomen caperet* (Caes. B. G. I. 13=*si bello perseveras, reminiscitor pristinae virtutis Helvetiorum. Qvare ne commiseris, ut* —). *Burrus praetorianos nihil adversus progeniem Germanici ausuros respondit; perpetraret Anicetus promissa* (Tac. Ann. XIV. 7,=*perpetret Anic.*). The present may however be retained, if the first governing verb is the historical present, or if the narrative is changed to the historical present: *Vercingetorix perfacile esse factu dicit frumentationibus Romanos prohibere; aeqvo modo animo sua ipsi frumenta corrumpant aedificiaqve incendant* (Caes. B. G. VII. 64,=*aeqvo modo animo vestra ipsi frumenta corrumpite*).

§. 405. a. The questions which occur in the *oratio directa* in the indicative are expressed in the *oratio obliqva* by the accusative with the infinitive, if the first or third person was employed in the direct style, but in the conjunctive, if the second person was made use of, in which case the present or perfect of the direct style is regularly changed in the relation to the imperfect and pluperfect. (Yet the present may be retained here also according to §. 403.) In the first person the speaker (whose speech or reasoning is cited) is commonly expressed by *se;* but this may be omitted (especially if the same subject is found also in the preceding propositions), so that the first and third persons are only distinguished by the context (as in English all three are expressed by *he, they*): *Qvid se vivere, qvid in parte civium censeri, si, qvod duorum hominum virtute partum sit, id obtinere universi non possint?* (Liv. VII. 18,=*qvid vivimus, qvid in parte civium censemur?*) *Si veteris contumeliae oblivisci vellet, num etiam recentium injuriarum memoriam deponere posse?* (Caes. B. G. I. 14; with the omission of *se,=si—volo, num—possum?*) *An qvicqvam superbius esse qvam ludificari sic omne nomen Latinum?* (Liv. I. 50,=*an qvicqvam superbius est?*) *Scaptione haec assignaturos putarent finitimos populos?* (Liv. III. 72,=*putatis?*) *Qvid de praeda faciendum censerent?* (Liv. V. 20,=*censetis?*)

Obs. Exceptions to this, where questions of the first and third person

are put in the conjunctive, or questions of the second person in the infinitive, are rare.

b. Questions which in the direct style are put in the conjunctive (§. 350 a. and 353) retain the conjunctive (usually with an alteration of the tense): *Qvis sibi hoc persuaderet?* (Caes. B. G. V. 29=*qvis sibi hoc persvadeat?*) *Cur fortunam periclitaretur?* (Id. B. C. I. 72=*cur fortunam pericliter?*)

§. 406. In the infinitive the three leading tenses are distinguished as in the indicative: *Dico eum venire, venisse, venturum esse; dico eum decipi, deceptum esse, deceptum iri.* In the tenses compounded with *esse* this word (in the accusative or nominative with the infinitive) is often omitted: *Victum me video. Facturum se dixit.*

§. 407. The perfect infinitive designates the action as finished and complete: *Poteras dixisse* (Hor. A. P. 328), you might have already said. *Bellum ante hiemem perfecisse possumus* (Liv. XXXVII. 19), we may have finished the war; but little differing from *perficere poterimus.* In this signification the perf. infin. occasionally stands in Latin with *satis est, satis habeo, contentus sum*, where the present is used in English, and particularly with the expressions *poenitebit, pudebit, pigebit, juvabit, melius erit*, to signify what will follow the completion of the action expressed by the infinitive: *Proinde qviesse erit melius* (Liv. III. 48).

Obs. 1. With *oportuit, decuit, convēnit, debueram, oportuerat*, &c., when said of a thing which ought to have been done (§. 348, *Obs.* 1), the perf. infin. is often employed in the active and commonly in the passive, generally with the omission of *esse: Tunc decuit flesse* (Liv. XXX. 44). *Ego id, qvod jampridem factum esse oportuit, certa de causa nondum facio* (Cic. Cat. I. 2). *Adolescenti morem gestum oportuit* (Ter. Ad. II. 2, 6).

Obs. 2. In the poets the perf. infin. act. is sometimes used (like the Greek aorist) for the pres. infin., but only as a simple infinitive after a verb (especially after *verba voluntatis et potestatis*), not as a subject (§. 388 a.) nor in the accusative with the infinitive: *Fratres tendentes opaco Pelion imposuisse Olympo* (Hor. Od. III. 4, 52). *Immanis in antro bacchatur vates, magnum si pectore possit excussisse deum* (Virg. Aen. VI. 77). (In the older style *volo* is constructed in prohibitions with the perf. infin., e. g. *consules edixerunt, ne qvis qvid fugae causa vendidisse vellet*, Liv. XXXIX. 17).

§. 408. a. The imperfect is not particularly distinguished in the infinitive (so that after a leading verb in the present or future the imperfect indicative is always turned into the perfect infinitive: *Narrant illum, qvoties filium conspexisset, ingemuisse=ingemiscebat, qvoties filium conspexerat*); nor the pluperfect in the active voice.

In the passive the perf. part. is used with *fuisse* as in the indicative with *fui* or *eram* to express a condition (imperfect of the condition), e. g. *Dico Luculli adventu maximas Mithridatis copias omnibus rebus ornatas atqve instructas fuisse urbemqve Cyzicenorum obsessam esse ab ipso rege et oppugnatam vehementissime* (Cic. pro Leg. Man. 8),=*copiae ornatae atqve instructae erant urbsqve obsidebatur.* In this way too the pluperfect of an action may sometimes be expressed, e. g. *nego litteras jam tum scriptas fuisse.* (But it is never used for the conditional pluperfect in the conjunctive; see §. 409.)

b. In the accusative with the infinitive *after a governing verb in the past time* (as well as after the historical present), the present, perfect, and future infinitive are used of a thing which at the time indicated in the leading proposition was present, past, or future, consequently as the imperfect, pluperfect, and *futurum in praeterito; Dicebat, dixit, dixerat, se timere* (that he *feared, was* afraid), *se timuisse, deceptum esse* (that he *had feared, had been* deceived), *se venturum esse, deceptum iri* (that he *would* come, *should* be deceived).

Obs. 1. The perf. infin. must always stand after a perfect, when something is designated that was past at the time of the leading proposition, though the pluperfect may be not used in English, e. g. *Multi scriptores tradiderunt, regem in praelio adfuisse* (have related, that the king *was* present).

Obs. 2. The perfect *memini*, which has the signification of a present, is used of a past transaction, of which one has been oneself a witness, and which one calls to memory, usually with the present infinitive (as if the signification were, *I remarked,* when the transaction took place, that—): *Memini Catonem anno ante, qvam est mortuus, mecum et cum Scipione disserere* (Cic. Lael. 3). *L. Metellum memini puer* (I remember from my boyish years) *ita bonis esse viribus extremo tempore aetatis, ut adolescentiam non reqvireret* (Id. Cat. M. 9). On the other hand the perfect is always used of a thing of which one has not been oneself a witness: *Memineram C. Marium, qvum vim armorum profugisset, senile corpus paludibus occultasse* (Cic. pro Sest. 22); and the perfect may also stand in the first case, if the object be merely to contrast the thing remembered with the present and to avoid ambiguity: *Meministis me ita initio distribuisse causam* (Cic. Rosc. Am. 42; this might also have been expressed by *distribuere*).

§. 409. To represent the conditional pluperf. conj., the part. fut. with *fuisse* is employed in the infinitive of the active voice

(*facturus fuisse*, corresponding to *facturus fui*; §. 342; compare §. 348 a. and §. 381): *Num Gn. Pompejum censes tribus suis consulatibus, tribus triumphis laetaturum fuisse, si sciret se in solitudine Aegyptiorum trucidatum iri?* (Cic. Div. II. 9). In the passive the periphrasis *futurum fuisse, ut* (it would have happened, that) is made use of: *Theophrastus moriens accusasse naturam dicitur, qvod hominibus tam exiguam vitam dedisset; nam si potuisset esse longinqvior, futurum fuisse, ut omnes artes perficerentur* (Cic. Tusc. III. 28). (*Platonem existimo, si genus dicendi forense tractare voluisset, gravissime et copiosissime potuisse dicere;* Cic. Off. I. 1, because it would be expressed in the *oratio directa, Plato potuit*, according to §. 348 e.)

Obs. The conditional imperf. conj. may be expressed after a preterite by the fut. infin. as the *futurum in praeterito* (in the passive by *futurum esse* or *fore, ut*): *Titurius clamabat, si Caesar adesset, neqve Carnutes interficiendi Tasgetii consilium fuisse capturos* (=*cepissent*), *neqve Eburones tanta cum contemptione nostri ad castra venturos esse* (=*venirent;* Caes. B. G. V. 29). But the transition to the *oratio obliqva* after a preterite usually involves the change of the imperfect into the pluperfect, e. g. *Si ditior essem, plus darem=dixit se, si ditior esset, plus daturum fuisse.*

§. 410. For the fut. infin., both in the active and passive voice, a periphrasis with *fore* (sometimes *futurum esse*), *ut* (*amem* or *amer*, that it will happen, that —) is often made use of, e. g. *Clamabant homines, fore, ut ipsi sese dii immortales ulciscerentur* (Cic. Verr. IV. 40); especially in verbs, which want the supine and the future participle: *Video te velle in coelum migrare; spero fore, ut contingat id nobis* (Cic. Tusc. I. 34).

Obs. 1. The infinitive *posse* is also usually employed, where one might have expected the future (*will be able*), especially after *spero*: *Roscio damnato, sperat Chrysogonus se posse, qvod adeptus est per scelus, id per luxuriam effundere* (Cic. Rosc. Am. 2).

Obs. 2. *Fore* with the part. perf. corresponds to the futurum exactum (in the passive and deponent verbs): *Carthaginienses debellatum mox fore rebantur* (Liv. XXIII. 13), that they would soon have terminated the war. *Hoc dico, me satis adeptum fore, si ex tanto in omnes mortales beneficio nullum in me periculum redundarit* (Cic. pro Sull. 9).

CHAPTER VII.

Of the Supine, Gerund, and Gerundive.

§. 411. The first (active) Supine in *um* is used after verbs which signify motion (e. g. *eo, venio, aliqvem mitto*), in order to express the design with which the motion takes place, and is constructed with the case of its verb: *Legati in castra Aeqvorum venerunt qvestum injurias* (Liv. III. 25). *Fabius Pictor Delphos ad oraculum missus est sciscitatum, qvibus precibus deos possent placare* (Id. XXII. 57). *Lacedaemonii senem sessum receperunt* (Cic. Cat. M. 18), to sit among them.

Obs. 1. We also read: *Dare alicui aliqvam nuptum* (to give in marriage to any one). *Eo perditum, eo ultum* have almost the same meaning as *perdo, ulciscor* (I go to destroy).

Obs. 2. That which is expressed by the supine may also be indicated by *ut, ad, causa* (*qverendi causa*), or by the participle future (§. 424, *Obs.* 5). The poets sometimes use the simple infinitive instead of this supine: *Proteus pecus egit altos visere montes* (Hor. Od. I. 2, 7).

§. 412. The second supine in *u* is employed with adjectives, to denote that the quality they express is attributed to the subject in reference to a certain action, performed upon it (consequently in a passive signification): *Hoc dictu qvam re facilius est. Honestum, turpe factu* (to do, if one does it). *Uva peracerba gustatu* (to taste). *Qvid est tam jucundum cognitu atqve auditu qvam sapientibus sententiis gravibusqve verbis ornata oratio?* (Cic. de Or. I. 8).

Obs. 1. Some few adjectives, especially *facile, difficile*, and *proclive*, stand in the neuter with a supine, even when they properly refer to an active infinitive as their subject, and are followed by a proposition which ought to depend on this infinitive: *Difficile dictu est, qvanto opere conciliet homines comitas affabilitasqve sermonis* (Cic. Off. II. 14),=*dicere. Ad calamitatum societates non est facile inventu* (=*invenire*), *qvi descendant* (Id. Lael. 17). In the same way *fas* and *nefas* are also used: *Nefas est dictu, miseram fuisse Fabii Maximi senectutem* (Cic. Cat. M. 5).

Obs. 2. The supine rarely stands with *dignus, indignus*, e. g. *Nihil dictu dignum* (Liv. IX. 43)=*nihil dignum, qvod dicatur.*

Obs. 3. *Ad* (with regard to) with the gerund is often used in the same signification as the second supine, particularly after *facilis, difficilis, jucundus*, e. g. *Res facilis ad intelligendum*, easy to understand. *Verba ad audiendum jucunda* (Cic. de Or. I. 49). In the poets and later writers

we find these words with the infinitive: *facilis legi*, easy to read. *Cereus in vitium flecti* (Hor. A. P. 161).

§. 413. The Gerund (which has only the *casus obliqui*), is used to express the meaning of the pres. infin. act. (of the verb in general), when the infinitive ought to stand in some particular case (not the nominative), e. g. *studium obtemperandi legibus* (see the following §§.). If the verb governs the accusative, then in place of the gerund and the accusative governed by it (e. g. *consilium capiendi urbem; perseqvendo hostes*, by pursuing the enemy) the word so governed may be put in the case of the gerund with the gerundive for its adjective; *consilium urbis capiendae; perseqvendis hostibus*, so that the substantive and gerundive together represent the action as taking place in reference to this person or thing. In English the gerund is generally rendered by the (so-called) participle present (in this and similar constructions really a corruption of the Anglo-Saxon infinitive, which ended in *an*), with the sign of the case, to, for, &c. prefixed. If the gerund would have to be governed by a preposition, the expression with the gerundive is used always with the accusative, and almost always with the ablative; thus, *ad placandos deos* (not *ad placandum deos*), *in victore laudando* (not *in laudando victorem*)[1]. The dative also of the gerund with an accusative (*esse onus ferendo*, for *oneri ferendo*) is very unusual.

Obs. 1. In all other cases the choice between the gerund with an accusative and the gerundive is determined by euphony and perspicuity, or the mere pleasure of the writer. Some writers therefore retain the gerund far more frequently than others, who (as Cicero and Caesar) prefer using the gerundive. Yet the gerund is mostly retained when the object is a neuter adjective or pronoun, e. g. *studium aliqvid agendi, falsum fatendo* (by confessing something that is false), *cupiditas plura habendi*, except where the neuter singular denotes an abstract idea; *studium veri inveniendi* (of discovering the truth).

Obs. 2. In the older writers we occasionally meet with a remarkable irregularity; the accusative plural, which should be governed by a gerund in the genitive (e. g. *facultas agros latronibus condonandi*), being turned into the genitive, as if the gerundive were to be employed (*agrorum condonandorum*), but the gerund still retained unaltered: *Agitur, utrum M. Antonio facultas detur opprimendae reipublicae, caedis faciendae bonorum, diripiendae urbis, agrorum suis latronibus condonandi* (Cic. Phil. V. 3).

[1] In the editions such expressions as *ad levandum fortunam*, and the like, are inaccuracies of the press.

§. 414. The infinitive, partly from its own nature, and partly from the Latin idiom, cannot occur in all those relations to other words, in which an actual substantive would be placed. Hence the cases of the gerund (and of the gerundive used for it) are not found in all those circumstances in which the same cases of a substantive would be employed, but in some of them only.

The accusative of the gerund (or the gerundive if combined with a substantive) occurs only after a preposition, very frequently after *ad*, more frequently after *inter* in the signification *during* (an action), and *ob*: *Breve tempus aetatis satis longum est ad bene honestegve vivendum* (Cic. Cat. M. 19). *Natura animum ornavit sensibus ad res percipiendas idoneis* (Id. Finn. V. 21). *Tuis libris nosmet ipsi ad veterum rerum memoriam comprehendendam impulsi sumus* (Id. Brut. 5). (*Facilis ad intelligendum*; see §. 412, *Obs.* 3). *Cicero inter agendum nunqvam est destitutus scientia juris* (Quinct. XII. 3, 10). *T. Herminius inter spoliandum corpus hostis veruto percussus est* (Liv. II. 20). *Flagitiosum est ob rem judicandam pecuniam accipere* (Cic. Verr. II. 32).

Obs. It is only in a few unusual constructions that the gerund (or gerundive) stands after *ante, in, circa*, e. g. *Qvae ante conditam condendamve urbem traduntur* (Liv. praef.), what is handed down from the times before the city was built or in building.

§. 415. The dative of the gerund or gerundive (which latter is almost always made use of when an accusative should follow, §. 413) is employed after verbs and phrases, which may have for their object of relation an action that is being performed (as *praeesse, operam dare, diem dicere, locum capere*, to fix a time, a place, for the action), and after adjectives, which denote a fitness and adaptation for a certain action or destination: *Praeesse agro colendo* (Cic. Rosc. Am. 18). *Meum laborem hominum periculis sublevandis impertio* (Id. pro Mur. 4). (*Consul placandis dis dat operam* (Liv. XXII. 2). *Ver ostendit fructus futuros; reliqva tempora demetendis fructibus et percipiendis accommodata sunt* (Cic. Cat. M. 19). *Genus armorum aptum tegendis corporibus* (Liv. XXXII. 10). *Area firma templis porticibusqve sustinendis* (Id. II. 5), firm enough to —. *Animis natum inventumqve poëma juvandis* (Hor. A. P. 377). (But after such adjectives *ad* with the accusative of the gerund is more frequently employed.) The dative of the gerund also expresses a destination in official appellations (especially with compounds of *vir*), e. g. *decemviri legibus scribendis; curator muris reficiendis*; and

after *comitia; Valerius consul comitia collegae subrogando habuit* (Liv. II. 8).

Obs. 1. We should especially notice *esse* with the dative of the gerund (*esse solvendo*) or gerundive, signifying *to be in a condition to*—capable of—(particularly of payments and pecuniary imposts): *Tributo plebes liberata est, ut divites conferrent, qvi oneri ferendo essent* (Liv. II. 9). *Experiunda res est, sitne aliqvi plebejus ferendo magno honori* (Id. IV. 35). (The same construction occurs with *sufficere.*)

Obs. 2. Some writers occasionally employ the dative of a substantive with the gerundive after other expressions also, to denote a destination and purpose, e. g. *His avertendis terroribus in triduum feriae indictae* (Liv. III. 5). *Germanicus Caecinam cum qvadraginta cohortibus distrahendo hosti ad flumen Amisiam misit* (Tac. Ann. I. 60).

§. 416. The ablative of the gerund or gerundive stands sometimes as an ablative of the mean and instrument, sometimes after the prepositions *in, ab, de, ex. Homines ad deos nulla re propius accedunt qvam salutem hominibus dando* (Cic. pro Lig. 12). *Volscus stando et vigiliis fessus erat* (Liv. II. 65). *Omnis loqvendi elegantia augetur legendis oratoribus et poëtis* (Cic. de Or. III. 10). *In voluptate spernenda virtus vel maxime cernitur,* (Id. Legg. I. 19). *Aristotelem non deterruit a scribendo amplitudo Platonis* (Id. Or. I). *Primus liber Tusculanarum disputationum est de contemnenda morte* (Id. Div. II. 1). *Summa voluptas ex discendo capitur* (Id. Finn. V. 18).

Obs. 1. Sometimes the ablative of the gerundive and gerund denotes rather the *way and manner* (*while*, so that something takes place at the same time): *Qvis est enim, qvi nullis officii praeceptis tradendis philosophum se audeat dicere?* (Cic. Off. I. 2). *L. Cornelius, complexus Appium, non, cui simulabat, consulendo, diremit certamen* (Liv. III. 41), not consulting the interests of the person, whose interests he pretended to consult.

Obs. 2. The ablative of the gerund (or gerundive) is very rarely governed by an adjective or the preposition *pro: Contentus possidendis agris* (Liv. VI. 14), content with possessing the lands; usually, *possessione agrorum. Hannibal pro ope ferenda sociis pergit ipse ire ad urbem oppugnandam* (Id. XXIII. 28), usually, *omisso opis sociis ferendae consilio,* or the like. (*Nullum officium referenda gratia magis est necessarium,* Cic. Off. I. 15, as the ablative after the comparative.)

Obs. 3. Since the preposition *sine* is never used with the gerund, the beginner may here notice the different ways in which *without* (doing a thing) is rendered in Latin. That which does not happen, when spoken

of as something contemporaneous, is expressed by the participle present either in apposition to the subject or the object, or in the form of the *ablativus conseqventiae;* what does not happen or has not happened previously, by the participle perfect: *Miserum est nihil proficientem angi* (Cic. N. D. III. 6). *Nihil adversi accidit non praedicente me* (Id. ad Fam. VI. 6). *Romani non rogati Graecis auxilium offerunt* (Liv. XXXIV. 23). *Consul, non exspectato auxilio collegae, pugnam committit. Natura dedit usuram vitae tanqvam pecuniae, nulla praestituta die* (Cic. Tusc. I. 39). A preliminary condition is expressed by *nisi: Haec dijudicari non possunt, nisi ante causam cognoverimus* (sometimes, *Haec dijudicare non poterimus nisi melius de causa edocti,* or, *nisi causa ante cognita;* see §. 424, *Obs.* 4, §. 428, *Obs.* 2). To express a necessary consequence or a necessarily accompanying circumstance, *ut non* or *qvin* must be employed according to §. 440 a. *Obs.* 3. In some cases a clause connected by a copulative conjunction may convey the same meaning: *Fieri potest, ut recte qvis sentiat, et id, qvod sentit, polite eloqvi non possit* (Cic. Tusc., without being able to express his ideas with elegance).

§. 417. The genitive of the gerund or gerundive stands after substantives and adjectives as a *genitivus objectivus* (283 and 289); so likewise as a *genitivus infinitivus* (§. 286) after substantives, in order to define a general idea by another, in which it shews itself: *Cum spe vincendi abjecisti etiam pugnandi cupiditatem* (Cic. ad Fam. IV. 7). *Parsimonia est scientia vitandi sumptus supervacuos aut ars re familiari moderate utendi* (Sen. de Benef. II. 34). *Ita nati factiqve sumus, ut et agendi aliqvid et diligendi aliqvos et referendae gratiae principia in nobis contineremus* (Cic. Finn. V. 15). *Germanis neqve consilii habendi neqve arma capiendi spatium datum est* (Caes. B. G. IV. 14). *Potestas mihi data est augendae dignitatis tuae* (Cic. ad Fam. X. 13). *Vestis frigoris depellendi causa reperta primo est* (Id. de Or. III. 38). *Sp. Maelius in suspicionem incidit regni appetendi* (Id. pro Mil. 27, suspicion of aiming at —; *regni appetiti,* of having aimed at —). *Cicero auctor non fuit Caesaris interficiendi* (Id. ad Fam. XII. 2). *Principes civitatis non tam sui conservandi qvam tuorum consiliorum reprimendorum causa Roma profugerunt* (Id. Cat. I. 3. For *se conservandi,* the genitive *sui* is put in the neuter according to §. 297 b, if the gerundive is used, and that whether *se* be the singular or the plural). *Maxima illecebra est peccandi impunitatis spes* (Id. pro Mil. 16; the genitive with *illecebra* according to §. 283, *Obs.* 3.)—*Peritus nandi. Valde sum cupidus in longiore te ac perpetua disputatione audiendi* (Cic. de Or. II. 4). *Neuter sui protegendi corporis memor erat* (Liv. II. 6).—*Triste est nomen ipsum carendi* (Cic. Tusc. I. 36), the word "to want." *Galli diu retinu-*

erunt immanem consvetudinem hominum immolandorum (Cic. pro Font. 10). (*Duo sunt genera liberalitatis, unum dandi beneficii, alterum reddendi;* Id. Off. I. 15; compare §. 286, *Obs.* 2.)

Obs. 1. The genitive of the gerund is not governed by verbs (*recordor facere, pudet me facere*).

Obs. 2. Some few substantives, which may be constructed with the genitive of the gerund, may acquire in conjunction with *est* the force of an impersonal expression (of a will, an inclination, &c.) after which the infinitive is employed (§. 389). Thus we find, *Tempus est abire* (but *tempus committendi praelii,* a favourable time for giving battle): *nulla ratio est ejusmodi occasionem amittere* (Cic. pro Caec. 5); *consilium est* (my plan is, =*decrevi*) *exitum exspectare.* (The following is more unusual: *Ii, qvibus in otio vel magnifice vel molliter vivere copia erat,* Sall. Cat. 17, =*licebat.*) In the same way *consilium capio* usually stands with the infinitive, e. g. *Galli consilium ceperunt ex oppido profugere* (Caes. B. G. VII. 26), sometimes also *consilium ineo.* (The following is the more usual construction: *M. Lepidus interficiendi Caesaris consilia inierat,* Vell. II. 88, and in the passive it is exclusively employed: *Inita sunt consilia urbis delendae,* Cic. pro Mur. 37.) Sometimes also the meaning of such a phrase gives occasion to the addition of a proposition with *ut,* e. g. *Subito consilium cepi, ut, antequam luceret, exirem* (Cic. ad Att. VII. 10; compare §. 373 and §. 389, *Obs.* 1). Concerning the free use of the infinitive instead of the genitive of the gerund by the poets, see §. 419.

Obs. 3. *Ad* is rarely employed after some phrases (e. g. *facultatem dare, afferre, locum, signum dare, aliqva* or *nulla est ratio*), instead of the genitive of the gerund governed by the substantive, e. g. *Oppidum magnam ad ducendum bellum dabat facultatem* (Caes. B. G. I. 38); the more usual construction would be *ducendi belli. Si Cleomenes non tanto ante fugisset, aliqva tamen ad resistendum ratio fuisset* (Cic. Verr. V. 34). *Ne haec qvidem satis vehemens causa ad objurgandum fuit* (Ter. Andr. I. 1, 123).

Obs. 4. The genitive of a substantive and a gerund is sometimes subjoined to the verb *sum,* to denote the purpose which a thing serves (or that to which it belongs, agreeably to the use of the genitive explained in §. 282): *Regium imperium initio conservandae libertatis atqve augendae reipublicae fuerat* (Sall. Cat. 6). *Tribuni plebis concordiam ordinum timent, qvam dissolvendae maxime tribuniciae potestatis rentur esse* (Liv. V. 3).

Obs. 5. In a few writers (especially those of a later period) *causā* is sometimes omitted after the genitive of a gerund or a substantive and gerundive, e. g. *Germanicus in Aegyptum proficiscitur cognoscendae antiqvitatis* (Tac. A. II. 59). Perhaps this idiom has originated in a genitive, which was added to a substantive in order to define it, e. g. *Marsi miserunt Romam oratores pacis petendae* (Liv. IX. 45).

§. 418. Sometimes the gerund is employed less accurately, so as to have the appearance of a passive signification, inasmuch as it either (especially in the genitive) merely designates the action of the verb in general, and so takes the place of a substantive (e. g. *movendi* for *motūs*), or is referred in idea to some other agent than the grammatical subject of the proposition: *Multa vera videntur neqve tamen habent insignem et propriam percipiendi notam* (Cic. Acad. II. 31), mark by which they can be known. *Antonius, hostis judicatus, Italia cesserat; spes restituendi nulla erat* (Corn. Att. 9),=*restitutionis* or *fore, ut restitueretur*. *Jugurtha ad imperandum Tisidium vocabatur* (Sall. Jug. 62), that he might receive orders. *Annulus in digito subtertenuatur habendo* (Lucr. I. 313), by our wearing it. (*Facilis ad intelligendum;* see §. 412, *Obs.* 3.)

§. 419. The poets often use the simple infinitive after substantives (with *est*), adjectives, and (more rarely) verbs, when the prose usage would require the gerund in the genitive, or governed by *ad* or *in*: *Si tanta cupido est bis Stygios innare lacus, bis nigra videre Tartara* (Virg. Aen. VI. 134),=*innandi—videndi*. *Summa eludendi occasio est mihi nunc senes et Phaedriae curam adimere argentariam* (Ter. Phorm. V. 6, 3). *Pelides cedere nescius* (Hor. Od. I. 6, 6),=*cedendi*. *Avidus committere pugnam* (Ov. Met. V. 75). *Audax omnia perpeti gens humana* (Hor. Od. I. 3, 25),=*ad omnia perpetienda*. *Nos numerus sumus et fruges consumere nati* (Id. Ep. I. 2, 27). *Fingit eqvum magister ire, viam qva monstret eqves* (Id. ib. 65). *Non mihi sunt vires inimicos pellere tectis* (Ov. Her. I. 109),=*ad inimicos pellendos*. *Durus componere versus* (Hor. Sat. I. 4, 8),=*in versibus componendis*. (*Eqvus, qvem candida Dido esse sui dederat monumentum et pignus amoris*, i. q. *ut esset*, Virg. Aen. V. 572).

§. 420. The gerundive (of transitive verbs) denotes something that must be done (is to be done): *Vir minime contemnendus* (*virum minime contemnendum, viro minime contemnendo*, &c., through all the cases): *Vires haud spernendae. Cognoscite aliud genus imperatorum, sane diligenter retinendum et conservandum* (Cic. Verr. V. 10). In combination with the verb *sum* (in all the simple tenses of the indicative, conjunctive, and infinitive) the gerundive denotes that a certain action *is to be done* (must be done, is proper and necessary). If a definite subject be spoken of, to whom the action is a duty (who has to do it), this subject is put in the dative (§. 250 b): *Ager colendus est, ut fruges ferat. Fortes et magnanimi sunt habendi, non qvi faciunt, sed qvi propulsant injuriam* (Cic. Off. I. 19). *Tria videnda sunt oratori, qvid dicat et qvo qvidqve loco et qvomodo* (Cic. Or. 14). *Qvi civium rationem dicunt habendam* (viz. *esse*), *externorum negant, dirimunt communem humani generis societatem* (Id. Off. III. 6). *Video, rem omittendam esse* (*fore*). *Qvaero, si*

hostis supervenisset, qvid mihi faciendum fuerit (corresponding to *faciendum fuit* in the indicative, §. 348 e). *Credo, rem aliter instituendam fuisse* (ought to have been planned otherwise).

Obs. After a negation, and particularly after *vix*, the gerund or gerundive sometimes takes the modified signification of that which may be done: *Vix ferendus dolor* (Cic. Finn. IV. 19). *Vix credendum erat* (Caes. B. G. V. 28), it was hardly credible (impersonally; see §. 421). In the poets and later writers *videndus* is sometimes found even without a negation, signifying *visible* (to be seen), and the like.

§. 421. a. From intransitive verbs (which otherwise have no gerundive) the neuter of the gerundive is used with *est* (*sit*, &c.) as an impersonal phrase (like *venitur, ventum est;* §. 218 c. compare §. 97), to signify that the action must be done. The subject which has to do something is expressed by the dative, as with the ordinary gerundive, and the impersonal phrase governs the same case as the verb (dative, ablative, or genitive): *Nunc est bibendum. Proficiscendum mihi erat illo ipso die. Obtemperandum est legibus. Utendum erit viribus. Obliviscendum tibi injuriarum esse censeo.*

Obs. 1. If the verb governs the dative, two datives may come together, e. g. *Aliqvando isti principes et sibi et ceteris populi Romani universi auctoritati parendum esse fateantur* (Cic. pro Leg. Man. 22). But this is better avoided. The agent is very rarely distinguished by *ab* instead of by the dative, e. g. *Aguntur bona multorum civium, qvibus est a vobis consulendum* (Cic. pro Leg. Man. 2).

Obs. 2. The verbs *utor, fruor, fungor, potior*, have the proper gerundive, although they govern the ablative, e. g. *Rei utendae causa. Non paranda solum sapientia sed fruenda etiam est* (Cic. Finn. I. 1); but in this construction with the verb *sum* the impersonal form is more usual (*utendum est viribus*).

b. The oldest writers sometimes form such an impersonal phrase from transitive verbs, and let an accusative follow, e. g. *Mihi hac nocte agitandum est vigilias* (Plaut. Trin. IV. 2, 27), instead of *mihi hac nocte agitandae sunt vigiliae. Aeternas poenas in morte timendum est* (Lucr. I. 112). In good prose writers this is very unusual.

§. 422. The gerundive is subjoined to the object or in the passive to the subject of certain verbs, which signify *to give, to transfer, to make over, to take, to obtain,* (*do, mando, trado, impono, relinqvo, propono, accipio, suscipio*, &c.), in order to specify it as the design and purpose of the action, that something should be done to the object or subject (to give a person a thing to keep, i. q. that it may be kept): *Antigonus Eumenem mortuum propinqvis sepeliendum tra-*

didit (Corn. Eum. 13). *Demus nos philosophiae excolendos* (Cic. Tusc. IV. 38.) *Laudem gloriamqve P. Africani tuendam conservandamqve suscepi* (Id. Verr. IV. 38). *Loco* (*conduco*) *opus faciendum, vectigal fruendum,* to let (contract for) the execution of a work, to lease out a tax. So also with the verb *curo,* to get a thing done: *Caesar pontem in Arari faciendum curat* (Caes. B. G. I. 13). *Conon muros Athenarum reficiendos curavit* (Corn. Con. 4).

Obs. 1. The poets here use the present infin. act. (as is often the case in English), e. g. *Tristitiam et metus tradam protervis in mare Creticum portare ventis* (Hor. Od. I. 26, 1). In prose we find, *Do* (*ministro*) *alicui bibere,* give one to drink (without an accusative). *Jussit ei bibere dare.*

Obs. 2. Though it is allowable to say, *habeo aedem tuendam,* the keeping up of the temple is entrusted to me, yet *habeo statuendum, dicendum,* &c., I have to decide, must decide (for *statuendum mihi est*), is a later idiom. (We must also notice *habeo* with the infin. of *dico* and similar verbs, as *scribo, polliceor,* in the signification, *I can: Haec fere dicere habui de natura deorum* (Cic. N. D. III. 39), this is what I had to say, could say. *De republica nihil habui ad te scribere,* Id. ad Att. II. 22).

CHAPTER VIII.

Of the Participles.

§. 423. The Participle (allied in signification to the adjective) points out a person or thing as the subject of a certain action or suffering, or as circumstanced in a certain way, either now, or at some past or future time. The active participles, which express the person or thing as acting, govern the case of their verb, and the action (the suffering, the state), which is expressed by the participle, may be further defined, as in the case of the predicate of an independent proposition: *Venit Gajus ad me qverens valde miserabiliter de injuria sibi a fratre suo illata.*

§. 424. By means of the participles the description of a contemporary, past, or future action, connected with the main action, is added in the way of apposition to a substantive (or equivalent word) of the leading proposition, so that they serve to define not only the relation of time as connected with the main action, but also its manner and circumstances, as the motive, occasion, contrast, condition (design). Such relations and circumstances are

often expressed in English by subordinate propositions with conjunctions (while, during, when, after, since, because, although), or by phrases with prepositions. The participles are therefore well adapted to impart smoothness and brevity to the style, especially as they may be annexed not only to the subject of the leading proposition (which is most usual), but also to the object, or object of relation, or to a genitive: *Aër effluens huc et illuc ventos efficit* (Cic. N. D. II. 39). *Omne malum nascens facile opprimitur; inveteratum fit plerumqve robustius* (Id. Phil. V. 11), in its birth—when it has grown older. *M'. Curio ad focum sedenti Samnites magnum auri pondus attulerunt* (Id. Cat. M. 16). *Mendaci homini ne verum qvidem dicenti credere solemus* (Id. de Div. II. 71). *Valet apud nos clarorum hominum memoria etiam mortuorum* (Id. pro Sest. 9). *Valerium hostes acerrime pugnantem occidunt* (while fighting). *Miserum est nihil proficientem angi* (Cic. N. D. III. 6), without doing any good. *Dionysius tyrannus cultros metuens tonsorios candenti carbone sibi adurebat capillum* (Id. Off. II. 7), for fear of. *Risus saepe ita repente erumpit, ut eum cupientes tenere neqveamus* (Id. de Or. II. 38), although we wish it. *Dionysius tyrannus Syracusis expulsus Corinthi pueros docebat* (Id. Tusc. III. 12), after he had been expelled, after his expulsion. *Claudius audendum aliqvid improvisum rebatur, qvod coeptum non minorem apud cives qvam hostes terrorem faceret, perpetratum in magnam laetitiam ex magno metu verteret* (Liv. XXVII. 43). *Romani non rogati Graecis ultro adversus Nabin auxilium offerunt* (Id. XXXIV. 23). *Qvis hoc non intelligit, Verrem absolutum tamen ex manibus populi Romani eripi nullo modo posse?* (Cic. Verr. I. 4), even if he should be acquitted. *Magna pars hominum est, qvae navigatura de tempestate non cogitat* (Sen. de Tranq. An. 11), when they are to sail[k].

Obs. 1. It should here be observed, that in Latin the past time has no active participle (except in deponents and half-deponents), and that the present and future have no passive participle.

Obs. 2. Two actions which are contemporaneous or following in close succession, one of which, as a circumstance accompanying the other, is expressed in Latin by the participle, are often connected in English by *and*: *Caesar celeriter aggressus Pompejanos ex vallo deturbavit* (Caes. B.

[k] *Est apud Platonem Socrates, qvum esset in custodia publica, dicens Critoni suo familiari, sibi post tertium diem esse moriendum* (Cic. de Div. I. 25, Socrates is introduced in Plato (we read in Plato of Socrates), as saying to his friend Crito. (*Dicens* denoting the manner, not *est dicens* for *dicit*.)

C. III. 67). *T. Manlius Torqvatus Gallum, cum qvo provocatus manum conseruit, in conspectu duorum exercituum caesum torqve spoliavit* (Liv. VI. 42),=*cecidit et spoliavit. Patrimonium Sex. Roscii domestici praedones vi ereptum possident* (Cic. pro Rosc. Am. 6). (We should notice also the repetition of the preceding verb in the participle: *Romani qvum urbem vi cepissent captamqve diripuissent, Carthaginem petunt*, Liv. XXII. 20; when they had conquered the town and *then* plundered it. *Romulus Caeninensium exercitum fundit fugatqve, fusum perseqvitur;* Id. I. 10).

Obs. 3. In Latin a relative or interrogative proposition may also be expressed in a participial form; a participle which governs a relative or interrogative pronoun or is defined by it, being added to the subject or object of a proposition (but rarely to another word): *Insidebat in mente Phidiae species pulchritudinis eximia qvaedam, qvam intuens ad illius similitudinem artem et manum dirigebat* (Cic. Or. 2), looking to which he — i. q. to which he looked and —. *Cogitate, qvantis laboribus fundatum imperium, qvanta virtute stabilitam libertatem una nox paene delerit* (Id. Cat. IV. 9).

Obs. 4. Instead of a complete subordinate proposition, a participle is sometimes connected by the participle *nisi*, when a negation precedes, in order to express an exception or a negative condition: *Non mehercule mihi nisi admonito venisset in mentem* (Cic. de Or. II. 42),=*nisi admonitus essem.* In the same way a participle is sometimes connected (but not in the older writers, as Cicero) by *qvanqvam, qvamvis*, or *qvasi, tanqvam, velut*, or *non ante* (*prius*) *qvam*, to denote a contrast or comparison or a defined period of time, which is otherwise expressed by a subordinate proposition introduced for the purpose: *Caesarem milites, qvamvis recusantem, ultro in Africam sunt secuti* (Svet. Jul. 70). *Caesar non ante gubernatorem cedere adversae tempestati passus est qvam paene fluctibus obrutus* (Id. ib. 58),=*qvam paene fluctibus obrutus est.* (On the other hand the combination of a participle with the preposition *sine* in phrases like the following, "without a corresponding benefit," is not admissible in Latin. On the proper mode of expressing this see §. 416, *Obs.* 3.)[1]

Obs. 5. The participle future commonly stands in the older writers (Cicero, Caesar, Sallust) only in combination with the verb *sum*, to express certain relations of time connected with the action (*futurus* also as a pure adjective). In the later writers it serves, like the other participles, to denote circumstances and relations, sometimes in the signification *if* or *when*, sometimes (more frequently), to signify a design or a view to something: *Perseus, unde profectus erat, rediit, belli casum de integro tenta-*

[1] [In such expressions as, he ran without stopping, he went away without taking leave, the words 'stopping' and 'taking' are to be considered as verbal substantives, or the ancient infinitive. See p. 358.]

turus (Liv. XLII. 62). *Horatius Cocles ausus est rem plus famae habituram ad posteros qvam fidei* (Id. II. 10). *Neqve illis judicium aut veritas (erat), qvippe eodem die diversa pari certamine postulaturis* (Tac. H. I. 32). It is also employed by the same writers as a concise mode of expressing a whole conditional proposition, which should have been subjoined to the preceding: *Martialis dedit mihi qvantum potuit, daturus amplius, si potuisset* (Plin. Ep. III. 21),=*et dedisset amplius.*

§. 425. a) A participle (generally only the present and perfect) may also be employed as an adjective to define a substantive, with the signification of a relative periphrasis, without pointing to any particular circumstance in relation to the main proposition; *carbo ardens; legati a rege missi. Ordo est recta qvaedam collocatio, prioribus seqventia annectens* (Qvintil. VII. 1, 1). A participle may likewise be used substantively in place of the periphrasis with the relative; *dormiens=is, qvi dormit.* But this is done only where no ambiguity can result from it (where there is no inducement to understand the participle as designating a circumstance), less frequently in the singular, and very rarely in the nominative or accusative singular (compare §. 301 a). A further definition (by cases, adverbs, prepositions, &c.) is not often subjoined to a participle that stands substantively, in any case only a very short and perspicuous one: *Jacet corpus dormientis ut mortui* (Cic. Div. I. 30). *Nihil difficile amanti puto* (Id. Or. 10). *Uno et eodem temporis puncto nati* (persons who are born) *dissimiles et naturas et vitas habent* (Id. Div. II. 45). *Romulus vetere consilio condentium urbes asylum aperit* (Liv. I. 8=*eorum, qvi urbes condunt* or *condiderunt*). *Male parta male dilabuntur* (Cic. Phil. II. 27). *Imperaturus omnibus eligi debet ex omnibus* (Plin. Paneg. 7).

b) The participle present and perfect are often used to express not only or chiefly, that the substantive is *now* doing something or that something has been done to it *before*, but a certain quality and a certain state in general, so that the participle acquires precisely the nature of an adjective, e. g. *carbo ardens, domus ornata, vir bene de republica meritus. Animalia alia rationis expertia sunt, alia ratione utentia* (Cic. Off. II. 3), rational. Consequently many participles admit of degrees of comparison (see §. 62), and in this case the present participle of transitive verbs generally has the genitive instead of the accusative (§. 289 a).

Obs. The future participle cannot be used in a purely adjectival signification, except in the particular instance when a relation of time is conceived as a general property of a thing, as *futurus*, future, *anni venturi.*

c) The participle perfect of many verbs has assumed in the neuter gender precisely the signification of a substantive, and is treated as such, e. g. *peccatum, pactum, votum.* Some participles, particularly *dictum, factum,* and *responsum,* are used in a substantive signification sometimes precisely as substantives (*praeclarum factum, fortia facta, ex alterius improbo facto*) and sometimes as participles combined with adverbs, e. g. *recte facta, facete dictum,* especially if there is also an adjective or possessive pronoun: *Multa Catonis et in senatu et in foro vel provisa prudenter vel acta constanter vel responsa acute ferebantur* (Cic. Lael. 2).

§. 426. Sometimes a substantive is used with the perfect participle in such a way, that we have to think not so much of the person or thing itself in a certain state, as of the action performed on the subject considered in itself substantively, e. g. *rex interfectus,* the (perpetrated) murder of the king. (Like the gerundive, especially in the genitive, with this difference, that the latter does not designate the action as completed.) *L. Tarqvinius missum se dicebat, qvi Catilinae nuntiaret, ne eum Lentulus et Cethegus deprehensi terrerent* (Sall. Cat. 48), that the arrest of L. and C. should not alarm him [m]. *Pudor non lati auxilii patres cepit* (Liv. XXI. 16). *Sibi qvisqve caesi regis expetebat decus* (Curt. IV. 58). *Regnatum est Romae ab condita urbe ad liberatam annos ducentos qvadraginta qvattuor* (Liv. I. 60), from the foundation of the city to its liberation. *Ante Capitolium incensum* (Id. VI. 4). *Major ex civibus amissis dolor qvam laetitia fusis hostibus fuit* (Liv. IV. 17), at the loss of citizens. *Tiberius militem ob surreptum e viridario pavonem capite puniit* (Svet. Tib. 60). (This form is particularly employed, in order to obtain a concise mode of expression, when the corresponding verbal substantive is not in use, e. g. from *condere, interficere, nasci.*)

Obs. 1. Livy uses in this way even the participle of an intransitive verb standing by itself in the neuter with an impersonal signification: *Tarqvinius Superbus bellica arte aeqvasset superiores reges, nisi degeneratum in aliis huic qvoqve laudi offecisset* (Liv. I. 53), the circumstance, that he had degenerated in other respects, his other degeneracy [n].

Obs. 2. Concerning the part. perf. in the ablative with *opus est,* see §. 266, *Obs.*

§. 427. The verb *habeo* forms with a participle perfect (usually only from verbs which denote an insight or a resolution) in apposition to the

[m] [*Angebant virum Sicilia Sardiniaqve amissae* (Liv. XXI. 1).]
[n] *Notum, furens qvid femina possit* (Virg. Aen. V. 6; the knowledge what —).

object, or with such a participle alone in the neuter, a kind of periphrasis for the perfect active, by which the present condition is at the same time pointed out; *habeo aliqvid perspectum* having not merely the force of *perspexi*, but signifying that I now have this insight into a thing, and that it stands before me clearly investigated: *Si Curium nondum satis habes cognitum, valde tibi eum commendo* (Cic. ad Fam. XIII. 7). *Siculi fidem meam spectatam jam et diu cognitam habent* (Id. Div. in Caec. IV). *Tu si habes jam statutum, qvid tibi agendum putes, supersedeto hoc labore itineris* (Id. ad Fam. IV. 2). *Verres deorum templis bellum semper habuit indictum* (Id. Verr. V. 72), was always at open war with the temples.

Obs. The periphrasis *factum* (*rem factam*) *dabo* for *faciam* is antiquated.

§. 428. A participle combined with a subject and put in the ablative is annexed to another proposition in the way described in §. 277 as an *ablativus conseqventiae*, to shew that the main action takes place at the same time with the action expressed in the participle (present), or after it (perfect), or while it is to take place (future), and by these means to indicate the time of the main action, the occasion of it, the way in which it is performed, a contrast, a condition, &c. To the participle in the *ablativus conseqventiae* may be added definitions (cases, prepositions, adverbs), in the same manner in which they might stand in the proposition, in the place of which this ablative is employed: *Homerus fuit et Hesiodus ante Romam conditam, Archilochus regnante Romulo* (Cic. Tusc. I. 1). *Qvaeritur, utrum mundus* (the firmament) *terra stante circumeat, an mundo stante terra vertatur* (Sen. Q. N. VII. 2). *Perditis rebus omnibus, tamen ipsa virtus se sustentare potest* (Cic. ad Fam. VI. 1). *Caesar homines inimico animo, data facultate per provinciam itineris faciendi, non temperaturos ab injuria existimabat* (Caes. B. G. I. 7), if (in case that) the permission should be given them —. *Id habes a natura ingenium; qvo exculto summa omnia facile assegvi possis* (by the cultivation of which, see §. 445, *Obs.*). *Qva freqventia omnium generum prosequente creditis nos Capua profectos?* (Liv. VII. 30; *ablativi conseqventiae* in an interrogative form.) *Parumper silentium et qvies fuit, nec Etruscis, nisi cogerentur, pugnam inituris et dictatore arcem Romanam respectante* (Liv. IV. 18).

Obs. 1. *Ablativi conseqventiae* are not commonly used, when the idea (the person or thing), which should form their subject, occurs in the main proposition as the subject or object (or object of relation), the participle being then added in the same case: *Manlius caesum Gallum torqve*

spoliavit, not, *Manlius, caeso Gallo, eum torqve spoliavit;* still less, *Manlius Gallum, caeso eo, t. sp.*) Sometimes however *ablativi conseq.* are found in such cases, in order to draw a more marked distinction between the contents of the participial and those of the leading proposition, and to indicate more prominently the order of events or the relation they bear to each other: *Vercingetorix, convocatis suis clientibus, facile incendit (eos)* (Caes. B. G. VII. 4). *Nemo erit, qvi credat, te invito, provinciam tibi esse decretam* (Cic. Phil. XI. 10). (*Se judice nemo nocens absolvitur*, Juv. XIII. 3, before his own judgment-seat.) For the same reason the *ablativus conseqventiae* is generally made use of, where the subject of the participle stands in the genitive in the leading proposition: *M. Porcius Cato vivo qvoqve Scipione allatrare ejus magnitudinem solitus erat* (Liv. XXXVIII. 54). *Jugurtha fratre meo interfecto regnum ejus sceleris sui praedam fecit* (Sall. Jug. 14; had it been expressed *fratris mei interfecti regnum*, it would not be clear that Jugurtha himself had killed him).

Obs. 2. *Ablativi conseqventiae*, like a simple participle (see §. 424, *Obs.* 4) may sometimes be subjoined with *nisi*, when a negative precedes, to point out an exception: *Nihil praecepta atqve artes valent nisi adjuvante natura* (Qvinct. Prooem. §. 26),=*nisi qvum adjuvat natura. Regina apum non procedit foras nisi migraturo agmine* (Plin. H. N. XI. 17), =*nisi qvum agmen migraturum est.* So likewise *ablativi conseqventiae* may be connected (though examples are not found in the older writers) by *qvanqvam, qvamvis,* or *qvasi, tanqvam, velut,* or *non ante (prius) qvam; Caesar, qvanqvam obsidione Massiliae summaqve frumentariae rei penuria retardante, brevi tamen omnia subegit* (Svet. Jul. 34). *Albani, velut diis qvoqve simul cum patria relictis, sacra oblivioni dederant* (Liv. I. 31).

Obs. 3. *Ablativi conseqventiae* of the partic. fut. are rare, and not met with in the older writers (compare §. 424, *Obs.* 5).

Obs. 4. *Ablativi conseqventiae* in the passive, with a leading proposition in the active, usually denote an action proceeding from the subject of the leading proposition, if the name of an agent is not introduced with *ab:* e. g. *Cognito Caesaris adventu, Ariovistus legatos ad eum mittit.* In this case the leading subject may sometimes stand between the two ablatives, e. g. *His Caesar cognitis milites aggerem comportare jubet* (Caes. B. C. III. 62). (*C. Sempronius causa ipse pro se dicta damnatur*, Liv. IV. 44; i. q. *qvum ipse causam pro se dixisset*). Sometimes the *ablativi conseqv.* express something that has happened with reference to the leading subject: *Hannibal, spe potiundae Nolae adempta, Acerras recessit* (Liv. XXIII. 17). *Aedui Caesarem certiorem faciunt, sese, depopulatis agris, non facile ab oppidis vim hostium prohibere* (Caes. B. G. I. 11; after their fields had been already plundered). (*His a te dictis, nihil praeter*

sententiam dicerem, nisi P. Servilio respondendum putarem, Cic. Phil. IX. 1).

Obs. 5. To the participle in the *ablativi conseqventiae* it is not usual to add other ablatives, which might lead to a sacrifice of euphony or perspicuity; indeed long and complicated propositions in general are not often expressed in this way. *Ablat. conseq.* are also unusual, when another participle is added as an adjective, e. g. *Defosso cadavere domi apud T. Sestium invento, C. Julius Sestio diem dixit* (Liv. III. 33). Writers generally endeavour to avoid such a concurrence of two participles. (*Eumene pacatiore invento,* Liv. XXXVII. 45; see §. 227, *Obs.* 4.)

Obs. 6. Occasionally *tum* (*tum vero, tum denique*) is subjoined after *ablativi conseqventiae* in order emphatically to mark out the action as of previous occurrence, and as the supposition on which the leading action is founded: *Hoc constituto, tum licebit otiose ista qvaerere* (Cic. ad Fam. IV. 13). *Sed confecto prœlio, tum vero cerneres, qvanta animi vis fuisset in exercitu Catilinae* (Sall. Cat. 64).

§. 429. Sometimes the ablative of a part. perf. stands alone impersonally in the same way as the ablative of a substantive and participle in combination, followed by a dependent proposition (accus. with the inf., interrogative proposition, or *ut*). (So in particular *audito, cognito, comperto, intellecto, nuntiato, edicto, permisso,* and sometimes a few others.) *Alexander, audito, Darium movisse ab Ecbatanis* (had set out from Ecbatana), *fugientem insequi pergit* (Curt. V. 35). *Consul, statione equitum ad portam posita, edictoqve, ut, qvicunqve ad vallum tenderet, pro hoste haberetur, fugientibus obstitit* (Liv. X. 36)°.

Obs. 1. Sometimes a participle even stands singly, without anything depending on it: *Tribuni militum, non loco castris ante capto, non praemunito vallo, nec auspicato, nec litato, instruunt aciem* (Liv. V. 38). (Compare the adverbs *auspicato, consulto,* &c. §. 198 a, *Obs.* 2.)

Obs. 2. In *ablativi conseqventiae* the subject may be left out and understood, if it is an indefinite or demonstrative pronoun, which has a relative corresponding to it: *Additur dolus, missis, qvi magnam vim lignorum ardentem in flumen conjicerent* (Liv. I. 37). (*Caralitani, simul ad se Valerium mitti audierunt, nondum profecto ex Italia, sua sponte ex oppido Cottam ejiciunt;* Caes. B. C. I. 30; where *eo* has to be supplied from the context.)

§. 430. Since in Latin an action may be designated in various ways as a circumstance connected with the leading proposition (by a subordinate proposition with a conjunction, by a participle, that corresponds to some word in the proposition, and by *ablativi conseqventiae*), it is usual, when a continued series of several circumstances is to be brought forward,

° *Incerto* is found as an equivalent expression for *qvum incertum esset* in Livy XXVIII. 36.

to vary the use of these constructions, so that the participial constructions are either subjoined to the subordinate proposition (the protasis) and explain and define it, or enter into the leading proposition: *Consul, nuntio, circumventi fratris conversus ad pugnam, dum se temere magis qvam caute in mediam dimicationem infert, vulnere accepto, aegre ab circumstantibus ereptus, et suorum animos turbavit et ferociores hostes fecit* (Liv. III. 5). Yet a series of *ablativi conseq.* is occasionally employed to express circumstances which follow in succession (e. g. Caes. B. G. III. 1). This depends on the greater or less care which the writer has bestowed on variety and precision of expression.

§. 431. a. The participle denotes the time with reference to the leading verb of the proposition, so that, if this be in the preterite, the participle present has the signification of the imperfect (*praesens in praeterito*), the participle perfect that of the pluperfect (*praeteritum in praeterito*), and the participle future that of the *futurum in praeterito*, and this must also be borne in mind in specifying time in subordinate propositions depending on a participle. (*Haec omnia Titius pridem mutavit me probante* signifies therefore, with my approbation at the time, not which I now approve.)

b. The participle perfect of deponents or half-deponents is not unfrequently joined to the subject instead of the part. pres. (imperf.) to indicate the motive, occasion, or manner of the main action (since): *Fatebor me in adolescentia, diffisum ingenio meo, qvaesisse adjumenta doctrinae* (Cic. pro Mur. 30). *Caesar, iisdem ducibus usus, qvi nuntii venerant, Numidas et Cretas sagittarios subsidio oppidanis mittit* (Caes. B. G. II. 7). *Ego copia et facultate causae confisus, vide, qvo progrediar* (Cic. pro Rosc. Com. 1). Yet this occurs chiefly in the historical style, where the leading proposition is in the perfect or historical present, or in those cases where the present participle is not in use (*ratus, solitus*).

Obs. 1. Otherwise there are but few instances of the participle perfect inaccurately used as an attribute with the force of a present: *Melior tutiorqve est certa pax qvam sperata victoria* (Liv. XXX. 30=*qvae speratur*. *So called* is never expressed in Latin by *ita dictus*, but by *qvi dicitur, qvi vocatur, qvem vocant.*

Obs. 2. In some writers (Livy and those of a later period) we occasionally find *ablativi conseqventiae* formed with the participle perfect to express a circumstance which does not precede, but accompanies or follows the main action: *Volsci inermes oppressi dederunt poenas, vix nuntiis caedis relictis* (Liv. IV. 10; so that scarcely —). *Hannibal totis viribus aggressus urbem momento cepit, signo dato, ut omnes puberes interficerent* (Id. XXI. 14).

CHAPTER IX.

Combination of coordinate and subordinate Propositions, and the Use of the Conjunctions for this purpose. The interrogative and negative Particles.

§. 432. The Coordination of Propositions (§. 328) is denoted by conjunctions which simply express connection, separation, or contrast (*conjunctiones copulativae, disjunctivae, adversativae*).

Obs. Words (adverbs), which though referring to the preceding proposition, and indicating a relation between the contents of the two propositions, express no grammatical relation between them (as, for example, *nam, enim, ideo, ergo, igitur, itaqve, enimvero, tamen*), are less accurately named conjunctions. So likewise *etiam, qvoqve, simul.*

§. 433. The COPULATIVE CONJUNCTIONS are *et, qve* (which is affixed to the end of a word), *ac* (*atqve*), and (combined with a negation) *nec, neqve,* and not. *Et* simply connects two coordinate words or propositions, without any additional signification whatever; while *qve* rather marks the second member as a supplement to the first, and as a continuation or enlargement of it, e. g. *solis et lunae reliqvorumqve siderum ortus; de illa civitate totaqve provincia. Pro salute hujus imperii et pro vita civium proqve universa republica* (Cic. pro Arch. 11). *Prima seqventem honestum est in secundis tertiisqve consistere. Tu omnium divinarum humanarumqve rerum nomina, genera, causas aperuisti, plurimumqve poetis nostris, omninoqve Latinis et litteris luminis et verbis attulisti* (Cic. Acad. I. 3). *Mihi vero nihil unqvam populare placuit, eamqve optimam republicam esse duco, qvam hic consul constituit* (Id. Legg. III. 17)[p]. It is therefore often employed to connect two notions which are to be considered as a connected whole (*senatus populusqve Romanus,* but *Caesare et Bibulo consulibus,* of the two consuls considered as equal), or with two words, which express only one leading idea (*jus potestatemqve habere*). (In many cases no distinction is made: *noctes et dies, noctes diesqve. Rerum divinarum et humanarum scientia;* Cic. Off. I. 43; *omnium divinarum humanarumqve rerum consensio;* Id. Lael. 6). *Ac* (which only stands before consonants) or *atqve* (before consonants and vowels) puts forward the second member somewhat more forcibly in compa-

[p] Examples of a series of such additions and continuations may be seen in Cicero, Legg. I. 23, and Phil. IX. 7.

rison with the first as distinct from it and equally important (*omnia, honesta atqve inhonesta,* the unbecoming no less than the becoming: *omnium rerum, divinarum atqve humanarum, vim, naturam, causasqve nosse;* Cic. de Or. I. 49). Yet this accessory signification is often not to be recognized, especially with the shorter form *ac,* which is used for variety with *et,* if one of the two connected members is again subdivided: *Magnifica vox et magno viro ac sapiente digna* (Cic. Off. III. 1). Concerning *neqve* see §. 458.

Obs. 1. *Et* is sometimes employed as an adverb for *etiam,* also, but in the older writers it for the most part occurs only in certain combinations, e. g. *simul et, et nunc* (*sed et*), &c.

Obs. 2. If a negative proposition is followed by an affirmative, in which the same thought is expressed or continued, *qve, et,* or *ac* is employed in Latin, where in English we use *but: Socrates nec patronum qvaesivit ad judicium capitis nec judicibus supplex fuit, adhibuitqve liberam contumaciam, a magnitudine animi ductam* (Cic. Tusc. I. 29). *Tamen animo non deficiam, et id, qvod suscepi, qvoad potero, perferam* (Id. pro Rosc. Am. 4). *Nostrorum militum impetum hostes ferre non potuerunt ac terga verterunt* (Caes. B. G. IV. 35).

§. 434. The omission of the copulative conjunctions (Asyndeton)[q], occurs in Latin in quick and animated discourse not only where there are three or more members, but even with two[r]: *Aderant amici, propinqvi* (Cic. Verr. I. 48). *Adsunt, qveruntur Siculi universi* (Id. Div. in Caec. IV). So occasionally in speaking of colleagues in office: *Cn. Pompejo, M. Crasso consulibus;* in examples: *In feris inesse fortitudinem saepe dicimus, ut in eqvis, in leonibus* (Id. Off. I. 16); in contrasts, which embrace a whole class of subjects: *prima, postrema; fanda, nefanda; aedificia omnia, publica, privata; ultro, citro;* and in certain expressions of judicial language and public notifications, when two words are put together to mark them more accurately; *qvicqvid dare facere oportet; aeqvum bonum,* right and good.

Obs. 1. In an enumeration of three or more perfectly coordinate words we may either connect each of them with the preceding by a conjunction, if we wish to give a certain prominence to each (Polysyndeton)[s], or omit the conjunction entirely: *summa fide, constantia, justitia; monebo, praedicam, denuntiabo, testabor*[t], or omit it between the first members and

[q] ἀσύνδετος, unconnected.

[r] [*Opibus viribus* (Cic. Tusc. D. III. 3).]

[s] πολυσύνδετος, connected in many ways.

[t] As in the above example, four words thus united without conjunctions are often made up of two pair of words which are either nearly connected or mutually contrasted.

annex *qve* to the last; *summa fide, constantia, justitiaqve* (but we must avoid in this case using *et, ac*, or *atqve;* unless with a desire to mark the last member as distinct from the rest). So also *alii, ceteri, reliqvi*, stand at the end of an enumeration without a conjunction (*honores, divitiae, cetera*) or with *qve*, rarely with *et;* and we always find *postremo, denique*, not *et postremo, et deniqve.* (*Sibi liberisqve et genti Numidarum*, where the two first ideas are more nearly connected.)

Obs. 2. The place of a copulative conjunction may be supplied in animated discourse, by repeating in each member of the sentence a word common to all (anaphora): *Si recte Cato judicavit, non recte frumentarius ille, non recte aedium pestilentium venditor tacuit* (Cic. Off. III. 16). *Nos deorum immortalium templa, nos muros, nos domicilia sedesqve populi Romani, aras, focos, sepulcra majorum, nos leges, judicia, libertatem, conjuges, liberos, patriam defendimus* (Id. Phil. VIII. 3). Another conjunction may be repeated in the same way: *Si loca, si fana, si campum, si canes, si eqvos consvetudine adamare solemus, qvantum id in hominum consvetudine facilius fieri poterit?* (Cic. Finn. I. 20). *Nec tamen omnes possunt esse Scipiones aut Maximi, ut urbium expugnationes, ut pedestres navalesqve pugnas, ut bella a se gesta, ut triumphos recordentur* (Id. Cat. M. 5). *Promisit, sed difficulter, sed subductis superciliis, sed malignis verbis* (Sen. de Benef. I. 1).

Obs. 3. We cannot in Latin subjoin an adverb, that denotes an inference, to a copulative particle (as in English, and therefore, and consequently); we must therefore say *propterqve eam causam* and the like.

§. 435. a. Both members of a combination are rendered prominent by *et—et*, both—and, for which *qve—et* and *qve—qve* are occasionally employed in some writers.

Obs. 1. *Qve—et* connect only single words, not propositions, e. g. *Legatiqve et tribuni* (Liv. XXIX. 22), *seqve et ducem* (and that not in all writers, e. g. in Cicero); *qvé—qve* (also not found in all writers) are used with a double relative proposition: *Qvique Romae qviqve in exercitu erant* (Liv. XXII. 26),=*et qvi—et qvi;* but otherwise they rarely occur in prose, and only to connect single words, the first of which is a pronoun: *Meqve regnumqve meum* (Sall. Jug. 10). *Et—qve* are only found as a loose way of connecting two propositions: *Qvis est, qvin intelligat, et eos, qvi haec fecerint, dignitatis splendore ductos immemores fuisse utilitatum suarum, nosqve, qvum ea laudemus, nulla alia re nisi honestate duci?* (Cic. Finn. V. 22.)

Obs. 2. Concerning *neqve—et, et—neqve*, see §. 458 c.

Obs. 3. *Qvum—tum*, both—and (concerning the mood, when *qvum* forms a subordinate proposition, see §. 358, *Obs.* 3. *Tum—tum* always signifies *at one time—at another time*, as also *modo—modo, nunc—nunc,*

more rarely in prose *jam—jam*. With these and similar partitive phrases a copulative particle is never used.) Less usual expressions are *qva—qva* (of two single words), e. g. *qva consules, qva exercitum hostes increpabant*, and *simul—simul*, which last approaches in signification to *partim—partim*, e. g. *increpare simul tumultum, simul ignaviam militum.*

Obs. 4. It may here be observed, that when a general description is followed by a more special notice, no such particle as the English *namely* is used in Latin: *Veteres philosophi in qvattuor virtutes omnem honestatem dividebant, prudentiam, justitiam, fortitudinem, modestiam* (namely, prudence, justice, &c.). If an explanation is added in a new proposition, *nam* and *enim* are made use of, e. g. *tres enim sunt causae*, there are namely three causes. The word *nempe* signifies *surely* (*is it not so?*), and expresses our conviction that what we say will not be denied.

§. 436. The DISJUNCTIVE CONJUNCTIONS are *aut, vel* (*ve*, attached to a word), *sive*. Two ideas which are essentially different are separated by *aut: Officia omnia aut pleraqve servantem vivere* (Cic. Fin. IV. 6). The simple *aut* is therefore particularly used in questions which imply an objection or a negative, or in expressing sentiments of disapprobation, when we wish to separate the ideas, and to keep them distinct: *Ubi sunt ii, qvos miseros dicis, aut qvem locum incolunt?* (Cic. Tusc. I. 6). *Qvid est majus aut difficilius qvam severitatem cum misericordia conjungere? Homines locupletes et honorati patrocinio se usos aut clientes appellari mortis instar putant* (Cic. Off. III. 20). (Concerning *aut* after a negative see §. 458 c, *Obs.* 2.) *Vel* denotes a distinction, which is of no importance, or relates only to the choice of an expression, e. g. *A virtute profectum vel in ipsa virtute positum* (Cic. Tusc. II. 20); in the older writers especially, when a more suitable expression is added (also, *vel potius; vel dicam; vel, ut verius dicam; vel etiam*)[u]. An unimportant distinction or one of name only is likewise expressed by *ve;* either with subordinate accessory ideas of the leading proposition, or (which is more usual) in subordinate propositions: *Post hanc contionem duabus tribusve horis optatissimi nuntii venerunt* (Cic. Phil. XIV. 6). *Timet, ne qvid plus minusve qvam sit necesse dicat* (Cic. pro Flacco 5; *si plus minusve dixero*). *Non satis est judicare, qvid faciendum non faciendumve sit* (Id. Finn. I. 14). *Aut—aut* repeated denotes an opposition, in which the members exclude one another, or at least are considered as distinct and separate: *Omne enuntiatum aut verum aut falsum est; aut omnino aut magna ex parte; aut inimicitias aut labores aut sumptus susci-*

[u] *Aut eloqventiae nomen relinqvendum est* (Cic. de Or. II. 2), or *even —; vel concidat omne caelum, omnisqve natura consistat necesse est* (Id. Tusc. I. 23.)

pere nolunt (Cic. Off. I. 9); *vel—vel* denotes a distinction, in which however both members may be connected (*partly—partly*), or with which it is indifferent (with reference to what is asserted), which member is chosen, or which properly relates only to a difference of expression: *Postea, vel qvod tanta res erat, vel qvod nondum dudieramus Bibulum in Syriam venisse, vel qvia administratio hujus belli mihi cum Bibulo paene est communis, qvae ad me delata essent, scribenda ad vos putavi* (Cic. ad Fam. XV. 1). *Nihil est tam conveniens ad res vel secundas vel adversas qvam amicitia* (Id. Lael. 5). *Una atqve altera aestas vel metu vel spe vel poena vel proemiis vel armis vel legibus potest totam Galliam sempiternis vinculis adstringere* (Cic. Prov. Cons. 14). (*Ve—ve* has the same signification in the poets).

Obs. Vel stands also with the signification *even*, especially with superlatives, e. g. *vel optime; fructus vel maximus. Per me vel stertas licet* (Cic. Acad. II. 29). It is used also in citing examples (to mention no more than): *Raras tuas qvidem sed svaves accipio litteras; vel, qvas proxime acceperam, qvam prudentes!* (Cic. ad Fam. II. 13). *Qvam sis morosus, vel ex hoc intelligi potest, qvod—*

Sive (*seu*) stands not only in the signification of *vel si*, or if, as a conditional conjunction (§. 442 b), but also as a mere disjunctive conjunction, when it denotes a distinction which is not essential or of importance. *Nihil perturbatius hoc ab urbe discessu sive* (*seu*) *potius turpissima fuga* (Cic. ad Att. VIII. 3). *Ascanius florentem urbem matri seu novercae reliqvit* (Liv. I. 3). (In the best writers it is generally found with *potius*, in correction of what has been previously said.) With *sive—sive* (by which however only nouns and adverbs, and not verbs can be connected with this signification) it is left undecided which member is the right one, as a thing that is indifferent with reference to what is said: *Ita sive casu sive consilio deorum immortalium, qvae pars civitatis Helvetiae insignem calamitatem populo Romano intulerat, ea princeps poenas persolvit* (Caes. B. G. I. 12).

§. 437. The ADVERSATIVE CONJUNCTIONS are *sed, autem, verum* (*vero, ceterum*), *at*. Yet it is to be remarked that these words often serve to introduce a new independent proposition without any grammatical connection, properly so called.

Obs. Autem and *vero* do not stand at the beginning of a proposition, but after a word, or two words which are intimately connected, as a preposition with its case (*de republica vero*); *autem* even after several, which cannot be well disjoined.

a. *Sed* denotes something which alters, limits, or sets aside the

preceding (and corresponds on the whole most nearly to the English *but*) : *Ingeniosus homo, sed in omni vita inconstans. Non contentio animi qvaeritur, sed relaxatio. Saepe ab amico tuo dissensi, sed sine ulla ira.* (*Non qvod—, sed qvia; non modo—sed,* &c.) In transitions of the discourse it is employed where one leaves a subject and does not mention it further: *Sed haec parva sunt; veniamus ad majora. Ego a Qvinto nostro non dissentio; sed ea, qvae restant, audiamus* (Cic. Legg. III. 11).

b. With *autem* on the contrary we only add something that is different from the preceding; and it denotes an opposition which does not set aside what goes before, or simply an observation or continuation of the discourse: *Gyges a nullo videbatur; ipse autem omnia videbat* (Cic. Off. III. 9). *Mens mundi providet, primum ut mundus qvam aptissimus sit ad permanendum, deinde ut nullâ re egeat, maxime autem, ut in eo eximia pulchritudo sit* (Id. N. D. II. 22). *Orationes Caesaris mihi vehementer probantur; legi autem complures* (Id. Brut. 75). *Nunc, qvod agitur, agamus; agitur autem, liberine vivamus an mortem obeamus* (Id. Phil. XI. 10). *Est igitur homini cum deo rationis societas; inter qvos autem ratio, inter eos etiam recta ratio communis est* (Id. Legg. I. 7). *Qvod autem mihi de magistratu gratularis, agnosco humanitatem tuam.*

c. *At* emphatically calls the attention to something different and opposed (*on the other hand*), and connects a sentence with the foregoing rather as an independent proposition: *Magnae divitiae, vis corporis, alia omnia hujusmodi brevi dilabuntur; at ingenii egregia facinora immortalia sunt* (Sall. Jug. 2). *Midae Phrygi, qvum puer esset, dormienti formicae in os tritici grana congesserunt. Divitissimum fore praedictum est, qvod evenit. At Platoni qvum in cunis dormienti apes in labellis consedissent, responsum est, singulari illum suavitate orationis fore* (Cic. Div. I. 36). *At* is frequently employed to introduce in a new proposition an objection started by oneself or another, or the obviating an objection (*yes, but*): *At memoria minuitur* (Cic. Cat. M. 7), certainly, but it is said that the memory is impaired. *Nisi forte ego vobis cessare nunc videor, qvod bella non gero. At senatui, qvae sint gerenda, praescribo, et qvomodo* (Id. ib. 6). (This signification is strengthened in *at enim, at vero*). *At* often stands too in the signification *yet, however* (at least, after conditional propositions): *Si se ipsos illi nostri liberatores e conspectu nostro abstulerunt, at exemplum reliqverunt* (Cic. Phil. II. 44). *Res, si non splendidae, at tolerabiles* (*at tolerabiles tamen, attamen tolerabiles*). *At* is also to be noticed in interrogative exclamations subjoined to a sentence: *Una mater Cluentium oppugnat.*

At qvae mater! (Cic. pro Cluent. 70.) *Si istuc venissem, habuisses non hospitem, sed contubernalem. At qvem virum!* (Id. ad Fam. IX. 20.) *Aeschines in Demosthenem invehitur. At qvam rhètorice! qvam copiose!* (Id. Tusc. III. 26.) And in prayers and wishes that break out suddenly: *At te di deaeqve perduint!* (Ter. Hec. I. 2, 59.)

Obs. Atqvi denotes an objection and assurance (pretty much the same as *yes, but indeed*); in conclusions it signifies *but now* (*further*): *Qvod si virtutes sunt pares, paria etiam vitia esse necesse est. Atqvi pares esse virtutes facillime perspici potest* (Cic. Par. III. 1. *Autem* is likewise sometimes used in this sense).

d. *Verum* has nearly the same signification as *sed* (e. g. *sed etiam* and *verum etiam*, and in transitions: *Verum de his satis dictum est*), but expresses the correction of the preceding somewhat more strongly. *Ceterum* is used by some writers (Sallust, Livy) instead of *sed, verum*, or *autem* in many, but not in all combinations (e. g. not *ceterum etiam*). *Vero* contains properly an assurance and confirmation (certainly), but stands as a conjunction, when that which is subjoined is asserted and maintained still more strongly than the preceding; in which case a particular emphasis falls on the word before *vero: Musica Romanis moribus abest a principis persona, saltare vero etiam in vitio ponitur* (Corn. Epam. 1); or, *saltare vero multo etiam magis*, or *saltare vero ne libero qvidem dignum judicatur. Tum vero furere Appius* (historical infinitive), but then Appius became completely raving. In the same way we find *neqve vero*, and (but) also not, and that not: *Est igitur causa omnis in opinione, nec vero aegritudinis solum, sed etiam reliqvarum omnium perturbationum* (Cic. Tusc. III. 11). *Vero* may likewise be added to *qvum—tum*, to express a confident assurance: *Pompejus qvum semper tuae laudi favere mihi visus est, tum vero, lectis tuis litteris, perspectus est a me toto animo de te ac de tuis commodis cogitare* (Cic. ad Fam. I. 7).

Obs. An adversative conjunction is often omitted, when opposite assertions are made concerning different subjects, or such as have different definitions accompanying them, even between two coordinate propositions, when their relation to each other is otherwise sufficiently obvious: *Opinionum commenta delet dies, naturae judicia confirmat* (Cic. N. D. II. 2). *Opifices in artificiis suis utuntur vocabŭlis nobis incognitis, usitatis sibi* (Id. Finn. III. 2). *Qvum primo Galli tantum avidi certaminis fuissent, deinde Romanus miles ruendo in dimicationem aliqvantum Gallicam ferociam vinceret, dictatori neutiqvam placebat fortunae se committere adversus hostem iis animis corporibusqve, qvorum omnis in impetu vis esset, parvā eădem langvesceret morā* (Liv. VII. 12).

§. 438. Sometimes two propositions are connected as coordinate either

without a conjunction or by means of *autem* and *vero*, in such a way that the assertion does not apply to the contents of each taken separately, but to the two combined. The sense might therefore be expressed (and often is expressed in English) by attaching one proposition to the other by a conjunction as a subordinate proposition. This form is made use of, when, in order to prove something, we seek to draw attention to the agreement or difference, compatibility or incompatibility, of two propositions, and the combined propositions are either expressed interrogatively (rarely in the negative), or attached to a leading proposition which points to the combination of the two as perverse or absurd. *Qvid igitur? Hoc pueri possunt, viri non poterunt?* (Cic. Tusc. II. 14). *Cur igitur jus civile docere semper pulchrum fuit, ad dicendum si qvis acuat aut adjuvat in eo juventutem vituperetur?* (Id. Or. 41; if therefore it was always a creditable thing —, why should any one be censured —?) *Est profecto divina vis, neqve in his corporibus atqve in hac imbecillitate nostra inest qviddam, qvod vigeat et sentiat, et non inest in hoc tanto naturae tam praeclaro motu* (Id. pro Mil. 31; and if there is something in our bodies that lives and feels, it cannot be supposed that there is not &c.). *Qvid causae est, cur Cassandra furens futura prospiciat, Priamus sapiens idem facere non qveat?* (Id. Div. I. 39.) *Neminem oportet esse tam stulte arrogantem, ut in se rationem et mentem putet inesse, in caelo mundoqve non putet* (Id. Legg. II. 7). A double question of this kind is often connected with the preceding by *an* (*or* —? §. 453): *An ex hostium urbibus Romam ad nos transferri sacra religiosum fuit, hinc sine piaculo in hostium urbem Vejos transferemus?* (Liv. V. 52.)

§. 439. (Subordinate Combination.) Concerning the conjunctions with which objective propositions are formed in the conjunctive, see the Appendix to chap. III. of this part (§. 371 and the following); concerning propositions with *qvod* to denote a relation actually subsisting, see §. 398 b.

Obs. 1. In objective propositions with conjunctions, or in dependent interrogative propositions, we sometimes find the irregularity, that a substantive (or pronoun), that ought to be the subject in the objective proposition, is drawn into the leading proposition, either as the object of the verb or as the subject, in case the verb would otherwise stand impersonally (as intransitive or in the passive voice). In good prose however this *Attraction* is very rare, and is found after an active verb only where the writer at first contemplated another turn of the discourse, and afterwards added the subordinate proposition: *Istuc, qvidqvid est, fac me, ut sciam* (Ter. Heaut. I. 1, 32). *Simul vereor Pamphilum, ne orata nostra neqveat diutius celare* (Id. Hec. IV. 1, 60=*ne Pamphilus*). *Qvae timebatis, ea ne accidere possent, consilio meo ac ratione provisa sunt* (Cic. de Leg. Agr. II. 37, instead of *provisum est*). *Nam sangvinem, bilem, pitui-*

tam, ossa, nervos, venas, omnem deniqve membrorum et totius corporis figuram videor posse dicere, unde concreta et qvomodo facta sint (Id. Tusc. I. 24). *Nosti Marcellum, qvam tardus et parum efficax sit* (Cael. Cic. ad Fam. VIII. 10).

Obs. 2. Where by the pronouns *hic* and particularly *ille* a relation is pointed out, a notice of which is to follow, this notice is often subjoined in an independent proposition with *enim* or *nam* instead of a proposition with *qvod: Atqve etiam illa concitatio declarat vim in animis esse divinam. Negant enim sine furore qvemqvam poetam magnum esse posse* (Cic. de Div. I. 37). *Sed illa sunt lumina duo, qvae maxime causam istam continent. Primum enim negatis fieri posse* &c. (Id. Acad. II. 33.)

§. 440. a. A consecutive proposition may either be connected with a demonstrative word preceding, which signifies a measure or degree (*sic, ita, adeo, tam, tantus, is* &c.) or be annexed without any such previous reference. We should notice the use of *qvam ut* after a comparative, signifying (greater) *than that* (*too* great to). (Also *qvam qvi*, §. 364.)

Obs. 1. *Tantum abest, ut—ut* (not, *ut potius*): *Tantum abest ut amicitiae propter indigentiam colantur, ut ii, qvi propter virtutem minime alterius indigeant, liberalissimi sint atqve beneficentissimi* (Cic. Lael. 14). Sometimes, after *tantum abest, ut*, the second proposition is put independently, instead of being connected by *ut* as a consecutive proposition: *Tantum abfuit, ut inflammares nostros animos; vix somnum tenebamus* (Cic. Brut. 80).

Obs. 2. An objective proposition with *ut* and a consecutive proposition may sometimes stand with the same leading proposition: *At ceteris forsitan ita petitum sit, ut dicerent, ut utrumvis salvo officio facere se posse arbitrarentur* (Cic. pro Rosc. Am. 1).

Obs. 3. *Ut non* (in such a way, that—not) is used after a negative proposition to denote a necessary and inevitable consequence (*not—without*), e. g. *Ruere illa non possunt, ut haec non eodem labefacta motu concidant* (Cic. pro Leg. Man. 7). The same meaning is expressed by *qvin*, e. g. *Nunqvam accedo, qvin abs te abeam doctior* (Ter. Eun. IV. 7, 21). *Qvin, that not* (see §. 375 c. *Obs.* 4), is generally employed after negative assertions (*nemo, nihil est*, &c.), and after questions which have a negative force (*qvis est*, &c.), to express what holds universally without any exception: *Nihil est, qvin male narrando possit depravari* (Ter. Phorm. IV. 4, 16=*qvod non*). *Nullus est cibus tam gravis, qvin is die et nocte concoqvatur* (Cic. N. D. II. 9=*qvi non*). *Hortensius nullum patiebatur esse diem, qvin aut in foro diceret aut meditaretur extra forum* (Id. Brut. 88). *Nunqvam tam male est Siculis, qvin aliqvid facete et commode dicant* (Id. Verr. IV. 43).

Obs. 4. *Ut* takes the signification of *although, even suppose that* from

first signifying, 'even if we suppose the case *that*'; the proposition is therefore a consecutive proposition, and is expressed negatively with *ut non*: *Ut qvaeras omnia, qvomodo Graeci ineptum appellent, non reperies* (Cic. de Or. II. 4). *Verum ut hoc non sit, tamen praeclarum spectaculum mihi propono* (Id. ad Att. II. 15).

b. A proposition denoting a design is sometimes employed, from a conciseness of expression, not to indicate the design of the action mentioned in the leading proposition, but the design with which the statement is made: *Senectus est natura loqvacior; ne ab omnibus eam vitiis videar vindicare* (Cic. Cat. Maj. 16), which I mention, that I may not &c.

Obs. 1. *Qvo*, that so much (=*ut eo*), is used when a comparative follows. It rarely stands simply for *ut* or in the signification, 'in order by those means,' e. g. *Deos hominesqve testamur, nos arma neqve contra patriam cepisse neqve qvo pericula aliis faceremus* (Sall. Jug. 33)[1]. *Qvare* also is sometimes employed to signify either, 'that by those means,' or, '(so) that on that account:' *Permulta sunt, qvae dici possunt, qvare intelligatur, summam tibi fuisse facultatem maleficii suscipiendi* (Cic. pro Rosc. Am. 33).

Obs. 2. Concerning *ut ne* (*ne*) for *ut non* see §. 456, *Obs.* 4. Concerning the use of a relative proposition with the signification of a final or consecutive proposition, see §. 363 and §. 364.

§. 441. Concerning the causal conjunctions (which indicate either the cause strictly so called, or simply the occasion and some general relation which constitutes the motive for the action; *qvod, qvia, qvum, qvoniam*, more forcibly expressed *qvoniam qvidem, qvando, qvandoqvidem*), nothing further is to be observed in a grammatical point of view (with reference to the form of the proposition) than what has been laid down above in chap. III. concerning the mood of propositions so connected. On the conjunctions of time, and the form of the propositions which they connect, see also chapters II. and III. (We may also notice *ut* in the signification of *since*: *Ut illos libros edidisti, nihil a te postea accepimus*, Cic. Brut. 5; also *Annus est, qvum* (*ex qvo*) *illum vidi.*)

§. 442. a. Of the CONDITIONAL CONJUNCTIONS (*conjunctiones condicionales*) it is to be observed, that *si* in descriptions and narratives sometimes designates rather each repeated occasion (as often as, every time that), than a condition (§. 359). The signification of *si* is more precisely defined in the expressions *si modo, si qvidem*, if indeed (sometimes nearly causal, since), *si maxime*, if ever so much, *si forte*, if by chance, *si jam*, if now; *ita si*, under the condition, in case that. Sometimes a proposition has two conditions annexed to it, the one more

[1] [*Mercatoribus est ad eos aditus, magis eo, ut, quae bello ceperint, quibus vendant, habeant, quam quo ullam rem ad se importari desiderent* (Caes. B. G. IV. 2).]

general (more remote), and the other more special (proximate): *Si qvis istorum dixisset, qvos videtis adesse, in qvibus summa auctoritas est, si verbum de republica fecisset, multo plura dixisse, qvam dixisset, putaretur* (Cic. Rosc. Am. 1). (For the arrangement compare §. 476 b, and concerning *si* as an interrogative particle see below §. 451 d.)

Obs. 1. *Tum*, or (more forcibly) *tum vero* (yes, then), is sometimes used in the apodosis, where a circumstance is to be marked emphatically or contrasted with others: *Si id actum est, fateor me errasse, qvi hoc maluerim; sin autem victoria nobilium ornamento atqve emolumento reipublicae debet esse, tum vero optimo et nobilissimo cuiqve meam orationem gratissimam esse oportet* (Cic. pro Rosc. Am. 49). *Haec si et ages et senties, tum eris non modo consul, sed magnus etiam consul* (Id. ad Fam. X. 6).

Obs. 2. In animated discourse, instead of a conditional proposition with *si*, the condition is sometimes enuntiated in an independent proposition, which is followed by the statement to which it refers, also in a distinct proposition. The indicative is employed (as in the actual conditional proposition with *si*), when a thing is spoken of, which actually holds good now and then, or perhaps will hold good, and the real existence of which is here neither affirmed nor denied (sometimes also in an interrogative form), otherwise the conjunctive, as relating to an imaginary assumption (§. 352): *De paupertate agitur, multi patientes pauperes commemorantur; de contemnendo honore, multi inhonorati proferuntur* (Cic. Tusc. III. 24). *Rides, majore cachinno concutitur; flet, si lacrimas conspexit amici* (Juv. III. 100). *Roges me* (suppose you were to ask me), *qvalem deorum naturam esse ducam, nihil fortasse respondeam; qvaeras, putemne talem esse, qvalis modo a te sit exposita, nihil dicam mihi videri minus* (Cic. N. D. I. 21). *Dares hanc vim M. Crasso, ut digitorum percussione heres posset scriptus esse, qvi re vera non esset heres, in foro, mihi crede, saltaret* (Id. Off. III. 19). In an actual conditional proposition, on the contrary, *si* is only omitted by the poets in some few passages, where the context and the form of the verb make the relation sufficiently obvious: *Tu qvoqve magnam partem opere in tanto, sineret dolor, Icare, haberes* (Virg. Aen. VI. 30).

Obs. 3. In order to shew that a certain consequence does not follow from a particular condition or relation, the negative is prefixed to the conditional proposition: *Non, si Opimium defendisti, Carbo, idcirco te isti bonum civem putabunt* (Cic. de Or. II. 40). (Non, *si* —, *idcirco non*, it does not follow, that—not— §. 460.)

b. *Sin* (as well as *sin autem*) stands for *si* to signify, 'but if,' 'if on the other hand,' either after another conditional proposition with *si*, or without any such preceding it. *Si plane a nobis deficis, moleste fero; sin Pansae assentari commodum est, ignosco* (Cic. ad

Fam. VII. 12). *Luxuria qvum omni aetati turpis, tum senectuti foedissima est; sin autem etiam libidinum intemperantia accessit, duplex malum est* (Id. Off. I. 34). *Sive* stands for *vel si*, 'or if,' e. g. *Postulo, sive aeqvum est, oro* (Ter. Andr. I. 2, 19),=*vel, si aeqvum est, oro*, as it may also be expressed. *Sive—sive* repeated, with a common apodosis, signifies 'whether—or' (§. 332, *Obs.*). But *sive—sive* may stand in such a way, that each *sive* forms the protasis to a distinct apodosis, when two cases are put, and the consequence assigned to each (a dilemma): *Sive enim ad sapientiam perveniri potest, non paranda solum ea, sed fruenda etiam est; sive hoc difficile est, tamen nullus est modus investigandi veri* (Cic. Finn. I. 1). (In English this can only be distinguished by a periphrasis from *si—sin*: For one can either attain wisdom or not; in the first case, &c.)

Obs. For *sive volo, sive nolo*, the expression *velim, nolim* (suppose I were willing, suppose I were unwilling=whether I wish it or not) is also used in familiar language.

c. A negative condition is expressed by *nisi*, if not (unless, except if), in such a way as to exclude the case in which an assertion does not hold good, while otherwise it does or would do so. (*Ni* is antiquated, but occurs in certain expressions of legal phraseology and of daily life, and in some few other instances, e. g. *ita; ni ita est.* For *nisi* we sometimes find *nisi si*, except if, except in case that.) *Si non*, with an emphasis on the negation, is used only where *non* is united with the following verb so as to form one negative idea (*not to do, not to be*), which is put forward in opposition to the affirmative notion, so that the case in which a thing holds or will hold, is negatively expressed: *Glebam commosset in agro decumano Siciliae nemo, si Metellus hanc epistolam non misisset* (Cic. Verr. III. 18), if Metellus had omitted to send this letter. *Fuit apertum, si Conon non fuisset* (if it had not been for Conon), *Agesilaum Asiam Tauro tenus regi erepturum fuisse* (Corn. Con. 2). *Aeqvitas tollitur omnis, si habere suum cuiqve non licet* (Cic. Off. II. 22), if hindrances are laid in the way of every man's keeping his own. In most cases *nisi* may also be here used, with a slight difference: e. g. *Nisi Conon fuisset;* yet not always, e. g. *Si feceris id, qvod ostendis, magnam habebo gratiam; si non feceris, ignoscam* (Cic. ad Fam. V. 19). In the signification, *though not* (yet) we never have *nisi*, but *si non* (also *si minus*, chiefly where there is no separate verb attached), e. g. *Si mihi republica bona frui non licuerit, at carebo mala* (Cic. pro Mil. 34). *Cum spe, si non bona, at aliqva tamen vivere. Hoc si minus verbis, re confiteri cogitur* (Cic. de Fat. 10). *If not*, without

a verb, in opposition to something going before, is expressed by *si* (*sin*) *minus*, more rarely *si non*: *Si id assecutus sum, gaudeo; sin minus, hoc me tamen consolor, qvod posthac nos vises* (Cic. ad Fam. VII. 1). *Si qvid novisti rectius istis, candidus imperti; si non, his utere mecum* (Hor. Ep. I. 6, 67).

Obs. 1. *Nisi forte*, unless perchance, except on the supposition that, connects a limitation and exception with the foregoing: *Nemo fere saltat sobrius, nisi forte insanit* (Cic. pro Mur. 6). An ironical or taunting suspicion is often added in this way: *Non possum reperire, qvamobrem te in istam amentiam incidisse arbitrer, nisi forte id egisti, ut hominibus ne oblivisci qvidem rerum tuarum male gestarum liceret* (Cic. Verr. III. 80). (*Nisi vero* is always ironical.)

Obs. 2. *Nisi* is subjoined to negatives and interrogatives with a negative sense with the signification of *but* or *except*: *Qvod adhuc nemo nisi improbissimus fecit, posthac nemo nisi stultissimus non faciet* (Cic. Verr. III. 94). *Qvem unqvam senatus civem nisi me* (=*praeter me*) *nationibus exteris commendavit?* (Id. pro Sest. 60). *Nunqvam vidi animam rationis participem in ulla alia nisi humana figura* (Id. N. D. I. 31). In this way *non* and *nisi* often belong to one phrase (not—except, only), but in the best writers they are usually separated by position: *Primum hoc sentio, nisi in bonis viris amicitiam esse non posse* (Cic. Lael. 5).

Obs. 3. After a negative proposition (or one which has a negative force) *nisi* introduces an exception (only, only so much, yet): *De re nihil possum judicare; nisi illud mihi persvadeo, te, talem virum, nihil temere fecisse* (Cic. ad Fam. XIII. 73). *Plura de Jugurtha scribere dehortatur me fortuna mea, et jam antea expertus sum, parum fidei miseris esse. Nisi tamen intelligo, illum supra, qvam ego sum, petere* (Sall. Jug. 24). (*Nisi qvod*, except in so far as, occurs also after affirmative propositions: *Tusculanum et Pompejanum valde me delectant; nisi qvod me aere alieno obruerunt*, Cic. ad Att. II. 1.)

§. 443. CONCESSIVE CONJUNCTIONS (*conjunctiones concessivae*) are those which imply the existence of some objection, which notwithstanding does not invalidate the truth of the leading proposition; and may signify, either simply that we allow such an objection to be assumed, or that we actually assert it as a fact: *qvamvis, licet, qvanqvam, etsi, tametsi* (*tamenetsi*), *etiamsi*, which are usually employed when the concessive proposition comes first, with *tamen* following; see §. 361, with the Observations. (*Ut*, suppose even, even if, see §. 440 a, *Obs.* 4. *Qvum*, whereas, while on the other hand, see §. 358, *Obs.* 3). Of these, *qvanqvam, etsi*, and *tametsi* (most frequently *qvamqvam*) are also so used, that they do not indicate a subordinate proposition, but annex a remark by which the

preceding statement is limited and corrected, in an independent form as a leading proposition (however, and yet, certainly, although) : *Qvanqvam non sumus ignari, multos studiose contra esse dicturos. Qvanqvam qvid loqvor? Qvanqvam te qvidem qvid hoc doceam? Qvanqvam qvis ignorat, tria Graecorum esse genera?* (This is often done when the preceding train of thought is broken off as useless or superfluous.) *Etsi persapienter et qvodam modo tacite dat ipsa lex potestatem defendendi* (Cic. pro Mil. 4); Yet it is superfluous to argue that the law must sometimes give way to higher considerations, for the law itself —. *Mihi etiam qvi optime dicunt, tamen, nisi timide ad dicendum accedunt, et in exordienda oratione perturbantur, paene impudentes videntur. Tametsi id accidere non potest* (Cic. de Or. I. 26).

Obs. Later writers combine concessive particles without a verb of their own, not only with participles (see §. 424, *Obs.* 4, §. 428, *Obs.* 2), but also with adjectives and other words used to assist in defining a proposition, e. g. *Cicero immanitatem parricidii, qvanqvam per se manifestam, tamen etiam vi orationis exaggerat* (Quint. IX. 2, 53, for *qvanqvam per se manifesta est*). In the older writers *qvamvis* only is found with an adjective in the signification, *though ever so*, e. g. *Si hoc onere carerem, qvamvis parvis Italiae latebris contentus essem* (Cic. ad Fam. II. 16).

§. 444. The COMPARATIVE CONJUNCTIONS are of two kinds.

a. A resemblance (as, in the same way as) is expressed by the particles *ut, uti* (*ut—ita, item;* which also signify, as for example), *sicut, velut* (also signifying, for example), *ceu* (in the poets and later prose writers), *tanqvam* (also signifying, as if; see *Obs.* 1), *qvasi* (as if; see the same *Obs.*); also *qvemadmodum* in the comparison of two propositions (rarely *qvomodo*). (*Prout*, in proportion as; *pro eo, ut—, pro eo, qvantum—.*)

Obs. 1. *Tanqvam* rarely (and *qvasi* still more rarely) denotes a comparison of two things, both of which are stated as actual facts (*Artifex partium in republica tanqvam in scena optimarum*, Cic. pro Sest. 56; an actor who plays the best part in the state as well as on the stage. *Tanqvam poëtae boni solent, sic tu in extrema parte muneris tui diligentissimus esse debes*, Id. ad Q. Fr. I. 1. c. 16). In this case the idea is generally expressed by *ut, sicut, qvemadmodum,—ita.* A hypothetical proposition which is only assumed for the sake of comparison (as if) is expressed by *tanqvam* or *tanqvam si, velut si* (*ut si*, rarely *velut* alone) and *qvasi. Qvasi* (*qvasi vero*) is particularly used, when by way of jest or to correct an erroneous supposition, we state what is *not* the case: *Qvasi ego id curem!* As if I cared for that! *Qvasi vero haec similia sint* (*non multum*

intersit)! (*Perinde* or *proinde qvasi, perinde tanqvam*, in the same way as if, *perinde ac si*)[1].

Obs. 2. *Qvasi* stands before a word, to signify that it is used to express a thing figuratively and by way of approximation, e. g. *Servis respublica qvaedam et qvasi civitas domus est* (Plin. Ep. VIII. 16). (*Qvasi morbus qvidam, qvasi qvoddam vinculum.*)

Obs. 3. A comparison by means of *ut—ita* (*sic*) is often made use of, in order to draw attention to a difference, and to limit the first member by the second, with the signification *certainly—but* (on the other hand): *Ut errare potuisti* (*qvis enim id effugerit?*) *sic decipi te non potuisse, qvis non videt?* (Cic. ad Fam. X. 20.) *Consul ut fortasse vere, sic parum utiliter in praesens certamen respondit* (Liv. IV. 6). On the use of *ut—ita* with *qvisqve* see §. 495. *Ita* (with a wish)—*ut* is used in oaths (as truly as): *Ita me dii ament, ut ego nunc non tam mea causa laetor qvam illius* (Ter. Heaut. IV. 1, 8); the wish may also be inserted alone in the assurance without *ut*, as a parenthesis: *Saepe, ita me dii juvent, te auctorem consiliorum meorum desideravi* (Id. ad Att. I. 16). (Compare *peream, si*— §. 348, *Obs.* 4.)

Obs. 4. Instead of subjoining *ut est* (*sum, erat*, &c.) to an adjective in the form of a comparison, the latter is generally introduced into the proposition: *Ajunt hominem, ut erat furiosus, respondisse*, &c. (Cic. pro Rosc. Am. 12, raging as he was,=*qvo erat furore*).

Obs. 5. Where an example is added to confirm what precedes, this is not put, as in English, in a demonstrative form (*so, for example, your father lately told me*), but in a relative form with *ut* (*velut*): *Ut nuper pater tuus mihi narravit*——.

b. *Qvam* and *ac* (*atqve*) are used as conjunctions which merely connect the members of a comparison, without themselves expressing similarity (or equality). *Qvam* stands after *tam* (so—as), after comparatives and words with a comparative signification, as *ante, post, supra, malo, praestat.* (*Dimidius, multiplex qvam.*) *Ac*, which is also a simple copulative conjunction, stands in the signification *as, than*, &c., with adjectives and adverbs which denote similarity or dissimilarity (equality or inequality), namely, *similis, dissimilis, similiter, par, pariter, aeqve, juxta, perinde* or *proinde, contrarius, contra, alius, aliter, secus, pro eo* (in proportion as), and sometimes after *idem, talis, totidem*, for *qvi, qvalis, qvot* (§. 328 b); also in combination with *si* (*perinde, similis, similiter, pariter, juxta, idem ac si*, as if): *Amicos aeqve ac semetipsos diligere oportet. Date operam, ne simili utamur fortuna atqve antea usi sumus* (Ter.

[1] *Perinde ac* instead of *perinde ac si*, and *sicut* instead of *velut si*, are rare expressions.

Phorm. Prol. 38). *Similiter facis, ac si me roges, cur te duobus contuear oculis* (Cic. N. D. III. 3). *Aliter, atqve ostenderam, facio* (Id. ad Fam. II. 3). *Longe alia nobis, ac tu scripseras, narrantur* (Id. ad Att. XI. 10). *Non dixi secus, ac sentiebam* (Id. de Or. II. 6). *Philosophia non proinde, ac de hominum vita merita est, laudatur* (Id. Tusc. V. 2). *Cornelii filius Sullam accusat, idemqve valere debet, ac si pater indicaret* (Id. pro Sull. 18)[z].

Obs. 1. *Aeqve, juxta, proinde, contra,* and *secus* are also (but less frequently) constructed with *qvam. Alius, aliter,* may stand with *qvam,* if the proposition in which they occur is negative, or interrogative with a negative sense, and sometimes under other circumstances in the later writers (from Livy downwards): *Virtus nihil aliud est, qvam in se perfecta et ad summum perducta natura* (Cic. Legg. I. 8). *Cavebo, ne aliter Hortensius, qvam ego velim, meum laudet ingenium* (Id. Verr. I. 9). *Jovis epulum num alibi qvam in Capitolio fieri potest?* (Liv. V. 52). *Te alia omnia, qvam qvae velis, agere, moleste fero* (Plin. Ep. VII. 15). Instead of *nihil (qvid) aliud qvam* we often find *nihil (qvid) aliud nisi,* e. g. *Bellum ita suscipi debet, ut nihil aliud nisi pax qvaesita videatur* (Cic. Off. I. 23). (See §. 442 c, *Obs.* 2.)

Obs. 2. Instead of *similis, similiter, proinde ac si,* we also find *similis, similiter, proinde ut si, tanqvam si, qvasi.*

Obs. 3. A copulative clause may occasionally supply the place of a comparative, e. g. *Haec eodem tempore Caesari mandata referebantur et legati ab Aeduis et a Treviris veniebant* (Caes. B. G. I. 37). At one and the same time Caesar received these orders and ambassadors came——. *Et* is very rarely found after *alius* and other words, where it cannot be understood as purely copulative.

Obs. 4. In the poets and later writers the word expressing comparison is sometimes repeated without a conjunction: *Aeqve pauperibus prodest, locupletibus aeqve* (Hor. Ep. I. 1, 25).

§. 445. The use of the relative propositions in Latin has some peculiarities.

A relative proposition may again have a subordinate proposition appended to it, to which it stands in the relation of a leading proposition, e. g. *Ut ignava animalia, qvae jacent torpentqve, si cibum iis suggeras.* If then the idea expressed by the relative belongs also to the subordinate proposition as a demonstrative (like *iis* in the above example), the relative may in Latin be incorporated in

[z] [*Longe alia ratione, ac reliqui Galli, bellum facere instituerunt* (Caes. B. G. III. 28). *Debes sperare, omnes deos, qvi huic urbi praesident, pro eo mihi, ac mereor, relaturos gratiam esse* (Cic. in Cat. IV. 2).]

the subordinate proposition, which is then put first, and have its case determined accordingly (so that in the leading proposition a demonstrative is to be supplied from the subordinate): *Ut ignava animalia, qvibus si cibum suggeras, jacent torpentqve* (Tac. Hist. III. 36; just as one may say, *Ignavis animalibus si cibum suggeras, jacent torpentqve*). *Is enim fueram, cui qvum liceret majores ex otio fructus capere qvam ceteris, non dubitaverim me gravissimis tempestatibus obviam ferre* (Cic. R. P. I. 4),=qvi, *qvum* mihi *liceret*—, *non dubitaverim.* In the next place a connection may be formed in Latin by a relative pronoun between a leading and subordinate proposition (a *protasis* and *apodosis*), in which the relative pronoun belongs *exclusively* to the subordinate proposition (without being at the same time understood as a demonstrative in the leading proposition). Propositions thus connected are expressed in English either by resolving the relative into a demonstrative (which belongs to the subordinate proposition) and a conjunction (belonging to the leading proposition), or by the use of a circumlocution; sometimes the subordinate proposition may be rendered by an infinitive or a substantive with a preposition: *Ea svasi Pompejo, qvibus ille si paruisset, Caesar tantas opes, qvantas nunc habet, non haberet* (Cic. ad Fam. VI. 6,=*ut, si ille iis paruisset, Caesar tantas opes habiturus non fuerit*, &c.). *Noli adversus eos me velle ducere, cum qvibus ne contra te arma ferrem, Italiam reliqvi* (Corn. Att. IV.= against those with whom I would not bear arms against you, and left Italy for that very reason). *Ea mihi dedisti, qvae ut consequerer, qvemvis laborem suscepturus fui* (the very thing for the attainment of which I, &c.). *Populus Romanus tum ducem habuit, qvalis si qvi nunc esset, tibi idem, qvod illis accidit, contigisset;* Cic. Phil. II. 7). In this way two relatives sometimes come together in Latin in the same proposition (in different cases), when the subordinate proposition is already relative for some other reason: *Epicurus non satis politus est iis artibus, qvas qvi tenent, eruditi appellantur* (Cic. Finn. I. 7; the possessors of which are called learned, or, the possession of which procures one the appellation of learned). *Infima est condicio et fortuna servorum, qvibus non male praecipiunt, qvi ita jubent uti ut mercenariis* (Id. Off. I. 13).

Obs. The subordinate proposition, to which the relative belongs, may also have the participial form of an *ablativus consequentiae: Ea mihi eripere adversarii conantur, qvibus ademptis nulla dignitatis meae conservandae spes relinqvitur.*

§. 446. A relative proposition is inserted in another or prefixed

to it in a peculiar way, in order to denote that the assertion agrees with the character and some particular quality of the person or thing spoken of, the name of the quality (according to §. 319) being drawn into the relative proposition, and the relative connected with it in the sense of *as, of what kind* (*qvae tua prudentia est,* as your prudence is,=according to the nature of your prudence, agreeably to your prudence). Usually the name of the quality stands as a subject with *sum,* sometimes it is combined with the relative as a descriptive ablative or genitive referring to the subject of the leading proposition: *Si mihi negotium permisisses, qvi meus amor in te est, confecissem* (Cic. ad Fam. VII. 2). *Spero, qvae tua prudentia et temperantia est, te jam, ut volumus, vivere* (Id. ad Att. VI. 9). *Qva es prudentia, nihil te fugiet* (Id. ad Fam. XI. 3). *Ajax, qvo animo traditur* (sc. *fuisse*), *millies oppetere mortem qvam illa perpeti maluisset* (Id. Off. I. 31). (The same sense may be expressed by *pro: Tu pro tua prudentia, qvid optimum factu sit, videbis.* Cic. Fam. X. 27).

Obs. Qvantus is sometimes used in the same way: *Qvanta ingenia in nostris hominibus esse video, non despero fore aliqvem aliqvando, qvi existat talis orator, qvalem qvaerimus* (Cic. de Or. I. 21), considering the great abilities which—.

§. 447. The beginner should take notice, that where in English a subject is first characterised by the verb 'to be,' with a predicative noun (a superlative, an ordinal, or a substantive with an adjective), and the action, with reference to which it is so characterised, then given in a relative proposition, in Latin a simple leading proposition alone is used, the characteristic being expressed by an apposition: *Primum omnium Sejum vidimus,* the first man we saw was Sejus. *Hoc firmissimo utimur argumento* (or *ex argumentis, qvibus utimur, firmissimum hoc est,* with the relative proposition referring to the whole class, not, *argumentum firmissimum, qvo utimur, hoc est*). *Caesar explorat, qvo commodissimo itinere vallem transire possit* (Caes. B. G. V. 49). *Non contemnendus hic hostis advenit* (it is no contemptible enemy that is coming here)[a].

§. 448. The Latins often use the relative pronoun, not to connect a subordinate proposition, but as a demonstrative, in order to continue the discourse in a new proposition, so that *qvi* stands for *is,* while it at the same time connects the proposition with the preceding, almost like *et is.* (Consequently never where *et* or some

[a] *Charilaus fuit, qvi ad Publium Philonem venit et tradere se ait moenia statuisse* (Liv. VIII. 25), i. e. there was a certain Charilaus there: he came—: not, It was Charilaus, who (*Charilaus ad Philonem venit*).

other particle of transition is actually made use of.) But this can only be done when no emphasis rests on the pronoun (on account of an antithesis or the like). *Qvi* may also be used in this way in a protasis, and combined with such conjunctions as distinguish it, e. g. *qvi qvum* (=*et qvum is*). In the same way are employed the relative particles *qvare, qvamobrem, qvapropter, qvocirca* (and therefore): *Caesar eqvitatum omnem mittit, qvi videant, qvas in partes hostes iter faciant. Qvi, cupidius novissimum agmen insecuti, alieno loco cum eqvitatu Helvetiorum proelium committunt* (Caes. B. G. I. 15). *Postremo insidias vitae hujusce Sex. Roscii parare coeperunt neqve arbitrabantur se posse diutius alienam pecuniam domino incolumi obtinere. Qvod hic simulatqve sensit, de amicorum cognatorumqve sententia Romam confugit* (Cic. pro Rosc. Am. 9; as soon as he observed this). *Qvae qvum ita sint, nihil censeo mutandum* (this being the state of the case).

Obs. In Latin neither an adversative conjunction (*autem, vero*) nor one that expresses a conclusion (*igitur, ideo*) can be attached to the relative. Yet *sed qvi* is used in opposition to a preceding adjective: *Vir bonus, sed qvi omnia negligenter agat.* But if a compound proposition begins with a relative clause, the conjunction which belongs to the leading proposition is drawn into it: *Qvae autem cupiditates a natura proficiscuntur, facile explentur=Eae autem cupiditates, qvae,* &c. (*Qvi tamen=et tamen is.*)

§. 449. *Qvod* (properly the neuter of the relative pronoun) sometimes stands before a conjunction belonging to a subordinate proposition which begins a period, to denote the connection of the thought with the preceding, especially before *si* and *nisi* (*qvod si*, now if, and if, but if, *qvod nisi*), but also before *etsi, qvia, qvoniam,* and *utinam: Qvod si corporis gravioribus morbis vitae jucunditas impeditur, qvanto magis animi morbis impediri necesse est?* (Cic. Finn. I. 18), and if—. *Coluntur tyranni duntaxat ad tempus. Qvod si forte ceciderunt, tum intelligitur, qvam fuerint inopes amicorum* (Id. Lael. 15), but if they fall—. *Qvodsi illinc inanis profugisses, tamen ista tua fuga nefaria, proditio consulis tui scelerata judicaretur* (Id. Verr. I. 14), but even if—. *Qvod nisi Metellus hoc tam graviter egisset atqve illam rem imperio prohibuisset, vestigium statuarum Verris in tota Sicilia nullum esset relictum* (Id. ib. II. 66). *Qvod etsi ingeniis magnis praediti qvidam dicendi copiam sine ratione consequuntur, ars tamen est dux certior qvam natura* (Id. Finn. IV. 4), and even if—. *Qvod qvia nullo modo sine amicitia firmam et perpetuam jucunditatem vitae tenere possumus, idcirco amicitia cum voluptate connectitur* (Id. ib. I. 20). In other cases, when *qvod* stands

before *qvum* and *ubi*, it has its original signification as a relative pronoun (in the place of the demonstrative) in such a way that that which is briefly indicated by the pronoun is afterwards expressed more definitely by an accusative with the infinitive (according to §. 395, *Obs.* 6), by which means the pronoun becomes superfluous, e. g. *Criminabatur etiam M. Pomponius L. Manlium, qvod Titum filium, qvi postea est Torqvatus appellatus, ab hominibus relegasset et ruri habitare jussisset. Qvod qvum audisset adolescens filius, negotium exhiberi patri, accurrisse Romam dicitur* (Cic. Off. III. 31), when the son observed *this*, that —.

§. 450. A direct INTERROGATIVE PROPOSITION, in which the question is not expressed by an interrogative pronoun, pronominal adjective, or adverb, may be put without any distinguishing particle, when we ask with an expression of doubt and surprise; a question expressed affirmatively implying that the answer is expected in the negative, and *vice versa: Tanti maleficii crimen probare te, Eruci, censes posse talibus viris, si ne causam qvidem maleficii protuleris?* (Cic. Rosc. Am. 26). *Ut omittam vim et naturam deorum, ne homines qvidem censetis, nisi imbecilli essent, futuros beneficos et benignos fuisse?* (Id. N. D. I. 44). *Clodius insidias fecit Miloni?* (Id. pro Mil. 22). *Rogas?* (Id. ib. 22), Can you ask? *Infelix est Fabricius, qvod rus suum fodit?* (Sen. de Prov. 3). *Senatus haec intelligit, consul videt; hic* (*Catilina*) *tamen vivit. Vivit? Immo vero etiam in senatum venit* (Cic. Cat. I. 1, question used to correct a previous statement). *Qvid? non sciunt ipsi viam, domum qva redeant?* (Ter. Hec. III. 2, 25). *Non pudet philosophum in eo gloriari, qvod haec non timeat?* (Cic. Tusc. I. 21). *Haec te vox non perculit, non perturbavit?* (Id. Verr. III. 57). A single dependent interrogative proposition (not disjunctive) must always be distinguished by an interrogative particle[b].

§. 451. The particles which serve to designate a single interrogation are *ne* (attached to the end of a word), *num* (*numne, numnam, numqvid, ecqvid*), with a negative *nonne* (*si*, whether). (Concerning *an* and *utrum* see under the head of the disjunctive interrogation.)

a. *Ne*, when affixed to the verb, denotes a question in general, without any accessory signification (affirmative or negative): *Venitne pater?* Yet it sometimes implies (in direct questions) an affirmation, so that it has nearly the same force as *nonne: Videmusne* (*videsne*), *ut pueri ne ver-*

[b] The following is a direct question: *Dic mihi: Lysippus eodem aere, eadem temperatione ceteris omnibus centum Alexandros ejusdemmodi facere non posset* (Cic. Acad. II. 26): Tell me; could not Lysippus —?

beribus qvidem a contemplandis rebus perqvirendisqve deterreantur? (Cic. Finn. V. 18). *Estne Sthenius is, qvi omnes honores domi suae magnificentissime gessit?* (Id. Verr. II. 46). If on the other hand *ne* is attached to another word than the verb, it often marks out the word in such a way as to express surprise, sometimes a doubt: *Apollinemne tu Delium spoliare ausus es? Illine tu templo tam sancto manus impias afferre conatus es?* (Cic. Verr. I. 18). (It rarely has this force with a verb: *Potestne, Crasse, virtus servire?* Id. de Or. I. 52.) In dependent interrogative propositions this accessory signification is lost sight of, and it is rendered in English by *whether: Qvaero de Regillo, Lepidi filio, rectene meminerim, patre vivo mortuum*, Cic. ad Att. XII. 24[c].

b. *Num* in direct questions almost always implies that a negative reply is expected, in dependent propositions it only expresses the question generally (*whether*). The doubt is expressed somewhat more strongly by *numne* (with the addition of the enclitic *ne*): *Num negare audes?* (Cic. in Cat. I. 4). *Num facti Pamphilum piget? Num ejus color pudoris signum usqvam indicat?* (Ter. Andr. V. 3, 6). *Numne, si Coriolanus habuit amicos, ferre contra patriam arma illi cum Coriolano debuerunt? Num Viscellinum amici regnum appetentem debuerunt adjuvare?* (Cic. Lael. 11). (*Num qvid vis?* Have you any commands? without a negative signification.) *Legati speculari jussi sunt, num sollicitati animi sociorum a rege Perseo essent* (Liv. XLII. 19). The simply interrogative phrase is strengthened by the addition of *qvid* (in the accus. according to §. 229 b): *Numqvid duas habetis patrias?* (Cic. Legg. II. 2). *Scire velim, numqvid necesse sit esse Romae* (Id. ad Att. XII. 8). The same is expressed in familiar language by *numnam* (as in *qvisnam, numqvisnam*).

Obs. Ecqvid also stands as a mere interrogative particle, when we draw a person's attention to something: *Qvid est, Catilina? Ecqvid attendis? Ecqvid animadvertis horum silentium?* (Cic. in Cat. I. 8). (*Qvid venis?* Why do you come?)

c. *Nonne* expresses a question to which an affirmative answer is expected, an appeal being made to that which the person addressed must admit and acknowledge: *Qvid? canis nonne similis lupo?* (Cic. N. D. I. 35). *Si qvi rex, si qva natio fecisset aliqvid in civem Romanum ejusmodi, nonne publice vindicaremus? non bello persequeremur?* (Id. Verr. V. 58). (In this way *nonne* often stands only in the first clause in repetitions). *Qvaesitum ex Socrate est, Archelaum, Perdiccae filium, nonne beatum putaret* (Cic. Tusc. V. 12).

Obs. By a question with *nonne* a certainty is expressed, that a thing *is* so, by a question with *non* (see above) surprise, that a thing *is not* so (does not take place) and a doubt of the possibility of its being denied:

[c] *Ain' tu? Ain' vero?* Do you say so? What do you say?

Nonne meministi, qvid paullo ante dixerim? (Do you not remember? You remember surely,—.) *Tu hoc non vides?* (Do you really not see this?) Yet *nonne* is sometimes found, where we should expect simply *non.*

d. *Si* sometimes stands in dependent interrogative propositions in the signification *whether: Visam, si domi est* (Ter. Heaut. I. 1, 118; with the indicative instead of the conjunctive). *Philopoemen qvaesivit, si Lycortas incolumis evasisset* (Liv. XXXIX. 50). Yet this is rare in prose, except with *exspecto* and with verbs which designate an attempt (*experior, tento, conor*), after which it is the conjunction commonly used: *Ser. Sulpicius non recusavit, qvominus vel extremo spiritu, si qvam opem reipublicae ferre posset, experiretur* (Cic. Phil. IX. 1). *Tentata res est, si primo impetu capi Ardea posset* (Liv. I. 57). On this account too, even where no such verb has been expressly introduced, *si* is put with the conjunctive of *possum* (*volo*) following, in order to express a design and an attempt (whether perhaps; to try, whether perhaps): *Hostes circumfunduntur ex omnibus partibus, si qvem aditum reperire possint* (Caes. B. G. VI. 37). *Hannibal etiam de industria Fabium irritat, si forte accensum tot cladibus sociorum detrahere ad aeqvum certamen possit* (Liv. XXII. 13).

§. 452. In a DISJUNCTIVE INTERROGATION, by which we ask which of two (or more) opposed members is affirmed or denied, the first member is distinguished by *utrum* or *ne;* yet this distinction may be omitted (especially where the antithesis is short and obvious), and the question expressed solely by the accentuation. The second (and remaining) members are distinguished by *an* (*anne*), or (especially in dependent questions, the first member of which has no distinguishing particle) by *ne.* (*Ne—ne* is rare, and found chiefly in the poets; *utrum—ne* very rare.) *Or not* is expressed by *annon* or *necne. Utrum nescis, qvam alte ascenderis, an id pro nihilo habes?* (Cic. ad Fam. X. 26). *Utrum Milonis corporis an Pythagorae tibi malis vires ingenii dari?* (Id. Cat. M. 10). *Permultum interest, utrum perturbatione aliqva animi an consulto fiat injuria* (Id. Off. I. 8). *Utrum hoc tu parum meministi, an ego non satis intellexi, an mutasti sententiam?* (Id. ad Att. IX. 2). *Qvid Aristoteles? ipsene errat an alios vult errare?* (Id. de Div. I. 25). *Vosne L. Domitium an vos L. Domitius deseruit?* (Caes. B. C. II. 32). *Qvaeritur, virtus suamne propter dignitatem an propter fructus aliqvos expetatur* (Cic. de Or. III. 29). *Sortietur an non?* (Id. Prov. Cons. 15). *Deliberabatur de Avarico, incendi placeret an defendi* (Caes. B. G. VII. 15). *Refert, qvi audiant orationem, senatus an populus an judices* (Cic. de Or. III. 55). *In incerto erat, vicissent victine essent* (Liv. V. 28). *Nihil interesse putant, valeamus aegrine simus* (Cic. Finn.

IV. 25). (*Nihil interest, ipsosne interficiant impedimentisne exuant*, Caes. B. G. VII. 14. *Qvi teneant oras, hominesne feraene, qvaerere constituit*, Virg. Aen. I. 308.) *Dicamne huic, an non dicam?* (Ter. Eun. V. 4, 46). *Qvaeritur, Corinthiis bellum indicamus an non* (Cic. Inv. I. 12). *Sunt haec tua verba necne?* (Id. Tusc. III. 18). *Utrum vultis patri Flacco licuisse istam pecuniam capere necne?* (Id. pro Flacc. 25). *Dii utrum sint, necne sint, qvaeritur* (Id. N. D. III. 7). *Demus beneficium, necne, in nostra est potestate* (Id. Off. I. 15).

Obs. 1. *Utrum* (from *uter*, which of two) immediately indicates the division (but is also used when there are several members). It is strengthened by affixing *ne* to the next word on which an emphasis is laid in the question: *Est etiam illa distinctio, utrum illudne non videatur aegre ferendum, ex qvo suscepta sit aegritudo, an omnium rerum tollenda omnino aegritudo* (Cic. Tusc. IV. 27). In the poets we also find *utrumne* in one word.

Obs. 2. From this we must distinguish *utrum* as a pronoun with two members following in apposition with *ne—an: Aeqvum Scipio dicebat esse Siculos cogitare, utrum esset illis utilius, suisne servire, an populo Romano obtemperare* (Cic. Verr. IV. 33). (*Utrum* employed in a simple question instead of *num* is a very rare irregularity.)

§. 453. *An* stands not only in the second member of disjunctive interrogations, but also in simple questions of a supplementary kind, which are subjoined to the preceding discourse, when an inquiry is made, what must be the case *otherwise* (in case there is some objection to be made to the foregoing) or *then* (in case some idea proposed in it is confirmed), or when the speaker himself appends an answer to the question or some suspicion relating to it under the form of a new question (in which case *an* sometimes assumes the signification of *nonne*): *Epicurus voluptatem sensus titillantem nimis etiam novit, qvippe qvi testificetur, ne intelligere qvidem se posse, ubi sit aut qvod sit ullum bonum praeter illud, qvod sensibus et corpore capiatur. An haec ab eo non dicuntur?* (Cic. Finn. II. 3), Or does he not say this? *Qvasi non necesse sit, qvod isto modo pronunties, id aut esse aut non esse. An tu dialecticis ne imbutus qvidem es?* (Id. Tusc. I. 7), Or have you not learned even the first principles of dialectics? *Sed ad haec, nisi molestum est, habeo, qvae velim. An me, inqvam, nisi te audire vellem, censes haec dicturum fuisse?* (Id. Finn. I. 8), Do you then believe that —? *Qvid ais? an venit Pamphilus?* (Ter. Hec. III. 2, 11), What say you? is Pamphilus come? *Qvid dicis? an bello fugitivorum Sici-*

liam virtute tua liberatam? (Cic. Verr. V. 2). *Qvando autem ista vis evanuit? an postqvam homines minus creduli esse coeperunt?* (was it not from the time when? Id. Div. II. 57). The signification *or?* is strengthened by *vero: An vero dubitamus, qvo ore Verres ceteros homines inferiore loco solitus sit appellare, qvi ob jus dicendum M. Octavium poscere pecuniam non dubitarit?* (Cic. Verr. I. 48), Or can we doubt — ? A double question, which involves an inference, §. 438, is often so connected by *an* or *an vero*. In other simple questions *an* is not used, except in the later writers and the poets in dependent interrogations, e. g. *Reges dicuntur torqvere mero, qvem perspexisse laborant, an sit amicitia dignus* (Hor. A. P. 436)[d]. *Qvaeritur, an providentia mundus regatur* (Qvinct. III. 5, 6). From this, however, we must except the usage of *an* in the signification *whether not* (*whether not perhaps*, inclining to an affirmation) after *haud scio, nescio, dubito, dubium, incertum est*, and sometimes after other expressions which denote uncertainty (*delibero, haesito*): *Qvae fuit unqvam in ullo homine tanta constantia? Constantiam dico? Nescio an melius patientiam possim dicere* (Cic. pro Lig. 9). *Aristotelem excepto Platone haud scio an recte dixerim principem philosophorum* (Id. Finn. V. 3). *Est id qvidem magnum atqve haud scio an maximum* (Id. ad Fam. IX. 15). *Dubito an Venusiam tendam et ibi exspectem de legionibus* (Id. ad Att. XVI. 5). *Moriendum certe est, et id incertum, an hoc ipso die* (Id. Cat. M. 20). The expressions *haud scio an, nescio an*, acquire therefore the signification *perhaps*, and denote a suspicion that a thing *is*. A doubt, whether a thing is, is expressed by the addition of negatives: *Contigit tibi, qvod haud scio an nemini* (Cic. ad Fam. IX. 14). *Hoc dijudicari nescio an nunqvam, sed hoc sermone certo non potest* (Id. Legg. I. 21). *Atqve haud sciam an ne opus qvidem sit, nihil unqvam deesse amicis* (Id. Lael. 14), whether it is in general even to be wished[e]. *Anne* (with the enclitic *ne*) is not often used, and only in the second member of the interrogation: *Interrogatur, tria pauca sint, anne multa* (Cic. Acad. II. 29).

Obs. 1. *An* is sometimes used without an express question, to denote an uncertainty and wavering between two conceptions (or perhaps, it is uncertain whether—or): *Themistocles, qvum ei Simonides an qvis alius artem memoriae polliceretur, Oblivionis, inqvit, mallem* (Cic. Finn. II. 32).

[d] The poets occasionally employ even *an—an* in a disjunctive interrogation, Virg. Aen. X. 680. Ov. Met. X. 254.

[e] *Nescio an* is used in later writers, without thus approximating to an assertion: *Nescio an noris hominem, qvamqvam nosse debes* (Plin. Ep. VI. 21).

Ea suspicio, vitio orationis an rei, haud sane purgata est (Liv. XXVIII. 43)=*incertum, vitio orationis an rei.*

Obs. 2. From disjunctive interrogations we must carefully distinguish questions concerning two (or more) different but not opposed members, connected by *aut*, to both (or all) of which an answer in the negative is anticipated: *Qvid ergo? solem dicam aut lunam aut coelum deum?* (Cic. N. D. I. 30). *Num me igitur fefellit? aut num Antonius diutius sui potuit esse dissimilis?* (Id. Phil. II. 36).

§. 454. An answer is expressed affirmatively by *etiam, ita*, yes, or (in the way of assurance) by *vero* (rarely *verum*), yes, certainly, *sane* (*sane qvidem*), yes indeed, yes willingly, or by merely repeating the verb, with which the question is expressed. We may also combine the verb with *vero* or *vero* and a pronoun, which denotes the subject in the question. A negative answer is expressed by *non, minime* (in assurances *minime vero*). An answer conveying a correction (no, on the other hand; much rather) is indicated by *imo* (*imo vero*): *Aut etiam aut non respondere* (Cic. Acad. II. 32). *Dices, habeo hic, qvos legam, non minus disertos. Etiam; sed legendi semper occasio est, audiendi non semper* (Plin. Ep. II. 3).—*Qvidnam? inqvit Catulus; an laudationes? Ita, inqvit Antonius* (Cic. de Or. II. 10. *Ita vero; ita est; ita prorsus*).—*Fuisti saepe, credo, qvum Athenis esses, in scholis philosophorum. Vero, ac libenter qvidem* (Id. Tusc. II. 11). *Facies? Verum,* (Ter. Heaut. V. 3, 11). *Visne locum mutemus et in insula ista sermoni reliqvo demus operam sedentes? -Sane qvidem* (Cic. Legg. II. 1).—*Fierine potest? Potest. Qvaesivi, fierine posset. Ille posse respondit.—Dasne, aut manere animos post mortem aut morte ipsa interire? Do vero* (Cic. Tusc. I. 11). *Verum hoc idem saepe faciamus. Nos vero!* (Id. Finn. IV. 28). *Qvaero, si haec emptoribus venditor non dixerit aedesqve vendiderit pluris multo, qvam se venditurum putarit, num injuste fecerit? Ille vero, inqvit Antipater* (Id. Off. III. 13).—*Cognatus aliqvis fuit aut propinqvus? Non.* (Id. Verr. II. 43. *Non fuit.*) *Num igitur peccamus? Minime vos qvidem* (Cic. ad Att. VIII. 9). *An tu haec non credis* (Do you *then* not believe this)? *Minime vero* (Id. Tusc. I. 6). (*Non faciam, no,* that I will *not* do.)—*Causa igitur non bona est? Imo optima* (Id. ad Att. IX. 7). *Qvid? si patriam prodere conabitur pater, silebitne filius? Imo vero obsecrabit patrem, ne id faciat* (Id. Off. III. 23). *An censes non necesse esse optimae reipublicae leges dare consentaneas? Imo prorsus ita censeo* (Id. Legg. II. 10). *Vivit? Imo vero etiam in senatum venit* (Id. in Cat. I. 1).

Obs. 1. Since *vero* only expresses an assurance, it may also be employed in propositions, which assure us of the negative of a thing that has been doubted, where it may be translated by *no*: *Ego vero tibi non irascor, mi frater* (no, I am not angry with you).

Obs. 2. Where the motive or explanation of an affirmation or denial is immediately subjoined by *enim*, the affirmation or denial is often not expressed by any specific word: *Tum Antonius, Heri enim, inqvit, hoc mihi proposueram, ut hos abs te discipulos abducerem* (Cic. de Or. II. 10), Yes, for —. (*Siqvidem* —, yes, if —.)

§. 455. (NEGATIVE PARTICLES). The usual word, by which a thing is stated negatively, is *non*, not. *Haud*, not, originally signifies a negation somewhat less definite; yet there is often no distinction to be observed in the meaning; but in good prose *haud* is commonly not used with verbs (except in the expression *haud scio an*), but only with adjectives and adverbs (e. g. *haud mediocris, haud spernendus, haud procul, haud sane, haud dubie*, certainly, doubtless), and in some of the best writers (Cicero, Caesar) it is rarely met with even in this combination, in other authors it occurs more frequently. *Scarcely, almost not*, is expressed by *vix*.

Obs. 1. Where the negation is opposed to an affirmation, *haud* is not used even with adverbs; we can only say, *non tam—qvam, non modo—sed, non qvo—sed*.

Obs. 2. *Neutiqvam*, in no wise (rare in prose); *haudqvaqvam*, by no means (*homo prudens et gravis, haudqvaqvam eloqvens*, Cic. de Or. I. 9).

Obs. 3. *Non* in connection with a verb often signifies, *to omit to*. Hence comes the expression *non possum* with *non* and an infinitive; I cannot omit to, I cannot do otherwise than (=*facere non possum qvin*): *Non potui non dare litteras ad Caesarem* (Cic. ad Att. VIII. 2). *Non poteram in illius patriae custodis tanta suspicione non metu exanimari* (Id. pro Mil. 24). *Tuum consilium nemo potest non maxime laudare* (Id. ad Fam. IV. 7).

Obs. 4. *Nihil* (nothing), in no respect, in no wise (§. 229 b), is sometimes put with verbs in the place of *non*: *Ea species nihil terruit eqvos* (Liv. IV. 33), struck no terror into the horses. *De vita beata nihil repugno* (Cic. N. D. I. 24). *Nihil istac opus est arte* (Ter. Andr. I. 1, 5). *Nihil necesse est ad omnes tuas litteras rescribere* (Cic. ad Att. VII. 2). It is rarely used with adjectives: *Plebs Ardeatium, nihil Romanae plebi similis, in agros optimatium excursiones facit* (Liv. IV. 9). (*Nonnihil molesta haec sunt mihi*, Ter. Ad. I. 2, 62.)

Obs. 5. In familiar speaking and writing and imitations of that style

nullus sometimes stands in apposition to the subject instead of *non*, occasionally with an intensive signification (*not at all*): *Sextus ab armis nullus discedit* (Cic. ad Att. XV. 22). *Haec bona in tabulas publicas nulla redierunt* (Cic. Rosc. Am. 44), were not entered at all. *Multa possunt videri esse, qvae omnino nulla sunt* (Id. Acad. II. 15), do not exist at all. (On the other hand we have always *industria non mediocris*, no small industry, if the negation applies to the adjective, but *nemo magnus homo, nulla magna virtus invidiam effugit. Mel non habebant*, they had no honey; where the whole only is considered, and not the details.)

§. 456. A negation which denotes a will, wish, or design, is expressed by *ne*. *Ne* is consequently used in wishes (with the conjunctive, §. 351), in exhortations to assume a thing as granted (§. 352), in prohibitions and warnings (in the imperative or conjunctive, §. 386), in objective propositions after verbs which denote a working or an effort and wish (§. 372 b, and 375), and in propositions denoting a purpose (§. 355) (while on the contrary *ut non* is employed in consecutive propositions and in those objective propositions which are treated of in §. 373 and 374). In objective propositions after verbs denoting a wish and effort (§. 372, but not after such as denote an agency employed in hindering a thing, §. 375) and in propositions denoting a purpose, *ut—ne* is often employed instead of *ne*, by which is expressed first of all the object or design in general, and afterwards the negation: *Trebatio mandavi, ut si tu eum velles ad me mittere, ne recusaret* (Cic. ad Fam. IV. 1). *Sed ut hic, qvi intervenit, ne ignoret, qvae res agatur, de natura agebatur deorum* (Id. N. D. I. 7). When the negation in a final or objective proposition is expressed in English by a negative pronoun or pronominal adverb (that none, &c.) the negation is expressed in Latin by the particle, which is followed by an affirmative pronoun (*ne qvis, qvid, ullus, necubi, neqvando*): *Edictum est, ne qvis injussu consulis castris egrederetur.*

Obs. 1. *Ne* is the shortest form of the negative particle, which is seen also in *ne—qvidem*, in *neqve*, and in the compounds (*nescio*).

Obs. 2. In some passages, chiefly in the poets, *non* is found instead of *ne* with the conjunctive to express a prohibition (or with a command in a negative form), e. g. *Non sint sine lege capilli* (Ov. A. A. III. 133).

Obs. 3. In objective propositions after verbs which signify 'to bring to pass,' 'to effect,' especially after *facio* and *efficio*, *ut non* is also made use of (*ut nemo, nihil, nusqvam*, &c.). *Ex hoc efficitur, non ut voluptas ne sit voluptas, sed ut voluptas non sit summum bonum* (Cic. Finn. II. 8).

Obs. 4. *Ut ne* (occasionally *ne*) is used when a precaution or restriction is to be indicated, especially with *ita* preceding: *Minucius sciebat, ita se rem augere oportere, ut ne qvid de libertate deperderet* (Cic. Verr. II. 30). *Danda opera est, ut etiam singulis consulatur, sed ita, ut ea res aut prosit aut certe ne obsit reipublicae* (Id. Off. II. 21). (*Ita admissi sunt in urbem, ne tamen iis senatus daretur:* Liv. XXII. 61.)

§. 457. *Ne—qvidem* (separated by the word which has the emphasis and forms the antithesis) signifies also not (as little as the preceding or as something else): *Postero die Curio milites in acie collocat. Ne Varus qvidem dubitat copias producere* (Caes. B. C. II. 33). *Si non sunt* (in case they do not exist), *nihil possunt esse; ita ne miseri qvidem sunt* (Cic. Tusc. I. 6). It most frequently gives prominence to the object of the negation, and signifies *not even: Ne matri qvidem dixi. Ne cum Caesare qvidem egi.* (The preposition and its case are always inserted together.) *Ac ne illud qvidem vobis negligendum puto, qvod mihi ego extremum proposueram* (Cic. pro Leg. Man. 7; also *et ne—qvidem*). A short subordinate proposition, or a conjunction and the most important word of the subordinate proposition, often stand between *ne* and *qvidem: Ne qvantum possumus qvidem cogimur* (Cic. Cat. M. 11). *Neqve contra rempublicam neqve contra jusjurandum ac fidem amici causa vir bonus faciet, ne si judex qvidem erit de ipso amico* (Id. Off. III. 10).

Obs. The later writers (from Livy and Ovid downwards) put *nec* in the same signification as *ne—qvidem: Non inutilem puto hanc cognitionem; alioqvi nec tradidissem* (Qvinct. V. 10, 119). *Esse aliqvid manes et subterranea regna, nec pueri credunt* (Juv. II. 152).

§. 458. a. A negation connected with a copulative particle (*and not*) is usually expressed in Latin by *neqve, nec* (which is therefore a negative conjunction, not a mere adverb): *Caesar substitit neqve hostes lacessivit. De Qvinto fratre nuntii tristes nobis nec varii venerant* (Cic. ad Att. III. 17). Where a negative pronoun or pronominal adverb follows a copulative particle in English (and none, and no where, and never), it is expressed in Latin by *neqve* with an affirmative pronoun or adverb (*neqve qvisqvam, qvidqvam, ullus, usqvam, unqvam*). *Horae cedunt et dies et menses et anni, nec praeteritum tempus unqvam revertitur* (Cic. Cat. M. 19).

Obs. 1. Sometimes however *et non* is employed, when the negation is blended as it were into one idea with some particular word following, and the whole treated as coordinate with what goes before: *Patior,*

judices, et non moleste fero (Cic. Verr. I. 1; here *non* belongs immediately to *moleste*, and the whole expression of satisfaction, *non moleste fero*, is annexed to *patior*). *Demetrius Syrus, vetus et non ignobilis dicendi magister* (Id. Brut. 91). *Habebit igitur lingvam deus et non loqvetur* (Id. N. D. I. 33), and will yet be dumb. In the same way *et nemo, et nullus*, &c., *nullusqve*, &c., are also used: *Domus temere et nullo consilio administratur* (Cic. Inv. I. 34). *Nihil hominem, nisi qvod honestum decorumqve est, aut admirari aut optare oportet, nulliqve neqve homini neqve fortunae succumbere* (Id. Off. I. 20). *Ac non, et non*, are particularly employed in the signification *and not much rather* (when a correction is subjoined to a conditional, interrogative, or ironical expression): *Nam si qvam Rubrius injuriam suo nomine ac non impulsu tuo fecisset, de tui comitis injuria qvestum ad te venissent* (Cic. Verr. I. 31). *Qvasi vero isti, qvos commemoras, propterea magistratus ceperint, qvod triumpharant, et non, qvia commissi sunt iis magistratus, re bene gesta triumpharint* (Id. pro Planc. 25). *C. Antonius, tanqvam extruderetur a senatu in Macedoniam ac non contra prohiberetur proficisci, cucurrit* (Id. Phil. X. 5). (Where on the contrary the truth is first stated, and an erroneous opinion then negatived, it is usual to employ *non*, not *et non* or *sed non*: *Haec morum vitia sunt, non senectutis*, Cic. Cat. M. 18).

Obs. 2. Sometimes even the copulative particle, which connects a new leading proposition, is combined with a negation, which belongs properly to its subordinate (protasis): *Consules in Hernicos exercitum duxerunt, neqve inventis in agro hostibus, Ferentinum, urbem eorum, vi ceperunt* (Liv. VII. 9=*et, qvum hostes in agro non invenissent, urbem* —. *Hostes deustos pluteos turrium videbant, nec facile adire apertos ad auxiliandum animadvertebant* (Caes. B. G. VII. 25)=*et animadvertebant, non facile* —. (The poets even allow the *et* which belongs to *ait* or *inqvit* to coalesce with a negative belonging to the speech cited, *Neqve, ait, sine numine vincit*, Ov. Met. XI. 263;=*et ait, Non sine n. v.*)

b. *Neqve* is made use of, when a negative proposition is connected by *enim, tamen, vero* (*neqve enim*, for not, *neqve tamen*, yet not, and yet not, *neqve vero*, but not, and not, also not). Yet we sometimes find *non enim*, rarely *non tamen*, by which the negation acquires greater emphasis. (*Nam—non* only when the negative is intimately connected with a word following. *Neqve enim—neqve*, and *nam neqve—neqve.*)

c. The combination of two or more negative members into one unity is denoted by *neqve—neqve* (*nec—nec, neqve nec, nec—neqve*), neither—nor, e. g. *neqve bonus neqve malus; neqve consilium mihi placet neqve auctor probatur.* The second member may be made more prominent by the addition of *vero: Secundum genus cupidi-*

tatum Epicurus nec ad potiendum difficile esse censet nec vero ad carendum (Cic. Tusc. V. 33). The combination of an affirmative and negative member is denoted by *et—neqve*, both—and not, *neqve—et*, both not—and (less frequently *neqve—qve*): *Intelligitis, Pompejo et animum praesto fuisse neqve consilium defuisse* (Cic. Phil. XIII. 6). *Patebat via et certa nec longa* (Id. ib. XI. 2). *Voluptates agricolarum nec ulla impediuntur senectute et mihi ad sapientis vitam proxime videntur accedere* (Id. Cat. M. 15). *Homo nec meo judicio stultus et suo valde prudens* (Id. de Or. I. 39). (*Ex qvo intelligitur, nec intemperantiam propter se esse fugiendam temperantiamqve expetendam, non qvia voluptates fugiat, sed qvia majores consequatur*, Id. Finn. I. 14.)

Obs. 1. Instead of *et—neqve* we may employ *et—et non*, when the negation in *et non* (according to a. *Obs.* 1) is intimately combined with a word following, so as to form one idea: *Manlius et semper me coluit diligentissime et a nostris studiis non abhorret* (Cic. ad Fam. XIII. 22). *Assentior tibi, et multum facetias in dicendo prodesse saepe et eas arte nullo modo posse tradi* (Id. de Or. II. 56).

Obs. 2. If a negation (*non, neqve*, 'and not,' or a negative pronoun, also *nego, nolo*) belongs to two connected ideas, these are often themselves negatively connected, so that the negative is repeated: *Non enim solum acuenda nobis neqve procudenda lingva est, sed complendum pectus maximarum rerum copia et varietate* (Cic. de Or. III. 30), in English, we must not only whet and sharpen the tongue. *Minora dii negligunt nec agellos singulorum nec viticulas persequntur* (Id. N. D. III. 35), and do not mind the fields and vines of individuals. *Agrum in his regionibus meliorem neqve pretii majoris nemo habet* (Ter. Heaut. I. 1, 12). In prose the affirmative combination is used only when the ideas are completely blended into one: *Nulla res tanta ac tam difficilis est, qvam Q. Catulus non consilio regere possit* (Cic. pro Leg. Man. 20). *Nec tantum moerorem ac luctum senatui mors P. Clodii afferebat, ut nova qvaestio constitueretur* (Id. pro Mil. 5). (The poets use greater liberty in this respect; yet it is very unusual for a new proposition, to which the negation should also apply, to be connected by *et* or *qve*). On the other hand the second member may be connected by *aut* or *ve*: *Neqve enim mari venturum aut ea parte virium dimicaturum hostem credebant* (Liv. XXI. 17). *Non recito ubivis coramve qvibuslibet* (Hor. Sat. I. 4, 73). (Also *nec—nec—aut*: *Eqvites hostibus neqve sui colligendi neqve consistendi aut ex essedis desiliendi facultatem dederunt*, Caes. B. G. V. 17.) But the connection of a new proposition, which is also negative, by a simple *aut*, is rare and poetical: *Nec te hinc comitem asportare Creüsam fas* (*est*) *aut ille sinit superi regnator Olympi* (Virg. Aen. II. 778). *Aut —aut* also follows after a negation: *Ante id tempus nemo aut miles*

aut eqves a Caesare ad Pompejum transierat (Caes. B. C. III. 61). *Consciorum nemo aut latuit aut fugit* (Liv. XXIV. 5). *Nondum aut pulsus remorum strepitusqve alius nauticus exaudiebatur aut promontoria classem aperiebant* (Id. XXII. 19).

§. 459. For *et ne* (or *aut* following *ne*) *neve* and *neu* are made use of: *Hominem mortuum in urbe neve sepelito neve urito* (Cic. Legg. II. 23). *Opera dabatur, ne qvod iis colloqvium inter se neve qvae communicatio consilii esset* (Liv. XXIII. 34). *Caesar milites cohortatus est, uti suae pristinae virtutis memoriam retinerent neu perturbarentur animo* (Caes. B. G. II. 21)[f]. *Neve—neve* repeated (like *neqve—neqve*) is used in prohibitions (it is, however, of rare occurrence: *Neve tibi ad solem vergant vineta cadentem neve inter vites corulum sere*, Virg. G. II. 298) and in dependent propositions with *ut* preceding (*ut neve—neve*): *Peto a te, ut id neve in hoc reo neve in aliis reqviras* (Cic. ad Fam. I. 9).

Obs. We find, however, solitary examples of *nec* instead of *neve*: *Teneamus eum cursum, qvi semper fuit optimi cujusqve, neqve ea signa audiamus, qvae receptui canunt* (Cic. R. P. I. 2). *Nec hoc pertimueris* (Cic.). *Haec igitur lex in amicitia sanciatur, ut neqve rogemus res turpes neqve faciamus rogati* (Id. Lael. 12). In the poets *neve* is also used instead of *et ne*, in such a way that the *et* belongs to another proposition (as with *neqve* §. 458 a. *Obs.* 2): *Neve foret terris securior arduus aether, affectasse ferunt regnum caeleste Gigantas* (Ov. Met. I. 151).

§. 460. Two negatives coming together do away with the negative signification. If the negative particle be placed immediately before a negative word, the *universal* negation alone is set aside, and there results an *indefinite* affirmation; thus *nonnemo*, not no one =some one, some few, *nonnullus, nonnihil, nonnunqvam*, sometimes. If on the other hand *non* belongs to a predicate, and this (negative) predicate is asserted of a negative idea, there results a *universal* affirmation; no one does it not (omits to do it)=all without exception do it: so *nemo non, nullus non*, all, *nihil non*, every thing, *numqvam non*, always, *nusqvam non*, every where. *Nemo Arpinas non Plancio studuit* (Cic. pro Planc. 9). *Nulli non ad nocendum satis virium est* (Sen. Ep. 105). *Achilles nihil non arroget armis* (Hor. A. P. 122; let Achilles claim every thing). (Concerning *non possum non*, see §. 455, *Obs.* 3).

[f] *Decernitur ne domos pantomimorum senator introiret, ne egredientes in publicum equites Romani cingerent, aut alibi qvam in theatris spectarentur* (Tac. Ann. I. 77).

Obs. 1. *Nec non* do not stand together in good prose simply as a substitute for *et*, nor as a way of connecting two single words, but they are used to carry on the idea, by adding, that a certain other thing cannot (can also not) be denied: *Nec hoc Zeno non vidit, sed verborum magnificentia est delectatus* (Cic. Finn. IV. 22), and this also did not escape the observation of Zeno, but —. *Neqve vero non omni supplicio digni P. Claudius, L. Junius consules, qvi contra auspicia navigarunt* (Cic. Div. II. 33), and therefore the consuls P. C. and L. J. cannot but be deserving of the severest punishment. *Nec enim is, qvi in te adhuc injustior, qvam tua dignitas postulabat, fuit, non magna signa dedit animi erga te mitigati* (Id. ad Fam. VI. 1). Inferior writers and the poets use *nec non* also in immediate juxtaposition (*Nec non et Tyrii —convenere*, Virg. Aen. I. 707) and for the connection of two single ideas (*and also*).

Obs. 2. Two negatives do not destroy one another, if either (a) a proposition begins with a general negation and a single idea is then brought prominently forward by *ne—qvidem*, or if (b) a general negation precedes and is then repeated distributively with the single terms: *Non enim praetereundum est ne id qvidem* (Cic. Verr. I. 60). *Epicurus, qvid praeter voluptatem sit bonum, negat se posse ne suspicari qvidem* (Id. Fin. II. 10). *Sic habeas, nihil mehercule te mihi nec carius esse nec svavius* (Id. ad Att. V. 1; this might also have been expressed according to §. 458 c. *Obs.* 2, *aut carius aut svavius*). *Nemo unqvam neqve poëta neqve orator fuit, qvi qvenqvam meliorem qvam se putaret* (Id. ib. XIV. 20). *Non me carminibus vincet nec Thracius Orpheus nec Linus* (Virg. B. IV. 55). (*Ea nesciebant, nec ubi, nec qvalia essent*, (Cic. Tusc. III. 2[g].)

§. 461. a. An ascending to something higher is designated by *non modo, non tantum* (not only), *non solum* (not alone)—*sed etiam, verum etiam.*

Obs. Modo properly denotes rather the degree, *solum* the extent, but no marked distinction is observed. *Non tantum* is not often used, except when the subject or the predicate is common to both clauses. Instead of *sed etiam* we find also simply *sed*, by which a more comprehensive idea, which at the same time comprises the preceding, is substituted in its place: *Pollio omnibus negotiis non interfuit solum, sed praefuit* (Cic. ad Fam. I. 6); but it is also used without this accessory signification. We rarely meet with *sed—qvoqve*, which denotes merely an addition, not an ascending. The first member may also be a negative: *non modo* (*non solum*) *non—sed etiam* (*sed potius, sed*): *Non modo non oppugnator, sed etiam defensor* (Cic. pro Planc. 31). *Hoc non modo non pro me est, sed contra me est potius* (Id. de Or. III. 20). *Callicrates non modo non deterritus, sed ad maturandum concitatus est* (Corn. Dion. 8).

[g] The comic writers in some few instances use *neqve haud* in place of the simple *neqve*.

b. In order to denote an ascending to a negative idea (that even something which is more probable, and of less moment, does not take place), *non modo* or *non solum* is combined with *sed ne—qvidem, sed vix: Vobis inter vos non modo voluntas conjuncta fuit, sed ne praeda qvidem adhuc divisa est* (Cic. Div. in Caec. 11). In this case *non modo* or *non solum* has usually another negative either after it, so that *non modo, non solum* is asserted of the negative idea (*not only not, not only no one,* &c.), or before it, where the negation is common to both clauses (*nemo non modo, nihil non modo,* &c. *No one, I will not say*), so that, properly speaking, the negative is repeated in *ne—qvidem:* (a) *Ego non modo tibi non irascor, sed ne reprehendo qvidem factum tuum* (Cic. pro Sull. 18). *Non modo nihil acqvisiverunt, sed ne relictum qvidem et traditum et suum conservaverunt* (Id. de Or. III. 32). *Non modo re prohibere non licet, sed ne verbo qvidem reprehendere* (Id. Rosc. Am. 47). *Obscoenitas non solum non foro digna, sed vix convivio liberorum* (Id. de Or. II. 62). (b) *Nihil iis Verres non modo de fructu, sed ne de bonis qvidem suis reliqvi fecit* (Id. Verr. III. 48). *Nullum non modo illustre, sed ne notum qvidem factum* (Id. in Pis. 1). *Id ne unqvam posthac non modo confici, sed ne cogitari qvidem possit a civibus, hodierno die providendum est* (Id. in Cat. IV. 9). If both clauses have a common predicate, to which the negative belongs, and the predicate stands in the last clause, the negation which lies in *ne—qvidem* (*vix*) may be referred to the whole, so that instead of *non modo non* (*non solum non*) we have in the first clause only *non modo* (*non solum*): *Assentatio non modo amico, sed ne libero qvidem digna est* (Cic. Lael. 24). *Senatui non solum juvare rempublicam, sed ne lugere qvidem licuit* (Id. in Pis. 10). *Non modo manus tanti exercitus, sed ne vestigium qvidem cuiqvam privato nocuit* (Id. pro Leg. Man. 13). (In the complete form: *Nemini privato non modo manus t. e., sed ne vestigium qvidem nocuit.*) *Advena non modo civicae, sed ne Italicae qvidem stirpis* (Liv. I. 40;=*qvi non modo—stirpis esset*). *Haec genera virtutum non solum in moribus nostris, sed vix jam in libris reperiuntur* (Cic. pro Cael. 17). But the complete form is also made use of: *Hoc non modo non laudari, sed ne concedi qvidem potest* (Cic. pro Mur. 3). *Sthenius id potuit, qvod non modo Siculis nemo, sed ne Sicilia qvidem tota potuisset* (Id. Verr. II. 46).

Obs. 1. In the same way it is said: *Hoc non modo recte fieri, sed omnino fieri non potest* (Cic. Acad. II. 19). If each clause has its distinct predicate, *non modo, sed ne—qvidem,* instead of *non modo non,* is a very rare irregularity.

Obs. 2 *Non modo* (not *non solum*) also stands with *sed* (*sed etiam, verum, verum etiam*) following, in the signification; I will not say (*non dico*), when it is intended to shew that the first clause comprises too much, and that we must abide by the second and more limited one: *Qvae civitas est in Asia, qvae non modo imperatoris aut legati, sed unius tribuni militum animos ac spiritus capere possit?* (Cic. pro Leg. Man. 22). *Sine ulla non modo religione, verum etiam dissimulatione* (Id. Verr. V. 1). *Qvid habes, qvod possis dicere, qvamobrem non modo mihi, sed cuiqvam anteponare?* (Id. Div. in Caec. 18). (*Num exploratum cuiqvam esse potest, qvomodo sese habiturum sit corpus, non dico ad annum, sed ad vesperum?* Cic. Fin. II. 28. We find also *non dicam*, in the future.)

Obs. 3. *Non modo* (*non solum*) may also be put after the leading clause, in order to indicate that of which the assertion naturally holds first and most of all: *Secundas etiam res nostras, non modo adversas, pertimescebam* (Cic. ad Fam. IV. 14), 'and not only.' If the leading assertion be negative (*non, ne—qvidem*), *non modo* expresses what is denied still more strongly (*much less*, to say nothing of): *Nullum meum minimum dictum, non modo factum* (Cic. ad Fam. I. 9). *Apollinis oracula nunqvam ne mediocri qvidem cuiqvam, non modo prudenti, probata sunt* (Cic. Div. II. 55). (*Nedum*, not to mention that —; then also without a verb as an adverb; not to say=much less; from Livy downwards it occurs also without a negative preceding; not to say=much more.)

§. 462. a. Of other particular negative expressions we may notice the following: *non ita*, not so very (*non ita magnus, haud ita magnus*); *non item*, not in the same way=not on the other hand (or simply not, in antitheses with the foregoing predicate understood: *Corporum offensiones sine culpa accidere possunt, animorum non item*, Cic. Tusc. IV. 14); *nondum*, not yet (*neqvedum*, and not yet, sometimes for *nondum; nullusdum, nihildum, vixdum;* also *nondum etiam*)[h]; *non jam*, no more, no longer; *tantum non, modo non*, almost (strictly, only this not, so that this one thing is wanting: *tantum non ad portas et muros bellum est*, Liv. XXV. 15); *nihil admodum* (*admodum nihil*), as good as nothing.

b. The words *nemo* and *ne*, with some verbs which contain a negation in themselves (*nolo, nescio*, and particularly *nego*), are by an inaccuracy of expression sometimes put in such a way, that in a subjoined (antithetical) clause only the affirmative idea contained in the words is understood (*omnes, ut, volo, scio, dico*):

[h] Not *nemo dum*, but *adhuc nemo. Adhuc non*, and *adhuc nihil* are also used, when the negation is closely connected with another idea: *Adhuc de isto periculo nihil audivi* (Cic. ad Fam. IX. 17), hitherto I have heard nothing of it.

Nemo extulit eum verbis, qvi ita dixisset, ut, qvi adessent, intelligerent, qvid diceret, sed contempsit eum, qvi minus id facere potuisset (Cic. de Or. III. 14). *Appius collegis in castra scribit, ne Virginio commeatum dent atqve etiam in custodia habeant* (Liv. III. 46). *Plerique negant Caesarem in custodia mansurum postulataqve haec ab eo interposita esse, qvominus, qvod opus esset ad bellum a nobis pararetur* (Cic. ad Att. VII. 15)=say that Caesar will not keep his engagement, but —.

PART THE THIRD.

Order and Position of the Words and Propositions.

CHAPTER I.

Of the Order of the Words in the Proposition.

§. 463. Since in Latin the connection and construction of the words may easily be known from their inflection, their position is not determined by such strict and definite rules as is usually the case in English and other modern languages, but is regulated in a great measure by the emphasis which is laid on the individual words according to the sense of the passage, and sometimes also by a regard to euphony.

Obs. The position of the words is therefore to be distinguished from the grammatical order, founded on their mutual relations. This order is sometimes called the *Construction*, and the giving it is called *construing* the sentence.

§. 464. The most simple arrangement of the words is this; that the subject, with what belongs to it, stands first, and the predicate follows afterwards in such a way, that the verb usually stands last, in order to combine the whole proposition, while the object and the object of relation, or the predicative noun, with the other definitions of the verb (ablative, prepositions with cases, adverbs) are placed in the middle. Generally speaking the word which is governed by another and helps to define it (with the exception of the genitive when depending on a substantive) is placed before the word which governs or is defined by it (*gloriae cupidus, hostes persequi*). Of those words which are used to define the predicate that part stands first, which according to the sense and design of the passage is of the greatest importance, and the first thought of: *Romani Jovi templum in Capitolio condiderunt. Romani templum in Capitolio Jovi, Junoni, Minervae condiderunt. Numa Pompilius omnium consensu rex creatus est.* But usually the object is put

before the other words which help to define the verb, so that these stand as near as possible to it (*hostem eqvitatu terrere*). Interrogative propositions begin with the interrogative word and what belongs to it, subordinate propositions with the conjunction or the relative pronoun.

§. 465. a. The simple arrangement of the words is so far departed from for the sake of emphasis, that the word on which a particular stress is laid, as forming an antithesis to some other idea, either expressed or floating in the mind, is put before the less important word, which would otherwise precede it, e. g. the governing word before that which it governs, or the word which helps to define the verb before the object: *Caesar eqvitatu terrere hostem qvam cominus pugnare maluit.* If for the sake of antithesis or for some other reason a word is to be put prominently forward as the most important with reference to the contents of the whole proposition (e. g. when the predicate is asserted as something remarkable or surprising of a subject that is well known and readily anticipated), this word is put at the beginning without reference to its grammatical class or construction: *Movit me oratio tua. Suavitia insipientes et suam culpam in senectutem conferunt* (Cic. Cat. M. 5). *Honesta magis qvam prudens oratio visa est. A malis mors abducit, non a bonis* (Cic. Tusc. I. 34). An idea, to which the proposition points from the beginning, and which completes the sense in realizing the anticipation held out, or on which the thought dwells, as it were, for a time, may be placed with emphasis at the end of the proposition: *Seqvemur igitur hoc tempore et in hac occasione potissimum Stoicos* (Cic. Off. I. 2). *Helvetii dicebant, sibi esse in animo iter per provinciam facere, propterea qvod aliud iter haberent nullum* (Caes. B. G. I. 17). *Attici vita et oratio consecuta mihi videtur difficillimam illam societatem gravitatis cum humanitate* (Cic. Legg. III. 1).

Obs. 1. Sometimes the verb is put first only to avoid separating the other connected words, or to give prominence to one of them, and at the same time to form the transition: *Erant ei veteres inimicitiae cum duobus Rosciis Amerinis* (Cic. pro Rosc. Am. 6).

Obs. 2. When the verb stands before the object, some emphasis, though it may be but slight, usually falls on the notion contained in the verb. In the arrangement, *Liber tuus exspectationem meam vicit*, the expectation entertained of the book is first thought of, and then the fact, that it has been surpassed; in the arrangement, *Liber tuus vicit exspectationem meam*, the effect of the book is put prominently forward. But

where there is no motive for giving prominence to either idea, the first arrangement is preferred. It constitutes an exception to this rule when an important object consisting of a union of several words is emphatically placed at the close of the proposition.

Obs. 3. The verb *sum* is often put without any emphasis before the predicative noun, particularly in definitions, or when the description consists of several emphatic words: *Virtus est absolutio naturae. Svevorum gens est longe maxima et bellicosissima Germanorum omnium* (Caes. B. G. IV. 1).

Obs. 4. The participle of a passive verb formed with *est* (*sum*) is not unfrequently separated from its auxiliary. Especially it may be observed, that sometimes the participle stands first, then the subject, or something that helps to define the proposition, and last of all *est: Omne argentum ablatum ex Sicilia est* (Cic. Verr. IV. 16), *Tecum mihi instituenda oratio est* (Id. Fin. V. 29); sometimes *est* (*sit*) stands unaccented somewhere in the middle of the proposition, and the participle is put last: *qvi in fortunae periculis sunt ac varietate versati* (Cic. Verr. V. 50; compare §. 472 b).

b. Relative words, which refer back to what precedes, can never (in prose) be dislodged from the first place. Relatives, on the contrary, which refer to a demonstrative proposition following, as well as interrogative pronouns, may stand after a very emphatic word: *Romam qvae asportata sunt, ad aedem Honoris et Virtutis videmus* (Cic. Verr. IV. 54; in opposition to what remained in Syracuse). *Tarentum vero qva vigilantia, qvo consilio* (*Fabius*) *recepit?* (Id. Cat. M. 4). So likewise, when a conjunctional subordinate proposition precedes the leading proposition, the conjunction may stand after one or several words which have a particular emphasis, frequently after pronouns, which refer to something preceding. *Haec tu, Eruci, si tot et tanta nactus esses in reo, qvamdiu diceres?* (Cic. Rosc. Am. 32). *Romam ut nuntiatum est, Vejos captos, velut ex insperato immensum gaudium fuit* (Liv. V. 32). In prose the verb is never put before the relative or the conjunction.

Obs. Ut and *ne*, even where the leading proposition comes first, have sometimes one or several words before them: *tempore et loco constituto, in colloqvium uti de pace veniretur* (Sall. Jug. 113). *Catilina postulabat, patres conscripti ne qvid de se temere crederent* (Id. Cat. 31). In particular a negative word often stands before *ut*, signifying *so that* (*vix ut, nemo ut, nihil ut, nullus ut;* also *prope ut, paene ut*).

§. 466. a. An adjective, which belongs to a substantive as its attribute, or a genitive, which is governed by a substantive, usually

stands after the substantive, but may stand before it, where we wish to give particular prominence to the definition contained in the adjective or genitive (for the sake of antithesis or any other reason): *Ex rerum copia verba nascuntur. Filiorum laudibus etiam patres cohonestantur. Tuscus ager Romano adjacet* (Liv. II. 49).

Obs. 1. In titles, names, and customary appellations, the adjective or genitive often has a fixed and definite place after the substantive: *Civis Romanus, populus Romanus, res familiaris, aes alienum, jus civile, via Appia, magister eqvitum, tribunus militum.* In this case the arrangement is very seldom altered on account of some unusual emphasis laid on this part of the appellation.

Obs. 2. Demonstrative pronouns stand before the substantive, if no particular emphasis is to be laid on the latter: *Incendium curiae, oppugnationem aedium M. Lepidi, caedem hanc ipsam contra rempublicam senatus factum esse decrevit* (Cic. pro Mil. 5).

b. Between a substantive and its adjective there may stand definitions belonging to the substantive or to the adjective: *Summum eloqventiae studium; in summa bonorum ac fortium virorum copia; nocturnus in urbem adventus; nostra in amicos benevolentia; in summis, qvae nos urgent, difficultatibus.* (But it may also be expressed, *in summa copia bonorum ac fortium virorum,* and, if the emphasis is to be placed on the genitive, *in bonorum ac fortium virorum summa copia.*) *Homo omnibus virtutibus ornatus* (*ornatus omnibus virtutibus homo,* but also, *omnibus virtutibus ornatus homo,* according to the different emphasis that may be laid on the words.) (*Homo summo ingenio, summo ingenio homo, summo homo ingenio*)[1]. So likewise a preposition which belongs to the governing substantive may be inserted with its case between it and the genitive, sometimes too a relative clause: *Ex illo caelesti Epicuri de regula et judicio volumine* (Cic. N. D. I. 16). *Cato inimicitias multas gessit propter Hispanorum, apud qvos consul fuerat, injurias* (Id. Div. in Caec. 20).

§. 467. Sometimes, especially in the oratorical style, the definitions which belong to a substantive are separated from it, so as to fix the attention on them more particularly, while the words which are inserted between them are less prominent; but nothing must be interposed which would make the construction ambiguous or uncertain. Thus one may separate—

[1] *Permagnum optimi pondus argenti* (Cic. Phil. II. 27), so placed to give a prominence to both adjectives, and at the same time to bring *argenti*, which forms an antithesis with other words, to the last place.

a. The adjective (pronoun) from the substantive, so that the adjective is put more forward or further back: *Qvatridui sermonem superioribus ad te perscriptum libris misimus* (Cic. Tusc. V. 4). *Sine ulla rerum exspectatione meliorum* (Id. ib. IV. 8). *Magna nobis pueris, Q. frater, si memoria tenes, opinio fuit, L. Crassum,* &c. (Id. de Or. II. 1). Sometimes only a single unaccented word (e. g. a pronoun as the subject or object, an adverb, &c.) is inserted: *Hic me dolor angit; hoc ego periculo moveor. Magna nuper laetitia affectus sum.*

b. The name and the apposition: *Gravissimus auctor in originibus dixit Cato, morem apud majores hunc fuisse,* &c. (Cic. Tusc. IV. 2).

c. The genitive and the governing word, so that this or the genitive stands first: *Peto igitur a te, qvoniam id nobis, Antoni, hominibus id aetatis oneris ab horum adolescentium studiis imponitur, ut exponas,* &c. (Cic. de Or. I. 47). *Stoicorum, non ignoras, qvam sit subtile, vel spinosum potius disserendi genus* (Id. Finn. III. 1).

§. 468. Adverbs, which belong to a verb, usually stand next to it (before it, if it concludes the proposition); but they may either be placed for the sake of emphasis at the beginning or end of the sentence, or be inserted without emphasis between the more prominent words, e. g. *Magna nuper, M. Tulli, laetitia affectus sum. Bellum civile opinione plerumqve et fama gubernatur* (Cic. Phil. V. 10; compare §. 472 b). Adverbs, which belong to an adjective or another adverb, almost invariably stand before it, and adverbs of degree always[k]. Sometimes the adverb of degree may stand emphatically at the commencement, and the adjective be put further back: *Hoc si Sulpicius noster faceret, multo ejus oratio esset pressior* (Cic. de Or. II. 23). The negative particles always stand before the word to which they belong, and therefore before the verb, when they apply to the whole proposition.

Obs. The interrogative *qvam* is often separated from the adjective by the unaccented *sum: Earum causarum qvanta qvamqve sit justa unaqvaeqve videamus* (Cic. Cat. M. 5). (*Tam in bona causa* is a rare form of expression for *in tam bona causa.*)

§. 469. The prepositions (those of one syllable especially) are sometimes inserted between an adjective which has the emphasis (numeral, adjective of multitude, superlative), or a pronoun, and the substantive: *tribus de rebus; multis de causis; paucos post menses; magna ex parte;*

[k] *Jam nunc,* now already, in opposition to the future; *nunc jam,* now, in opposition to the past, with an intimation of some recent change.

summa cum cura; qva de causa; ea de causa; qva in urbe; multos ante annos. It is not usual in good prose to put the preposition between the genitive and the substantive: *deorum in mente* (except when the genitive is a relative or demonstrative pronoun: *qvorum de virtutibus*).

Obs. 1. Some prepositions of two syllables (*ante, circa, penes, ultra,* but especially *contra, inter, propter*) are sometimes put after a relative pronoun (without a substantive), e. g. *ii, qvos inter erat; is, qvem contra venerat.* (So likewise we find *fundus, negotium, qvo de agitur:* and rarely, *qvos ad, hunc post, hunc juxta, hunc adversus*). A few later writers (as Tacitus), imitating the freedom of the poets, go still further in the transposing (anastrophe) of the prepositions[1].

Obs. 2. A preposition may be separated from its case; a. by a genitive belonging to the latter, and that even with a subordinate proposition attached to it: *propter Hispanorum, apud qvos consul fuerat, injurias* (Cic. Div. in Caec. 20); b. by an adverb belonging to the word governed by the preposition: *ad bene beateqve vivendum;* c. (rarely) by an object of the word governed, if this is a participle or adjective: *in bella gerentibus* (Cic. Brut. 12; the ordinary construction would be, *in iis, qvi bella gerunt); adversus hostilia ausos* (Liv. I. 59); d. (rarely) by a copulative adverb, or one that expresses assurance: *post enim Chrysippum* (Cic. Fin. II. 13; usually, *post Chrysippum enim); contra mehercule meum judicium* (Id. at Att. XI. 7). The unaccented particles *qve, ne, ve,* are also sometimes appended to a preposition of one syllable (e. g. *exqve iis, deve coloniis, postve ea, inqve re eo meliore, qvo major est; cumqve libellis);* but they are more usually annexed to the substantive governed by the preposition: *de consilio destitit, in patriamqve rediit.*

§. 470. The prepositions are repeated with substantives that follow each other, when we wish to mark the ideas distinctly, and not to allow them to be blended into one (*a te et a tuis*), consequently always with *et—et* (*et in bello et in pace*), *nec—nec,* usually with *aut—aut,* and *vel—vel,* and after *nisi* (*in nulla re nisi in virtute*), and after a comparative (*in nulla re melius qvam in virtute*); on the contrary, not with words which are connected by *qve.*

Obs. 1. With *et—et* and *aut—aut* the preposition may sometimes be put before the conjunction: *cum et nocturno et diurno metu* (Cic. Tusc. V. 23).

Obs. 2. Some prepositions of one syllable are often repeated without any particular reason. *Inter* is frequently repeated after *interest* (*interest inter argumentum conclusionemqve rationis et inter mediocrem animad-*

[1] *Faesulas inter Arretiumqve;* Liv. XXII. 3.

versionem, Cic. Finn. I. 9), and occasionally also at other times, particularly in the poets (*Nestor componere lites inter Peliden festinat et inter Atriden*, Hor. Ep. I. 2, 12).

Obs. 3. A substantive cannot in Latin be referred to two prepositions; we must say, *ante aciem postve eam* (not *ante postve aciem*).

§. 471. The following observations apply to the position of certain particles which connect the discourse. *Enim*, for, always stands after one word, seldom after two. (*Nam* always at the beginning, and so also *namqve* in the best prose.) *Ergo*, therefore, stands either at the beginning, or after another emphatic word (*Hunc ergo, qvid ergo*, &c.); when it denotes not a conclusion, but only a transition in the discourse, it is almost always put after a word. It is usual to put *igitur* after one or two words (*Qvid habes igitur, qvod mutatum velis?*), or even last, after several words that are closely connected (*Ejus bono fruendum est igitur*, Cic. Tusc. V. 23). Yet it is also put first in some writers (e. g. Sallust) more frequently than others. (*Itaqve*, therefore, consequently, very rarely stands after a word in good prose.) *Tamen* stands at the beginning, except where a single word is made emphatic by antithesis. *Etiam*, also, even, stands generally before the individual word to which it belongs, but it is also put after it, especially if the word is made more emphatic by being removed to the beginning of the sentence. *Qvoqve*, also (in good writers), always stands after the word to which it belongs, and which contains the new idea that is added: *Me qvoqve haec ars decepit; tuā qvoqve causā.* So likewise *qvidem* is always put after the word, which is thus made prominent and opposed to others: *Nostrum qvidem studium vides, qvam tibi sit paratum. Id nos fortasse non perfecimus; conati qvidem saepissime sumus* (Cic. Or. 62, at least). *L. qvidem Philippus gloriari solebat*, &c. (Id. Off. II. 15; where *qvidem* is put after the praenomen, although the emphasis rests on the whole name, and this order is always observed where two words are intimately connected). *Ac Metellum qvidem eximia ejus virtus defendet.* The same holds good of *demum*. (*Nunc demum; sexto demum anno.*)

Obs. 1. If *enim, autem*, or *igitur* comes together with *est* or *sunt*, the verb is usually put (unaccented) in the second place, if the proposition begins with the word on which the emphasis is laid, e. g. *Qvis est enim; nemo est autem. Sapientia est enim una, qvae maestitiam pellat ex animis* (Cic. Finn. I. 43). *Magna est enim vis humanitatis* (Id. Rosc. Am. 22). On the other hand, the verb is put in the third place if the emphasis

falls more on the following words, e. g. *Cupiditates enim sunt insatiabiles* (Id. Finn. I. 13).

Obs. 2. Concerning some other words, which always have a definite place in the proposition, all that is necessary to be said is noticed elsewhere, as on *inqvit*, §. 162 b, *Obs.*, on *autem* and *vero*, §. 437 *Obs.*, on *qvisqve*, §. 495.

§. 472. a. Words which belong at the same time to several connected words, are regularly put either before or after all of them: *Hostes victoriae non omen modo, sed gratulationem praeceperunt. Amicitiam nec usu nec ratione habent cognitam.* Yet the common word is sometimes inserted in the first member of the sentence, while the second member follows, in order to give a greater prominence to each: *Ante Laelii aetatem et Scipionis* (Cic. Tusc. IV. 3). *Qvae populari gloria decorari in Lucullo debuerunt, ea fere sunt et Graecis litteris celebrata et Latinis* (Id. Acad. II. 2).

b. In other cases also, particularly in the rhetorical style, another word that is less accented is inserted between two connected words (e. g. the object, the subject, the verb of the proposition, &c.), by which means the mind is induced to dwell more on each, or the last is added as a supplement: *Ipse Sulla ab se hominem atqve ab exercitu suo removit* (Cic. Verr. I. 15). *Haec vox, Civis Romanus sum, saepe multis in ultimis terris opem inter barbaros et salutem tulit* (Id. ib. V. 57). *Oppida, in qvibus consistere praetores et conventus agere solent* (Id. ib. V. 11). *Aqvila illa, qvam tibi ac tuis omnibus perniciosam esse confido, et funestam futuram* (Id. in Cat. I. 9).

§. 473. a. Words, by which cognate or opposite ideas are prominently set forth in relation to each other, are put close together: *Qvaedam falsa veri speciem habent. Seqvere, qvo tua te virtus ducet.*

b. If two coordinate propositions or two series of connected words form an antithesis, in which the separate words correspond, the second proposition or series is sometimes inverted, instead of repeating the same arrangement, in order to make the antithesis more striking; so that the word which stands at the beginning of the first member finds its counterpart at the end of the last (Chiasmus)[m]: *Cum summa testificatione tuorum in se officiorum et amoris erga te sui* (Cic. ad Fam. I. 1). *Ratio nostra consentit, repugnat oratio* (Id. Fin. III. 3). *Clariorem inter Romanos deditio*

[m] Χιασμὸς from χιάζειν, to place crosswise.

Postumium qvam Pontium incruenta victoria inter Samnites fecit (Liv. IX. 12).

§. 474. The poetical arrangement of words is distinguished from that followed in prose by a much greater freedom, and also by the circumstance that it is regulated not only by the sense and emphasis, but often by the necessity of the verse. The freedom is shewn in the circumstance, that words which are connected together in meaning, and in prose would stand together, are often separated, and words, which in prose have a definite place assigned to them, are transposed to another part of the sentence. Care, however, must be taken, that the construction be not thereby rendered doubtful or ambiguous. The following are the cases most frequently met with :—

a. Adverbs and prepositions with their cases (ablatives without a preposition) are separated from the verbs or participles, to which they belong: *Ille, datis vadibus qvi rure extractus in urbem est, solos felices viventes clamat in urbe* (Hor. Sat. I. 1, 12).

b. Adjectives and genitives are arbitrarily separated by other words from the substantive to which they belong: *Saevae memorem Junonis ob iram* (Virg. Aen. I. 4). *Ipse deum tibi me claro demittit Olympo regnator* (Id. ib. IV. 268). In particular it frequently happens that a substantive and its adjective or participle are put separately in the two divisions of a hexameter or pentameter: *Egressi optata potiuntur Troes arena* (Id. ib. I. 172). *Ponitur ad patrios barbara praeda deos* (Ov. Her. I. 26).

c. Prepositions are not only put arbitrarily between an adjective or a genitive and its substantive (*Trojano ab sangvine; qvibus orbis ab oris*), but also stand after the substantive with the adjective (*puppi deturbat ab alta*), or even with the genitive (*ora sub Augusti*). They are also put (but rarely, and generally only the dissyllables) altogether after their case: *maria omnia circum; acres inter numeretur* (Hor. Sat. I. 3, 53).

Obs. Sometimes another word, unconnected with the substantive, is inserted between the preposition and its case: *Vulneraqve illa gerens, qvae circum plurima muros accepit patrios* (Virg. Aen. II. 278): *Ultor ad ipse suos caelo descendit honores* (Ov. Fast. V. 551); and even where the case precedes the preposition by which it is governed: *Vitiis nemo sine nascitur* (Hor. Sat. I. 3, 69). A preposition, which belongs to two substantives, is sometimes attached only to the last: *Foedera vel Gabiis vel cum rigidis aeqvata Sabinis* (Hor. Ep. II. 1, 25).

d. The conjunctions *et, nec* (rarely *aut, vel*) and *sed* (*sed enim*) are sometimes put after a word in the second member of the sentence: *Qvo gemitu conversi animi, compulsus et omnis impetus* (Virg. Aen. II. 73). *Progeniem sed enim Trojano ab sangvine duci audierat* (Id. ib. I. 19). The same is done with the relative pronoun (which sometimes stands

after several words): *Arma virumqve cano, Trojae qvi primus ab oris— venit. Tu numina ponti Victa domas, ipsumqve, regit qvi numina ponti* (Ov. Met. V. 370). The same holds of *nam* and *namqve*. Conjunctions, which connect subordinate propositions, are often removed from the beginning of the proposition.

e. Copulative and disjunctive conjunctions (*et, ac, atqve, neqve, neve— aut, vel*) are not always followed immediately by the second member according to the construction, but one or more words, which relate to both members in common, are interposed: *Invidia atqve vigent ubi crimina* (Hor. Sat. I. 3, 61). *Qvum lectulus aut me porticus excepit* (Id. ib. I. 4, 133). *Caestus ipsius et Herculis arma* (Virg. Aen. V. 410). *Nec dulces amores sperne puer neqve tu choreas* (Hor. Od. I. 9, 15).

f. The particles *qve, ne, ve*, are sometimes removed from the word, to which they properly belong, to some word, common to both members of the sentence, usually the verb: *Hic jacet immiti consumptus morte Tibullus, Messalam terra dum seqvitur qve mari* (Tib. I. 3, 55). *Non Pyladem ferro violare aususve sororem* (Hor. Sat. II. 3, 139). (*Pacis eras mediusqve belli*, Id. Od. II. 19, 28).

Obs. Sometimes *qve* is removed from the first word of a new proposition to the second or third: (*Furor hic*) *semper in obtutu mentem vetat esse malorum, Praesentis casus immemoremqve facit* (Ov. Tr. IV. 1, 39). (*Brachia sustulerat, Diqve o communiter omnes, dixerat, parcite* [Ov. Met. VI. 262] instead of *dixeratqve, Di*, &c.)

g. A substantive common to two connected propositions is sometimes not introduced till the second clause, or an adjective and its substantive are put each in a separate clause: *Transmittunt cursu campos atqve agmina cervi pulverulentâ fugâ glomerant* (Virg. Aen. IV. 154). *An sit mihi gratior ulla, qvove magis optem fessas demittere naves, qvam qvae Dardanium tellus mihi servat Acesten* (Id. ib. V. 28). *Qvid pater Ismario, qvid mater profuit Orpheo?* (Ov. Am. III. 9, 21).

h. Words belonging to a short leading proposition, especially its verb, are sometimes inserted in the subordinate proposition belonging to it: *Sedulus hospes paene, macros, arsit, turdos dum versat in igni* (Hor. Sat. I. 5, 72). *Qvicqvid erat medicae, vicerat, artis, amor* (Tib. II. 3, 14).

Obs. The arrangement of the words is not equally free in all poets and in every species of poetry. Thus the comic poets avoid bold transpositions, which would be too much at variance with the usual expressions of every-day life.

CHAPTER II.

Arrangement of the Propositions.

§. 475. When the parts of a compound proposition (§. 325) are so arranged, that we cannot break off before the last clause has been enuntiated, and yet retain a correct and perfect grammatical form, it has the name of a period (*periodus*). A period is formed therefore, by putting the subordinate before the leading proposition, or by inserting in the leading proposition itself one or more subordinate propositions, which contain definitions relating to it; and this last form (when the leading proposition is broken by intervening propositions) sometimes receives the name of period by way of distinction (period in a narrower sense). It may often happen, that the protasis and apodosis are each divided by intervening propositions, and have consequently a periodical structure. The way in which the individual propositions are arranged in periods and connected with each other, is called the *Structure of the period.* This gives greater coherence to the language, since in this way all the parts of a leading conception come forward and are connected together in the natural order, in which they present themselves to the mind (the cause before the effect, &c.).

§. 476. The Latin language is particularly well adapted for the formation of a variety of intricate periods, since it admits, more freely than many, of the insertion of one proposition in another, and the placing of the subordinate before the leading proposition. With respect to this liberty the following observations may be made.

a. All subordinate propositions, which may be placed before the leading proposition to which they belong, at the commencement of a period (that is to say, all subordinate propositions with the exception of such as are consecutive), may also be inserted in the proposition already commenced, and that without its being necessary that any definite grammatical constituent of the proposition in which it is inserted (with the exception of the copulative particles and pronouns), should precede the insertion: *L. Manlio, qvum dictator fuisset, M. Pomponius, tribunus plebis, diem dixit* (Cic. Off. III. 31). *Antea, ubi esses, ignorabam.*

Obs. 1. A period is often formed in Latin, when the leading proposition is broken off, by placing first a word of the leading proposition

which belongs at the same time to the subordinate (e. g. as a common subject or object), and which points with emphasis to the person or thing to be mentioned, and the subordinate proposition immediately after it: *Stultitia, etsi adepta est, qvod concupivit, nunqvam se tamen satis consecutam putat* (Cic. Tusc. V. 18). *Pompejus Cretensibus, qvum ad eum usqve in Pamphyliam legatos deprecatoresqve misissent, spem deditionis non ademit* (Id. pro Leg. Man. 12).

Obs. 2. The beginner should take particular notice, that the relative proposition, and the temporal and modal proposition which is distinguished by a relative pronominal adverb, may not only stand in Latin before the demonstrative, when the whole period begins with the relative proposition, but may also be inserted after one or several words connected with the demonstrative proposition, before the demonstrative word and the remaining part. By such a position the propositions are more closely united, and an antithesis often expressed more forcibly: *Invidi, qvibus ipsi uti neqveunt, eorum tamen fructu alios prohibent.—Primum vigilet adolescens necesse est in deligendo (qvem imitetur), deinde, qvem probavit, in eo, qvae maxime excellent, ea diligentissime persequatur* (Cic. de Or. II. 22). *Ceteris in rebus, qvum venit calamitas, tum detrimentum accipitur* (Id. pro Leg. Man. 6). *Si Verres, qvam audax est ad conandum, tam esset obscurus in agendo, fortasse aliqva in re nos aliqvando fefellisset* (Id. Act. I. in Verr. 2). (The relative clause may also be prefixed, where two individual nouns or adverbs are compared: *Orationem habuit ut honestam, ita parum utilem. Insignem eam pestilentiam mors qvam matura tam acerba M. Furii fecit*, Liv. VII. 1.)

b. Between a subordinate proposition at the commencement of a period and the leading proposition which it introduces, there may be inserted a second subordinate proposition, which is more intimately connected with the latter, or contains some special observation or definition applying to it. *Et qvoniam studium meae defensionis ab accusatoribus atqve etiam ipsa susceptio causae reprehensa est, antequam pro L. Murena dicere instituo, pro me ipso pauca dicam* (Cic. pro Mur. 1). *Qvum hostium copiae non longe absunt, etiam si irruptio nulla facta est, tamen pecua relinqvuntur, agricultura deseritur* (Id. pro Leg. Man. 6). *Fugatis hostibus, qvanqvam flumen transire tuto licebat, tamen reliqvum exercitum opperiri placuit.* (Here the subordinate proposition is inserted between the participial and leading propositions; though, after the defeat of the enemy, the river might have been crossed with safety.) *Si qvis istorum dixisset, in qvibus summa auctoritas est, si verbum de republica fecisset, multo plura dixisse, qvam dixisset, putaretur* (Cic. pro Rosc. Am. 1; compare §. 442 a). *Hujus rei*

qvae consvetudo sit, qvoniam apud homines peritissimos dico, pluribus verbis docere non debeo (Id. pro Cluent. 41; where the subordinate proposition is inserted between a dependent interrogation and the governing proposition). *Qvoniam, qvid feceris, video, qvid cogitaris, non qvaero. Macedonia qvum se consilio et manu Fonteji conservatam dicat, ut illa per hunc a Thracum depopulatione defensa est, sic ab hujus nunc capite Gallorum impetus depellet* (Cic. pro Font. 16. In this example the relative proposition, after a protasis, precedes the leading demonstrative proposition).

c. A subordinate proposition, which belongs to another (usually a conjunctional one) of the same class, is sometimes prefixed (before the conjunction), instead of being inserted in or put after it. (In this way a particular prominence is given to the statement contained in the proposition so prefixed): *Qvod usu non veniebat, de eo si qvis legem aut judicium constitueret, non tam prohibere videretur qvam admonere* (Cic. pro Tull. 4). *Qvid autem agatur, qvum aperuero, facile erit statuere, qvam sententiam dicatis* (Id. Phil. V. 2). *Rogavi, qvoniam cetera concessissent, ne hoc unum negarent.* (*Caesar, ab exploratoribus certior factus, hostes sub monte consedisse, qvalis esset natura loci, qvi cognoscerent, misit,* Caes. B. G. I. 21.)

Obs. The different forms given under a (*Obs.* 2), b, and c, may be combined, e. g. *Philosophandi scientiam concedens multis, qvod est oratoris proprium, apte, distincte, ornate dicere, qvoniam in eo studio aetatem consumpsi, si id mihi assumo, video id meo jure qvodam modo vindicare* (Cic. Off. I. 4. After the participle the relative proposition *qvod est*, &c. takes the first place; then, in order the better to establish the demonstrative proposition, the clause commencing with *qvoniam*, &c. is inserted [b], and lastly the demonstrative itself is changed to a subordinate proposition, retaining, however, according to c, its own subordinate propositions before it).

d. If a dependent proposition (especially one which is interrogative), is drawn to the beginning of the period by a pronoun which refers to something that precedes, or with a view to emphasis and antithesis, we may insert either the whole governing proposition (if it be short), or some words of it, in the dependent proposition, between the emphatic words which come first and the interrogative word or conjunction: *Qvae, breviter, qvalia sint in Cn. Pompejo, consideremus* (Cic. pro Leg. Man. 13). *Stoicorum autem, non ignoras, qvam sit subtile vel spinosum potius disserendi genus* (Id. Finn. III. 1). *Ex qvibus, alienissimis hominibus, ita paratus venis, ut tibi hospes aliqvis recipiendus sit* (Id. Div. in Caec. 15).

Infima est conditio et fortuna servorum, qvibus, non male praecipiunt, qvi ita jubent uti ut mercenariis (Id. Off. I. 13; compare §. 445).

Obs. The accusative with the infinitive is not considered absolutely as a distinct proposition, but as intimately combined with the leading proposition (in which it may be inserted according to a: *Omnes Caesarem appropinqvare narrabant*). Not only therefore may we insert a short proposition (which again may itself be a subordinate proposition), or one or several words of it, in an accus. with the inf. in the manner pointed out under d (*Platonem Cicero scribit Tarentum venisse; eam causam qvum ego me suscepturum profiterer, repudiatus sum*), but even where the leading proposition comes first, its verb often stands after the subject of the infinitive (particularly a pronoun), sometimes also after another very emphatic word: *Caesar sese negat eo die proelio decertaturum.*

§. 447. Care should be taken in the structure of periods, that each subordinate proposition is inserted in the exact place, where there is occasion to think of its contents, or where it is called for by some word of the leading proposition. In the historical style the chronological arrangement of the several parts of the leading proposition and the circumstances to which it refers is particularly to be attended to. It is also necessary, where there are several subordinate propositions, to avoid too great a uniformity in their structure, unless it should happen that several circumstances which stand in the same relation to the leading proposition, are expressed in coordinate propositions. We must especially avoid inserting one proposition in another in such a way that several terminations of a precisely similar form come together at last, especially a number of verbs, each of which belongs to a particular member of the proposition, although such periods are occasionally found in the old writers (e. g. *Constiterunt, nuntios in castra remissos, qvi, qvid sibi, qvando praeter spem hostis occurrisset, faciendum esset, consulerent, qvieti opperientes*, Liv. XXXIII. 6)[n]. In a good period there must be a certain symmetry of the parts, particularly between those inserted and the conclusion of the leading proposition, so that this may not be too short and abrupt, unless this very brevity is intended to produce a certain effect. The two following may serve as examples of carefully constructed periods: *Ut saepe homines aegri morbo gravi, qvum aestu febriqve jactantur, si aqvam gelidam biberunt, primo relevari videntur, deinde multo gravius vehementiusqve afflictantur, sic hic morbus, qvi est in republica, relevatus*

[n] On the other hand there is no objection to several verbs coming together, one of which is governed by the other in the infinitive, e. g. *Foedus sanciri posse dicebant.*

istius poena, vehementius, vivis reliqvis, ingravescet (Cic. in Cat. I. 13). *Numitor, inter primum tumultum, hostes invasisse urbem atqve adortos regiam dictitans, qvum pubem Albanam in arcem praesidio armisqve obtinendam avocasset, postqvam juvenes, perpetrata caede pergere ad se gratulantes vidit, extemplo advocato consilio, scelera in se fratris, originem nepotum, ut geniti, ut educati, ut cogniti essent, caedem deinceps tyranni seqve ejus auctorem ostendit* (Liv. I. 6).

FIRST APPENDIX TO THE SYNTAX.

Of some special Irregularities in the Construction of Words.

§. 478. (The Verb understood.) In coordinate propositions the verb is often understood and to be supplied in one from the other, in the same or a different person and number, in Latin not only (as in English) in the following from the preceding, but also in the preceding from the following (because in Latin the proposition usually concludes with the verb): *Beate vivere alii in alio, vos in voluptate ponitis* (Cic. Finn. II. 37). *In iis, in qvibus sapientia perfecta non est, ipsum illud perfectum honestum nullo modo* (sc. *esse potest*), *similitudines honesti esse possunt* (Id. Off. III. 3). *L. Luculli virtutem qvis? at qvam multi villarum magnificentiam sunt imitati?* (Id. ib. I. 39). *Nec Graeci terra nec Romanus mari bellator erat* (Liv. VII. 26). (The referring a verb to two subjects, differing in person, number or gender, is called Syllepsis, comprising in one.)

Obs. 1. The verb may also be understood in a different tense, if the other words indicate a distinction of time: *Jugurtha dicit, tum sese, paullo ante Carthaginienses, post, ut qvisqve opulentissimus videatur, ita Romanis hostem fore* (Sall. Jug. 81).

Obs. 2. In a subordinate proposition the verb may be supplied from a preceding subordinate proposition of the same character: *Haec si ego dixero, incredibilia videbuntur, si vos, facile fidem invenient. Ea magis percipimus atqve sentimus, qvae nobis ipsis prospera aut eversa eveniunt, qvam illa, qvae ceteris* (Cic. Off. I. 9); rarely from a subordinate proposition of a different kind: *Certe nihil* (*intelligit honestum*) *nisi qvod possit ipsum propter se laudari. Nam si propter voluptatem* (sc. *laudatur*), *qvae est ista laus, qvae possit e macello peti?* (Id. Fin. II. 15). In short subordinate propositions the verb may sometimes be supplied from the leading proposition if referring to the same subject: *Sapienter haec reliqvisti, si consilio, feliciter, si casu* (Cic. ad Fam. VII. 28). In relative

expressions of comparison the verb is omitted as in coordinate propositions: *Non eodem modo vos in urbe haec agitis, qvo ille rure. Adeptus es, qvod non multi homines novi* (Cic. Fam. V. 18. On the subject of attraction, by which the leading proposition is changed to the accusative with the infinitive, see §. 402 b). The verb is rarely supplied in the leading proposition from one that is subordinate, e. g. *Si tē municipiorum non pudebat, ne veterani quidem exercitus?* (Cic. Phil. II. 25); this occurs most frequently in comparisons: *Ut enim cupiditatibus principum et vitiis infici solet tota civitas, ita emendari et corrigi continentia* (Cic. Legg. III. 13). *Olim, qvum regnare existimabamur, non tam ab ullis, qvam hoc tempore observor a familiarissimis Caesaris* (Cic. ad Fam. VII. 24; in this example the verb is understood in another tense—*observabar*).

Obs. 3. From a verb in a definite mood, the infinitive is often understood in a subordinate proposition, e. g. *Rogat Rubrium, ut, qvos commodum ei sit, invitet* (Cic. Verr. I. 26). *Si noles sanus, curres hydropicus* (Hor. Ep. I. 2, 34). *Dum licet, vive beatus.* Otherwise a verb is very rarely understood in a different mood or tense, as, for example, when the whole sense is expressed by a single word in opposition to one going before, as, *Si per alios Roscium hoc fecisse dicis, qvaero, servosne an liberos* (Cic. Rosc. Am. 27)=*per servosne an per liberos hoc eum fecisse dicas*°*?*

Obs. 4. Sometimes (but mostly in writers who are accustomed to a harshness of construction) one verb is used as common to two antithetical propositions (or objects), that is only suitable to the nearest, so that some cognate signification, comprised under the same more general idea, must be supplied with the other: e. g. *Germanicus, qvod arduum, sibi, cetera legatis permisit* (Tac. Ann. II. 20; from *permisit* we must supply with *sibi*, he reserved for himself, he imposed on himself). (This kind of expression is called zeugma.)

§. 479. (Ellipsis of the Verb.) Sometimes the verb is omitted, though it cannot be supplied from a preceding or subsequent proposition, so that we only see from the context what verb is to be understood. This *Ellipsis* of the verb is met with only in animated discourse, in short and simple propositions, chiefly leading propositions in the indicative. On this point we must make the following remarks:—

a. *Est* and *sunt* are often omitted in short and pithy general judgments and sentences, or in quick and passionate transitions of the discourse, sometimes also in rapid descriptions, which consist of short opposed members, and with the perfect participle in propositions which form single members of a continuous narrative:

° *Sed utilitatis specie in republica saepissime peccatur ut in Corinthi disturbatione nostri* (Cic. Off. III. 11, sc. *peccarunt*).

Omnia praeclara rara (Cic. Lael. 21). *Jucundi acti labores* (Id. Finn. II. 32). *Qvot homines, tot sententiae* (Ter. Phorm. II. 4, 14). *Sed haec vetera; illud vero recens, Caesarem meo consilio interfectam* (Id. Phil. II. 11). *Ecqvis est, qvi illud aut fieri noluerit aut factum improbarit? Omnes ergo in culpa* (Id. ib. II. 12). *Africa fines habet ab occidente fretum nostri maris et Oceani, ab ortu solis declivem latitudinem, qvem locum Catabathmon incolae appellant. Mare saevum, importuosum, ager frugum fertilis, bonus pecori, arbore infecundus; caelo terraqve penuria aqvarum* (Sall. Jug. 17). *Nondum dedicata erat in Capitolio Jovis aedes; Valerius Horatiusqve consules sortiti, uter dedicaret; Horatio sorte evenit; Publicola ad Vejentium bellum profectus. Aegrius, qvam dignum erat, tulere Valerii necessarii, dedicationem tam incliti templi Horatio dari* (Liv. II. 8). *Erat* and *fuit* (*erant* and *fuerunt*) are less frequently omitted, and only where the past time is sufficiently indicated by the context: *Polycratem Samium felicem appellabant. Nihil acciderat ei, qvod nollet, nisi qvod anulum, qvo delectabatur, in mari abjecerat. Ergo infelix unā molestiā, felix rursus, qvum is ipse anulus in praecordiis piscis inventus est?* (Cic. Finn. V. 30).

Obs. In the poets *est* is often left out in a more striking manner, e. g. in relative propositions: *Pol me occidistis amici, cui sic extorta voluptas* (Hor. Ep. II. 2, 138). The conjunctive of *sum* is very rarely omitted, especially in prose: *Potest incidere contentio et comparatio, de duobus honestis utrum honestius* (Cic. Off. I. 43). *Esse* in an accusative with the infinitive is rarely omitted (except with participles, on which see §. 406, and gerundives), e. g. in the expression *volo* (*nolo, malo*) *me physicum, me patris similem, me audacem*, I wish to be and to pass for —.

b. *Inqvit* is sometimes omitted in a brief notice of the change of persons in a dialogue: *Tum Crassus cet. Huic ego, Nolo te mirari cet. Praeclare qvidem dicis, Laelius* (sc. *inqvit*); *etenim video cet.* (Cic. R. P. III. 32). This occurs in the poets, even where *inqvit* should form an apodosis: *Ut vidit socios,* "*Tempus desistere pugnae* (sc. *inqvit*), *solus ego in Pallanta feror*" (Virg. Aen. X. 441).

c. *Dico* and *facio* may be omitted in leading propositions, when an assertion or action is briefly characterised by an adverb of praise or dispraise: *Bene igitur idem Chrysippus, qvi omnia in perfectis et maturis docet esse meliora* (Cic. N. D. II. 14). *Scite enim Chrysippus, ut clipei causa involucrum, vaginam gladii, sic praeter mundum cetera omnia aliorum causa esse generata* (Id. ib. II. 14). *Qvanto haec melius vulgus imperitorum, qvi non membra solum ho-*

minis deo tribuant, sed usum etiam membrorum? (Id. ib. I. 46), how much better does the common man do this=does he treat this subject?

Obs. So also occasionally in quoting an example: *Alia subito ex tempore conjecturā explicantur, ut apud Homerum Calchas, qvi ex passerum numero belli Trojani annos auguratus est* (Cic. Div. I. 33). *Facio* and *fio* are also sometimes omitted after *ne: De evertendis diripiendisqve urbibus valde considerandum est, ne qvid temere, ne qvid crudeliter* (Cic. Off. I. 24). *Cave, turpe qvidqvam* (Id. Tusc. II. 22).

d. The verb may in general be omitted in familiar and every-day discourse or imitations of it, in those leading propositions, in which the addition of the accusative or some other definitions appertaining to the verb sufficiently point it out, and in which it is desired to attain the greatest brevity, and to compress, as it were, the whole proposition into the accusative or some other definition, e. g. an adverb: *Crassus verbum nullum contra gratiam* (Cic. ad Att. I. 18). *Ubi enim aut Xenocratem Antiochus seqvitur aut Aristotelem? A Chrysippo pedem nunqvam* (Id. Acad. II. 46). *Qvae qvum dixisset, finem ille* (Id. Finn. IV. 1). *A me Caesar pecuniam?* (sc. *postulat;* Id. Phil. II. 29). *Ille ex me, nihilne audissem novi; ego negare* (Id. ad Att. II. 12). *Sed qvid ego alios* (sc. *commemoro*) *? ad me ipsum jam revertar* (Id. Cat. M. 13). *Sed ad ista alias* (sc. *respondebo*); *nunc Lucilium audiamus* (Id. N. D. II. 1). *Cicero Attico salutem* (occurs often in the superscriptions of letters). *Di meliora!* (*dent*).

Obs. 1. In certain expressions such an ellipsis has become a general usage, e. g. in the phrases, *nihil ad me, ad te,* &c. (sc. *pertinet,* it does not concern me): *quid mihi* (*nobis,* &c.) *cum hac re?* what have I to do with it? *Quorsum haec?* Especially in certain transitions of the discourse with *qvid,* how; *qvid, qvod* — (how is it that —? what shall we say to this, that —?) *qvid, si* — (how, if —); *qvid ergo? qvid enim? qvid tum?* (what then?) *qvid postea? Qvid multa?* (sc. *dicam,*=in short; also, *ne multa.*) So likewise in some proverbial expressions, as, *Fortuna fortes* (sc. *adjuvat*). *Minima de malis* (*eligenda sunt.*)

Obs. 2. Sometimes a nominative is thus placed in a rapid description of events, with the omission of a verb, which signifies *to happen, to come on,* &c. to denote briefly a new point, a new member of the narrative: *Clamor inde concursusqve mirantium, qvid rei esset* (Liv. I. 41). *Italiae rursus concursatio eadem comite mima; in oppida militum crudelis et misera deductio* (Cic. Phil. II. 25), after that followed again, &c. The same occurs also in emphatic statements of a general kind: *Qvid Pompejus de*

me senserit, sciunt, qvi eum Paphum secuti sunt. Nusqvam ab eo mentio de me nisi honorifica (Id. ib. II. 15).

Obs. 3. Such omissions are less frequent in the subordinate proposition: *Itaqve exspecto, qvid ad ista* (sc. *dicturus sis;* Cic. Tusc. IV. 20).

Obs. 4. Sometimes we find the infinitives *dicere, commemorare*, and the like, left out in this manner: *Sed non necesse est nunc omnia* (Cic. Tusc. III. 18).

Obs. 5. We may particularly notice the expression *nihil aliud qvam* (in Livy and the following writers), in which originally the verb *facio* appears to have been omitted, e. g. *Venter in medio qvietus nihil aliud qvam datis voluptatibus fruitur* (Liv. II. 32), but which now stands quite adverbially in the sense of *merely, only*, with a verb, e. g. *Hostes, nihil aliud qvam perfusis vano timore Romanis, citato agmine abeunt* (Liv. II. 63), after they had only —. (*Nero philosophum, a qvo convicio laesus erat, nihil amplius qvam urbe Italiaqve summovit,* Svet. Ner. 39). In the same way *si nihil aliud* (even if nothing else *is attained*) stands with the signification *at least* (even if from no other motive): *Vēnit in judicium P. Junius, si nihil aliud, saltem ut eum, cujus opera ipse multos annos est in sordibus, paullo tandem obsoletius vestitum videret* (Cic. Verr. I. 58).

Obs. 6. Quite distinct from Ellipsis is the sudden breaking off of a proposition which has been commenced, and which we do not choose to complete (Aposiopēsis), e. g. *Qvos ego—sed motos praestat componere fluctus* (Virg. Aen. I. 135).

§. 480. (Anacoluthia.) Sometimes writers indulge in the same inaccuracy, which occurs in oral discourse, viz. that a proposition which has been commenced is so broken off either by long and complicated subordinate propositions or by remarks interposed (parentheses) under the form of independent propositions (e. g. with *nam, enim*), that it cannot easily, if at all, be continued and concluded agreeably with the commencement, the connection being forgotten or no longer obvious. In order to shew in this case, that the writer returns to the commencement which had been broken off, it is usual to employ one of the particles *verum, sed, verum tamen, sed tamen* (but, as I wished to say; also, *sed haec omitto*, and similar expressions), or *igitur, ergo, inqvam* ('I say,' with a repetition of the leading idea), or only a pronoun, which refers back to the leading idea, after which the interrupted proposition is repeated and concluded, often in a form somewhat modified, so that the original commencement of the proposition remains without a corresponding conclusion. Sometimes too the continuation of the discourse is thus modified, without its being

expressed by any indication of this kind. This want of strict grammatical coherence is called *Anacoluthia*, and such a proposition an *Anacoluthon*[p]. Some particular kinds of it are found in rhetorical compositions, others of a freer character in such as imitate the style of oral communications, e. g. in dialogues: *Qvi potuerunt ista ipsa lege, qvae de proscriptione est (sive Valeria est sive Cornelia ; neqve enim novi nec scio), verum ista ipsa lege bona Sex. Roscii venire qvi potuerunt?* (Cic. Rosc. Am. 43). *Saepe ego doctos homines—qvid dico? saepe? immo, nonnunqvam ; saepe enim qvi potui, qvi puer in forum venerim neqve inde unqvam diutius qvam qvaestor abfuerim?—sed tamen audivi, et Athenis qvum essem, doctissimos viros et in Asia Scepsium Metrodorum, qvum de his ipsis rebus disputaret* (Id. de Or. II. 90). *Scripsi etiam—nam me jam ab orationibus disjungo fere referoqve ad mansvetiores Musas, qvae me maxime jam a prima adolescentia delectarunt,—scripsi igitur Aristotelis more tres libros de oratore* (Id. ad Fam. I. 9). *Octavio Mamilio Tusculano (is longe princeps Latini nominis erat, si famae credimus, ab Ulixe deaqve Circe oriundus) ei Mamilio filiam nuptum dat* (Liv. I. 49). *Te alio qvodam modo, non solum natura et moribus, verum etiam studio et doctrina esse sapientem, nec sicut vulgus, sed ut eruditi solent appellare sapientem, qvalem in Graecia neminem (nam qvi septem appellantur, eos qvi ista subtilius qvaerunt, in numero sapientium non habent), Athenis unum accepimus, et eum qvidem etiam Apollinis oraculo sapientissimum judicatum,—hanc esse in te sapientiam existimant, ut omnia tua in te posita esse ducas humanosqve casus virtute inferiores putes* (Cic. Lael. 2). *Nam nos omnes, qvibus est alicunde aliqvis objectus labos, omne, qvod est interea tempus, priusqvam id rescitum est, lucro est* (Ter. Hec. III. 1, 6; the sentence is not continued in the way it should have been after the nominative *nos omnes*).

Obs. 1. A particular kind of anacoluthia consists in leading the reader to expect a combination of two coordinate members (e. g. by *et—et, neqve—neqve; duae causae, altera—altera; primum qvia, deinde qvod*), but then dwelling so long on the first member, that the connection of the sentence is lost and the second member of the idea subjoined by itself in another way. *Multos oratores videmus, qvi neminem imitentur, et suapte natura, qvod velint, sine cujusqvam similitudine conseqvantur, qvod et in vobis animadverti recte potest, Caesar et Cotta, qvorum alter inusitatum nostris qvidem oratoribus lepōrem qvendam et salem, alter acutissimum*

[p] Ἀνακολουθία is compounded of the negative α and ἀκολουθέω, to follow. A protasis, which wants the regularly corresponding apodosis, has the special name of Anantapodoton (ἀνανταπόδοτον).

et subtilissimum dicendi genus est consecutus. Neqve vero vester aeqvalis Curio qvenqvam mihi magno opere videtur imitari (Cic. de Or. II. 23. He had at first intended to say, *Qvod et in vobis animadverti potest et in aeqvali vestro Curione*).

Obs. 2. If particles which connect subordinate propositions are far removed from the proposition which depends upon them, they are sometimes repeated, especially *ut*: *Verres Archagatho negotium dedit, ut, qvicqvid Haluntii esset argenti coelati aut si qvid etiam vasorum Corinthiorum, ut omne statim ad mare ex oppido deportaretur* (Cic. Verr. IV. 23).

§. 481. a. From the *grammatical* irregularities which have been here discussed (according to which the construction of the words and sentences varies from the general rules) we must distinguish those peculiarities of expression, which are connected with the way in which the several ideas themselves are conceived and expressed, but do not alter the grammatical construction of the words or the use of the forms, and are consequently only *rhetorical peculiarities of style.* They are particularly found in oratorical language and still more frequently in the poets, who by these means sometimes give their language more force and animation, and at other times attain greater freedom and facility in the structure of their verse. Among these peculiarities we may here notice that way of expression, which is called Hendiadys (ἓν διὰ δυοῖν, one by two), by which an idea, which should be annexed by way of definition to another substantive (as an adjective or in the genitive), is connected with it as a coordinate idea, e. g. *Pateris libamus et auro* (Virg. Georg. II. 192)=*pateris aureis,* or, *Molem et montes insuper altos imposuit* (Id. Aen. I. 61)=*molem altorum montium.*

Obs. 1. We may refer to the same class the custom (even more striking in Latin than in English) of saying that a person does a thing himself, which he causes to be done by others (*curat faciendum, fieri jubet*), e. g. *Piso anulum sibi facere volebat* (Cic. Verr. IV. 25). *Virgis qvam multos Verres ceciderit, qvid ego commemorem?* (Id. ib. V. 53).

Obs. 2. Another irregularity in the poets consists in this, that, in consequence of the freedom with which the imagination can transfer a quality from one idea to another (e. g. from the person to the action and the effect produced by it) the adjective is occasionally referred to a different subject from that, to which, strictly considered, it appears to belong: *Capitolio regina dementes ruinas parabat* (Hor. Od. I. 37, 6). Sometimes by means of an adjective or participle a quality is attributed to a person or thing, which it does not already possess, but only acquires by the action mentioned: e. g. *premit placida aeqvora pontus* (Virg. Aen. X. 103),

i. e. *premit ita, ut placida fiant, premendo placida fiant.* This last idiom is called *prolepsis adjectivi,* the anticipation of the adjective.

b. Certain discrepancies between the Latin and other languages (as for example, English) are owing to the fact that in particular cases one of the languages describes an action in a more circumstantial way than the other, either by using a circumlocution in the place of the simple verb, by which the action is as it were resolved into two, or by repeating the same idea (by a pleonasm) twice. As an example of such *phraseological* peculiarities of Latin (which are in general to be learned by practice and from the dictionary) we may notice the use of *facio* in periphrases: *Facite, ut non solum mores ejus et arrogantiam, sed etiam vultum atqve amictum recordemini* (Cic. pro Cluent. 40). *Faciendum mihi putavi, ut tuis litteris brevi responderem* (Id. ad Fam. III. 8). *Invitus feci, ut L. Flaminium e senatu ejicerem* (Id. Cat. M. 12). In dependent interrogative propositions after a verb that denotes judgment and consideration, the idea *to think* is often repeated pleonastically: *Itinera, qvae per hosce annos in Italia nostri imperatores fecerunt, recordamini; tum facilius statuetis, qvid apud exteras nationes fieri existimetis* (Cic. pro Leg. Man. 13), what you are to believe happens; instead of, what happens. In a similar way it is said, *permitto, concedo* (*permittitur*), *ut liceat,* e. g. *Lex permittit, ut furem noctu liceat occidere* (Cic. pro Tull. 47).

SECOND APPENDIX TO THE SYNTAX.

Of the Signification and Use of the Pronouns.

§. 482. The personal pronoun, as a subject, is usually omitted, when the person is not emphatically put forward (in opposition to others, or with reference to its own character, or by referring several actions to the same subject): *Tu nidum servas, ego laudo ruris amoeni rivos* (Hor. Ep. I. 10, 6). *Et tu apud patres conscriptos contra me dicere ausus es?* (Cic. Phil. II. 21). *Tu a civitatibus pecunias classis nomine coëgisti, tu pretio remiges dimisisti, tu archipiratam ab oculis omnium removisti* (Id. Verr. V. 52). (A word may be put in apposition to the pronoun omitted: *Hoc tibi Romana juventus indicimus bellum,* Liv. II. 12; we, the Roman youth.)

Obs. Concerning *tu* as an indefinite and only assumed subject, see §. 370 with *Obs.* 2.

§. 483. In Latin an individual not unfrequently speaks of himself in the first person plural, when he thinks more of his affairs and the position of a thing in general, than of himself personally in opposition to others: *Reliqvum est, ut de felicitate Pompeji plura dicamus* (Cic. pro Leg. Man. 16). *Qvaerenti mihi, qvanam re possem prodesse qvam plurimis, nulla major occurrebat, qvam si optimarum artium vias traderem meis civibus, qvod compluribus jam libris me arbitror consecutum. Nam et cohortati sumus, ut maxime potuimus, ad philosophiae studium in eo libro, qvi inscriptus est Hortensius, et, qvod genus philosophandi maxime et constans et elegans arbitraremur, qvattuor Academicis libris ostendimus* (Id. Div. II. 1). *Noster* is used in the same way instead of *meus*.

Obs. Concerning the redundant personal pronoun with *qvidem*, see below on the demonstratives §. 489 b.

§. 484. a. The pronoun *is* (the indirect demonstrative) is omitted as a nominative, when we continue to speak of the same person as before, except when after a short preliminary notice of the person, of whom we are about to speak, we come to the fact itself: *P. Annius Asellus mortuus est C. Sacerdote praetore. Is qvum haberet unicam filiam, eam bonis suis heredem instituit* (Cic. Verr. I. 41). So likewise the accusative or dative of this pronoun is often omitted, when the discourse is continued concerning the same object or object of relation, especially when a short antithesis is emphatically subjoined to what goes before: *Fratrem tuum ceteris in rebus laudo, in hac una reprehendere cogor. Non obsistam fratris tui voluntati, qvoad honestas patietur; favere non potero.* Under these circumstances the accusative is also sometimes omitted, where that which is referred to by the pronoun precedes in a different case: *Libri, de qvibus scribis, mei non sunt; sumpsi a fratre meo.* (Concerning the omission of *is* before *qvi* see §. 324.)

b. *Is* is sometimes followed, not by *qvi*, but by *qvicunqve*, e. g. *Qvid habeo, qvod faciam, nisi ut eam fortunam, qvaecunqve erit tua, ducam meam* (Cic. pro Mil. 36), or *si qvis* (*is, si qvis=is, qvi, si qvis*), e. g. *Ipse Allienus ex ea facultate, si qvam habet, aliqvantum detrahet* (Cic. Div. in Caec. 15).

c. A more precise definition of an idea is connected emphatically by *et is* (*atqve is, et is qvidem*), 'and that;' *nec is*, 'and that not:' *Habet homo primum memoriam et eam infinitam rerum innumerabiliuin* (Cic. Tusc. I. 24). *Uno atqve eo facili proelio caesi ad Antium*

hostes (Liv. IV. 57). *Epicurus una in domo et ea qvidem angusta qvam magnos qvantaqve amoris conspiratione consentientes tenuit amicorum greges!* (Cic. Finn. I. 20). *Erant in Romana juventute adolescentes aliqvot, nec ii tenui loco orti, qvorum in regno libido solutior fuerat* (Liv. II. 3). (If that which is added belongs to the predicate and to the assertion in general, the neuter is employed, *et id*, e. g. *Apollonium doctum hominem cognovi et studiis optimis deditum, idqve a puero*, Cic. ad Fam. XIII. 16). In the same way we find *sed is: Severitatem in senectute probo, sed eam, sicut alia, modicam* (Cic. Cat. M. 18)[q].

§. 485. a. *Hic*, 'this,' is used to denote what is nearest to the speaker in place, time, or idea: *Tum primum philosophia, non illa de natura, qvae fuerit antiqvior, sed haec, in qva de bonis et malis deqve hominum vita disputatur, inventa dicitur* (Cic. Brut. 8). *Opus vel in hac magnificentia urbis conspiciendum* (Liv. VI. 4), that of the present day, of our time. *Qvi haec vituperare volunt, Chrysogonum tantum posse qveruntur* (Cic. pro Rosc. Am. 48), the present state of things. *Sex. Stola, judex hic noster* (Id. pro Flacco), who sits here as judge. *Ille*, 'that,' refers to something more distant (*veteres illi, qvi* —), but often designates what is important or well known: *Ex suo regno sic Mithridates profugit, ut ex eodem Ponto Medea illa qvondam profugisse dicitur* (Cic. pro Leg. Man. 9). (Concerning *hic* and *ille* in notices of time see §. 276, *Obs.* 5). If two persons or things that have been previously named be spoken of, *hic* is generally referred to the *last mentioned*, *ille* to the *more remote*, e. g. *Caesar beneficiis atqve munificentia magnus habebatur, integritate vitae Cato. Ille mansvetudine et misericordia clarus factus, huic severitas dignitatem addiderat* (Sall. Cat. 54). But *hic* is not unfrequently referred not to the last named, but to that which is nearer in idea and in the nature of the thing: *Melior tutiorqve est certa pax, qvam sperata victoria, haec* (*pax*) *in tua, illa in deorum potestate est* (Liv. XXX. 30)[r].

Obs. What is expressed in the *oratio directa* by *hic* is designated in the *oratio obliqva* by *ille;* yet *hic* may sometimes be retained with emphasis from the *oratio directa*. *Tu* (*vos*) of the *oratio directa* is expressed in repeating the speech of another chiefly by *ille*, but also by *is: Caveat, ne illo cunctante Numidae sibi consulant* (Sall. Jug. 62)=*cave, ne te cunc-*

[q] *Hostis et is hostis, qvi* —, *tribunus et Curio tribunus* —, *homines ignoti atqve ita ignoti, ut* — (without *qvidem*, when the preceding word is repeated with an emphatic addition).

[r] *Hoc socios audire? hoc hostes? Qvo cum dolore hos? qvo cum gaudio illos?* (Liv. III. 72).

tante —. *Tamen, si obsides ab iis sibi dentur, sese cum iis pacem esse facturum* (Caes. B. G. I. 14)=*tamen, si obsides a vobis dantur* —.

b. *Hic* and *ille* (the latter more especially) also refer to the following part of the discourse (so that *hic* designates what is present, *ille* something new or well known): *Nonne qvum multa alia mirabilia, tum illud imprimis?* (Cic. de Div. I. 10; 'the following circumstance especially'). (On the addition of a proposition referring to *hic* or *ille* with *enim* or *nam* see §. 439, *Obs.* 2.)

c. *Hic* is used in relative circumlocutions instead of *is* (*hic, qvi*), when the thing so described is designated as something near (e. g. *haec, qvae a nobis hoc qvatriduo disputata sunt;* Cic. Tusc. IV. 38), but especially when we wish to give a marked prominence to the contents of the relative circumlocution, so as to contrast them with the leading proposition which follows: *Qvos ego campos antea nitidissimos viridissimosqve vidissem, hos vastatos nunc atqve desertos videbam* (Cic. Verr. III. 18); otherwise but seldom.

Obs. We must also notice *hic et hic, hic et ille,* this and that, this or that; *ille et ille,* one or two. (*Hoc Thrasybuli, illud Pherecydis,* the following expression of Thrasybulus, that well-known saying of Pherecydes.)[8]

§. 486. *Iste* is used of that which is referred to the person addressed (of a thing which is in his neighbourhood, relates to him, proceeds from him, is mentioned by him, &c.); hence *iste tuus* (*iste vester*) are often found combined, or *iste* has the same signification as *tuus* (*vester*): *Ista oratio,* that speech (which you make). *Qvae vis mallem causa fuisset qvam ista, qvam dicis* (Cic. de Or. II. 4), *De istis rebus exspecto tuas litteras* (Id. ad Att. II. 5), concerning what happens where you are. *Age, nunc isti doceant* (those philosophers whom you follow), *qvonam modo efficiatur, ut honeste vivere summum bonum sit* (Id. Finn. IV. 11). Yet *iste* is also used of a thing which is near or present to the speaker, but which he (contemptuously) motions from him (as, e. g. by the complainant of the defendant in a court of justice), or of a thing which we have ourselves recently named or mentioned (and think of as more remote), e. g. *Fructum istum laudis, qvi ex perpetua oratione percipi potuit,*

[8] With participles and adjectives referring to a subject (accompanied by its verb) in another clause of the sentence, the poets sometimes use *ille* by a pleonasm, much in the sense of the Homeric ὅγε: as—

Multum ille et terris jactatus et alto (Virg. Aen. I. 3).

Agmina cursu
Prima petit, non illa virum, non illa pericli
Telorumqve memor (Id. ib. IX. 478).

in alia tempora reservemus (Cic. Verr. A. I. 11). *Utinam tibi istam mentem dii immortales duint* (Id. in Cat. I. 9), Would that the gods would give you *such* a disposition. *Si qvid novisti rectius istis, candidus imperti; si non, his utere mecum* (Hor. Ep. I. 6, 67).

Obs. What is said of the distinction in meaning between *hic, ille*, and *iste*, applies also to the adverbs derived from them.

§. 487. *Ipse* stands alone (without the addition of *is*) where the emphasis falls in English on self (selves); because it designates an antithesis to something out of or instead of the person or thing itself: *Accipio, qvod dant; mihi enim satis est; ipsis non satis* (Cic. Finn. II. 26). *Qvaeram ex ipsa* (Id. pro Cael. 14). *Parvi de eo, qvod ipsis superat, gratificari aliis volunt* (Id. Finn. V. 15). (*Ipsi, qvi scripserunt*, the authors themselves. But *is ipse*, even *he*, even *that, that* very.)

Obs. 1. *Ipse* is to be noticed in the signification of *exactly, precisely: Crassus triennio ipso minor erat qvam Antonius* (Cic. Brut. 43). (*Nunc ipsum*, just now; *tum ipsum, qvum*, precisely at the moment when).

Obs. 2. *Et ipse* stands in the signification *also, likewise*, when the same is predicated of a new subject, which had been previously asserted of others: *Deinde Crassus, ut intelligere posset Brutus, qvem hominem lacessisset, tres et ipse excitavit recitatores* (Cic. pro Cluent. 51), after that Crassus, as his opponent had done, likewise —.

b. In reflective assertions (expressing an action of the subject on itself) *ipse* stands in the same case with the subject (in the nominative), when it is intended to express what the subject *itself* does (in opposition to what others do and what is performed by the aid of others); on the other hand, it stands in the same case with the personal or reflective pronoun, when it is designed to shew that the action refers to that subject, and not to others: *Non egeo medicina; me ipse consolor* (Cic. Lael. 3). *Valvae clausae repagulis subito se ipsae aperuerunt* (Cic. Divin. I. 34). *Cato se ipse interemit* (was not killed by others). *Junius necem sibi ipse conscivit* (Id. N. D. II. 3). *Non potest exercitum is continere imperator, qvi se ipse non continet* (Id. pro Leg. Man. 13), who does not *himself* keep himself under control. *Se ipsi omnes natura diligunt* (Id. Finn. III. 18).—*Tu qvoniam rempublicam nosqve conservas, fac, ut diligentissime te ipsum, mi Dolabella, custodias* (Id. ad Fam. IX. 14). *Ea gessimus, ut omnibus potius qvam ipsis nobis consuluerimus* (Id. Finn. II. 19). *Sensim tardeve potius nosmetipsos cognoscimus*

(Id. Finn. V. 15). *Facile, qvod cujusqve temporis officium sit, poterimus; nisi nosmetipsos valde amabimus, judicare* (Id. Off. I. 9). Yet the Latins sometimes put the nominative of *ipse*, when the antithesis might lead us to expect another case (in order to mark more emphatically the relation of a person or thing to itself, as at once subject and object): *Verres sic erat humilis atqve demissus, ut non modo populo Romano, sed etiam sibi ipse condemnatus videretur* (Cic. Verr. I. 6). *Ipse sibi inimicus est* (Id. Finn. V. 10). (*Ipse* is often so used before *se* and *sibi*). *Secum ipsi loqvuntur* (Id. R. P. I. 17). (*Crassus et Antonius ex scriptis cognosci ipsi suis non potuerunt*, Cic. de Or. II. 2; from their own writings. *Ipse per se, per se ipse*, in and by himself.)

§. 488. *Idem* is often employed where something new is said of a person or thing already mentioned, to denote either similarity (*likewise, also, at the same time*) or an opposition (*yet, on the other hand*): *Thorius utebatur eo cibo, qvi et svavissimus esset et idem facillimus ad concoqvendum* (Cic. Finn. II. 20). *Nihil utile, qvod non idem honestum* (Id. Off. III. 7). *P. Africanus eloqventia cumulavit bellicam laudem, qvod idem fecit Timotheus, Cononis filius* (Id. Off. I. 32). *Etiam patriae hoc munus debere videris, ut ea, qvae salva per te est, per te eundem sit ornata* (Id. Legg. I. 2). *Inventi multi sunt, qvi vitam profundere pro patria parati essent, iidem* (but on the other hand) *gloriae jacturam ne minimam qvidem facere vellent* (Id. ib. I. 24). *Epicurus, qvum* (while) *optimam et praestantissimam naturam dei dicat esse, negat idem esse in deo gratiam* (Id. N. D. I. 43).

§. 489. A demonstrative pronoun is used redundantly in certain combinations:—

a. When a substantive or a pronoun has been separated from its predicate or governing verb by an intervening proposition (especially if relative), it is sometimes emphatically recalled to mind by the pronoun *is* (rarely *hic*, where an antithesis is to be made very prominent): *Plebem et infimam multitudinem, qvae P. Clodio duce fortunis vestris imminebat, eam Milo, qvo tutior esset vestra vita, tribus suis patrimoniis delenivit* (Cic. pro Mil. 35). *Haec ipsa, qvae nunc ad me delegare vis, ea semper in te eximia et praestantia fuerunt* (Id. de Or. II. 28). *Agrum Campanum, qvi qvum de vectigalibus eximebatur, ut militibus daretur, tamen infligi magnum rei-publicae vulnus putabamus, hunc tu compransoribus tuis et collusori-*

bus dividebas (Id. Phil. II. 39). (This idiom involves a kind of anacoluthia, see §. 449.)

Obs. 1. In a similar way *hic* and *ille* are inserted in comparisons: *Ingeniosi, ut aes Corinthium in aeruginem, sic illi in morbum incidunt tardius* (Cic. Tusc. IV. 14).

Obs. 2. Sometimes a subject, without being separated from its predicate, is emphatically distinguished from others by the addition of *is* (or *is vero*): *Ista animi tranqvillitas ea est ipsa beata vita* (Cic. Fin. V. 8). *Sed urbana plebs ea vero praeceps ierat multis de causis* (Sall. Cat. 37).

b. When the particle *qvidem* stands with a concessive signification (indeed, certainly) with a predicate (verb or adjective), with *sed* following, it is in the best writers not connected immediately with the verb or adjective, but a pronoun is inserted before *qvidem*, which corresponds to the word of which the predicate is conceded; namely *eqvidem* (for *ego qvidem*), *nos qvidem, tu qvidem, vos qvidem, ille* (more rarely *is*) *qvidem: Reliqva non eqvidem contemno, sed plus tamen habent spei qvam timoris* (Cic. ad Q. Fr. II. 16), the rest I do not indeed despise, but—. *Oratorias exercitationes non tu qvidem reliqvisti, sed certe philosophiam illis anteposuisti* (Id. de Fat. 2). *P. Scipio non multum ille qvidem nec saepe dicebat, sed omnes sale facetiisqve superabat* (Id. Brut. 34). *Ludo autem et joco uti illo qvidem licet, sed tum, qvum gravibus seriisqve rebus satisfecerimus* (Id. Off. I. 29). *Sapientiae studium vetus id qvidem in nostris, sed tamen ante Laelii aetatem et Scipionis non reperio, qvos appellare possim nominatim* (Id. Tusc. IV. 3). *Libri scripti inconsiderate ab optimis illis qvidem viris, sed non satis eruditis* (Id. ib. I. 3), by men, who were certainly—. *Cyri vitam et disciplinam legunt, praeclaram illam qvidem, sed non tam aptam rebus nostris* (Id. Brut. 29)[t]. (Less usually: *Proposuit qvidem legem, sed minutissimis litteris et angustissimo loco* (Svet. Cal. 41).

§. 490. a. The REFLECTIVE PRONOUN and the possessive *suus* derived from it refer back to the subject, like the word *self*. *Ipse se qvisqve diligit* (Cic. Lael. 21). *Bestiis homines uti possunt ad suam utilitatem* (Id. Finn. III. 20). *Fabius a me diligitur propter summam suam humanitatem et observantiam* (Id. ad Fam. XV. 14). (*Inter se*, mutually, one with another, may refer also to the object or object of relation: *Etiam feras inter se partus et educatio conciliat*, Cic. Rosc. Am. 22. So likewise *ipsum per se, ipsi per se.*)

b. *Suus* may also refer to another substantive in the proposition (mostly the object or object of relation, and sometimes also to other

[t] [*Humanum id qvidem, qvod ita existimas sed est natura, cet.* (Cic. Tusc. III. 6).]

cases), where it may be expressed by *his* (her, their) *own* (so that a mutual relation is indicated in the transaction between the two ideas): *Hannibalem sui cives e civitate ejecerunt* (Cic. pro Sest. 68). *Catilina admonebat alium egestatis, alium cupiditatis suae* (Sall. Cat. 21). *Suis flammis delete Fidenas* (Liv. IV. 33). *Si ceteris recte facta sua prosunt, mihi mea ne qvando obsint, providete* (Cic. in Cat. III. 12). *Desinant insidiari domi suae consuli* (Id. ib. I. 13). *Sua cujusqve animantis natura est* (Id. Finn. V. 9). *Dicaearchum cum Aristoxeno, aeqvali et condiscipulo suo, doctos sane homines, omittamus* (Id. Tusc. I. 18), with his fellow-pupil, so that he may take his fellow-pupil with him. (But, *Omitto Isocratem discipulosqve ejus, Ephorum et Naucratem* [Cic. Or. 51]. *Pisonem nostrum merito ejus amo plurimum* [Id. ad Fam. XIV. 2]. *Verri de eadem re litterae complures a multis ejus amicis afferuntur* [Id. Verr. II. 39]. *Deum agnoscis ex operibus ejus* [Id. Tusc. I. 28]. So likewise *sui* as the genitive of *se* may be referred to the object or object of relation: *Cui proposita est conservatio sui, necesse est huic qvoqve partes sui caras esse* (Id. Finn. V. 13).

Obs. *Suus, his* (her, their) *own*, may even be referred to the person or thing generally treated of in the discourse, though it be not expressly named in the same proposition: *Mater qvod svasit sua, adolescens mulier fecit* (Ter. Hec. IV. 4, 38). *Is annus omnem Crassi spem atqve omnia vitae consilia morte pervertit. Fuit hoc luctuosum suis* (to his friends), *acerbum patriae, grave bonis omnibus* (Cic. de Or. III. 2).

c. *Se* and *suus* in subordinate propositions refer not only to the subject in the same proposition, but also to the subject of the leading proposition, when the dependent proposition is stated as the sentiment of the subject. This is always the case with accusatives with the infinitive, with propositions which denote the object of an exertion and effort (§. 372 and 375), with final propositions and dependent interrogative propositions, and with such relative and other subordinate propositions as are designated by the conjunctive as the sentiments of another party (§. 368 and 369): *Sentit animus se vi sua, non aliena moveri* (Cic. Tusc. I. 23). *Negant, ad suam utilitatem hoc pertinere.* (After a general infinitive: *Haec est una omnis sapientia, non arbitrari sese scire, qvod nesciat,* not to think that *one* knows (Cic. Acad. I. 4). *Oravit me pater, ut ad se venirem. Id ea de causa Caesar fecit, ne se hostes occupatum opprimerent. Exposuit, cur ea res parum sibi placeret. Accusat amicos, qvod se non adjuverint. Ariovistus respondet, si qvid Caesar se velit, illum ad se venire oportere* (Caes. B. G. I. 34). *Legati*

Caerites Deos rogaverunt, ut Romanos florentes ea sui (viz. *Caeritum*) *misericordia caperet, qvae se rebus affectis qvondam populi Romani cepisset* (Liv. VII. 20). *Paetus omnes libros, qvos frater suus reliqvisset, mihi donavit* (Cic. ad Att. II. 1). *Tum ei dormienti idem ille visus est rogare, ut, qvoniam sibi vivo non subvenisset, mortem suam ne inultam esse pateretur* (Id. Div. I. 27).

Obs. 1. *Se* and *suus* are also referred to the person in the leading proposition, whose language or sentiments are expressed in the subordinate, even when this person is not the grammatical subject of the former: *Jam inde ab initio Faustulo spes fuerat, regiam stirpem apud se educari* (Liv. I. 5). *A Caesare valde liberaliter invitor, sibi ut sim legatus* (Cic. ad Att. II. 18).

Obs. 2. Sometimes the context alone can shew whether *se* (*suus*) refers to the subject of the leading proposition or that of the subordinate, e. g. *Hortensius ex Verre qvaesivit, cur suos* (i. e. *Hortensii*) *familiarissimos rejici passus esset* (Cic. Verr. I. 7). *Se* and *suus* are even found in the same proposition so used, that one refers to the nearest subject, while the other refers to the subject of the leading proposition: *Livius Salinator Q. Fabium Maximum rogavit, ut meminisset, opera sua* (sc. *Livii*) *se* (sc. *Fabium*) *Tarentum recepisse* (Cic. de Or. II. 67). *Romani legatos in Bithyniam miserunt, qvi a Prusia rege peterent, ne inimicissimum suum* (sc. *Romanorum*) *apud se haberet* (Corn. Hann. 12).

Obs. 3. We find however in the Latin authors some passages less carefully written, where the subordinate proposition either necessarily expresses an idea conceived by the leading subject (as for example, objective propositions), or is shewn to be such by the use of the conjunctive, and where, notwithstanding, *is, ejus* is used instead of *se, suus*, of the person which is the subject of the leading proposition. (This never occurs in an accusative with the infinitive which is immediately connected with the leading proposition.) On the other hand, there are also found some few passages where *se* and *suus* are employed, though there is no conjunctive to indicate that the sentiments expressed are those of another. *Helvetii persvadent Rauracis et Tulingis, uti, eodem usi consilio, oppidis suis vicisqve exustis, una cum iis proficiscantur* (Caes. B. G. I. 5). *Audistis nuper dicere legatos Tyndaritanos, Mercurium, qvi sacris anniversariis apud eos coleretur, Verris imperio esse sublatum* (Cic. Verr. IV. 39).—*Chrysogonus hunc sibi ex animo scrupulum, qvi se diesqve noctesqve stimulat ac pungit, ut evellatis, postulat* (Cic. Rosc. Am. 2). *Metellus in iis urbibus, qvae ad se defecerant, praesidia imponit* (Sall. Jug. 61). *Patres nil rectum, nisi qvod placuit sibi, ducunt* (Hor. Ep. II. 1, 83). Thus we find both *qvantum in se est, erat* (so far as it rests, rested, with him), and (more correctly) *qvantum in ipso est, erat.*

Obs. 4. *Ipse* for *se ipsum, sibi ipsi*, &c. (in a subordinate proposition, of the subject of the leading proposition) is found in the best writers in a few passages, where the word *self* is to be made prominent: *Sunt qvi se recusare negent, qvominus, ipsis mortuis, terrarum omnium deflagratio conseqvatur* (Cic. Finn. III. 19).

Obs. 5. *Se* and *suus* sometimes stand in universal assertions, without being referred to a definite subject preceding, in the signification *oneself*: *Negligere, qvid de se* (of one) *qvisqve sentiat, non solum arrogantis est, sed etiam omnino dissoluti* (Cic. Off. I. 28).

Obs. 6. Instead of *se* (*sibi*) *inter se*, mutually—one another, it is usual to say only *inter se*, omitting the object: *Veri amici non solum colent inter se ac diligent, sed etiam verebuntur* (Cic. Lael. 22). (*Inter nos*= *nos* or *nobis inter nos; inter vos.*)

§. 491. The possessive pronouns (pronominal adjectives) may be omitted in Latin, when the relation, which they would express, is easily ascertained from the context (especially therefore, where they serve to refer a thing to the subject, but sometimes also, where they would point to the object or object of relation), and when no kind of emphasis rests on the possessive definition: *Patrem amisi, qvum qvartum annum agebam, matrem, qvum sextum* (*amisit—agebat*). *Roga parentes* (viz. *tuos*). *Manus lava et coena! Frater meus amatur ab omnibus propter summam morum svavitatem. Patris animum mihi reconciliasti* (viz. *mei*). Yet *suus* is also not unfrequently used, where it might have been omitted.

Obs. 1. The possessive pronoun designates in certain combinations (e. g. with *tempus, locus, deus, numen*) that which is suitable, correct, or favourable, for a person or thing. *Suo loco, suo tempore. Loco aeqvo, tempore tuo pugnasti* (Liv. XXXVIII. 45). *Vadimus non numine nostro* (Virg. Aen. II. 396).

Obs. 2. Concerning *nulla tua epistola* (from you), *mea unius opera*, see §. 297 a.

§. 492. On the Interrogative Pronouns the following observations may be made.

a. The Latins can combine two interrogative pronouns in one proposition in such a way, that the inquiry is directed both to the subject and the object: *Considera, qvis qvem fraudasse dicatur* (Cic. pro Rosc. Com. 7), who is said to have defrauded, and whom he is said to have defrauded. *Nihil jam aliud qvaerere judices debetis, nisi, uter utri insidias fecerit* (Id. pro Mil. 9), which of these two acted treacherously to the other.

Obs. Concerning the interrogative with a participle see §. 424, *Obs.* 3.

b. An interrogative exclamation of surprise (at the greatness of a thing, &c.) is expressed affirmatively: *Qvum multos scriptores rerum suarum magnus ille Alexander secum habuisse dicitur!* (Cic. pro Arch. 10). *Hic vero adolescens qvum eqvitaret cum suis delectis eqvitibus, qvos concursus facere solebat! qvam se jactare!* (Id. pro Dej. 10). (If *non* is introduced, the surprise or the question applies to the negative idea: *Qvam id te, di boni, non decebat!* How *ill* it became you! Cic. Phil. II. 8).

Obs. 1. Concerning the usage of dependent interrogative propositions with a pronoun, it may here also be observed, that in English the object of a communication or question is sometimes expressed by a substantive with a relative proposition attached to it, a construction which is not usual in Latin, where an interrogative proposition is employed; e. g. I told him of the progress which the boy had made, *narravi ei, qvos progressus puer fecisset.* Writers are not agreed as to the motives, which induced Tiberius to take this step, *qvae Tiberium causae impulerint, scriptores non consentiunt.* (*Non paenitet, qvantum profecerim,* I am not dissatisfied with the progress which I have made.)

Obs. 2. A direct inquiry respecting the reason or motive of an action is expressed by the pronominal adverb *cur; qvare* is used only in dependent propositions, and usually after expressions which indicate a motive (§. 372 b. *Obs.* 6, compare 440 b. *Obs.* 1). *Qvidni* is used only with the conjunctive, to signify 'why should not?' (§. 353).

§. 493. a. Of the INDEFINITE PRONOUNS *aliqvis* denotes in the most general way *some one, some thing,* a single undefined person or thing: *Fecit hoc aliqvis tui similis. Si mihi esset obtemperatum, si non optimam, at aliqvam rempublicam, qvae nunc nulla est, haberemus* (Cic. Off. I. 11). *Ut tarda aliqva et langvida pecus* (Id. Fin. II. 13). *Declamabam saepe cum M. Pisone et cum Q. Pompejo aut cum aliqvo qvotidie* (Id. Brut. 90), or some other person (nearly equivalent to *alius aliqvis,* though the word itself does not bear this signification). (*Est aliqvid,* it is yet something, not so absolutely nothing). *Qvis* has the same signification (*dicat qvis, dicat aliqvis,* one might say), but is used where an indefinite subject or object is to be designated very slightly and without emphasis (one), e. g. *Fieri potest, ut recte qvis sentiat, et id, qvod sentit, polite eloqvi non possit* (Cic. Tusc. I. 3); especially in relative propositions (what one, &c.) after *qvum* (when one), and usually after *si, nisi, ne, num: Qvo qvis versutior et callidior est, hoc invisior et suspectior, detracta opinione probitatis* (Cic. Off. II. 9). *Illis promissis standum non est, qvae coactus qvis metu, qvae deceptus dolo promisit*

(Id. ib. I. 10). *Si qvam repperero causam, indicabo. Galli legibus sanctum habent, ut si qvis qvid de republica a finitimis rumore ac fama acceperit, uti ad magistratum deferat* (Caes. B. G. VI. 20). *Vereor, ne qvid subsit doli.* (*Sicubi accidit; ne qvando fiat*, &c.)

Obs. 1. Yet we find *aliqvis* and the words derived from it not unfrequently after *si* and sometimes after *ne*, especially if some emphasis rests on the pronoun (*somewhat*, a certain measure, in opposition to *much, little, all*): *Si aliqvid de summa gravitate Pompejus, si multum de cupiditate Caesar remisisset, pacem stabilem nobis habere licuisset* (Cic. Phil. XIII. 1). *Timebat Pompejus omnia, ne vos aliqvid timeretis* (Id. pro Mil. 24). *Si aliqvando* (on a single occasion) *tacent omnes, tum sortito coguntur dicere* (Id. Verr. IV. 64).

Obs. 2. The plural of *aliqvis* is *aliqvi; aliqvot* is used only when a certain number is thought of.

b. *Qvispiam* is also employed like *qvis*, to denote a single person or thing which is quite indefinite (*dicat qvispiam*), but not so absolutely without emphasis: *Forsitan aliqvis aliqvando ejusmodi qvidpiam fecerit* (Cic. Verr. II. 32). *Communi consvetudine sermonis abutimur, qvum ita dicimus, velle aliqvid qvempiam aut nolle sine causa* (Id. de Fat. 11).

c. *Qvidam* is *a certain one* (a defined person or thing, of which, however, a more precise notice is unnecessary): *Qvidam ex advocatis, homo summa virtute praeditus, intelligere se dixit, non id agi, ut verum inveniretur* (Cic. pro Cluent. 63). *Habitant hic qvaedam mulierculae* (Ter. Ad. IV. 5, 13). *Hoc non facio, ut fortasse qvibusdam videor, simulatione* (Cic. ad Fam. I. 8). (On its employment in conjunction with *qvasi*, when an appellation is made use of that is not strictly appropriate, see §. 444 a. *Obs.* 2.) (*Certus qvidam*, a certain definite individual.)

Obs. By *nonnemo*, one or two, some (few) defined, but unnamed persons are always indicated: *Video de istis, qvi se populares haberi volunt, abesse nonneminem. Is cet.* (Cic. in Cat. IV. 5; the discourse is continued with *is*, because *nonnemo*, grammatically considered, is in the singular). *Nonnihil*, somewhat (most frequently as an adverb: *Nonnihil timeo, nonnihil miror*, &c.). *Nonnullus* (adj.), not exactly none, some, a part.

§. 494. a. The substantive *qvisqvam* and the adjective *ullus* (which sometimes stands as a substantive [see §. 90, *Obs.*], and in the plural is both a substantive and adjective) denote *any one whatever, any at all*, even if it were only a single individual, whoever or whatever it may be, and express an affirmative idea in the

most general way, without conveying the notion of a distinct person or thing. *Qvisqvam* and *ullus* stand therefore (first) in negative propositions and questions with the force of a negative, where the negation is universal and relates to the whole proposition, and after the preposition *sine: Sine sociis nemo qvidqvam tale conatur* (Cic. Lael. 12). *Justitia nunqvam nocet cuiqvam, qvi eam habet* (Id. Finn. I. 16). *Sine virtute neqve amicitiam neqve ullam rem expetendam conseqvi possumus* (Id. Lael. 22). (The negative word must always precede.) *Sine ullo auxilio* (without any help whatever, destitute of *all* aid)[n]. *Tu me existimas ab ullo malle mea legi probariqve qvam a te?* (Cic. ad Att. IV. 5). *Qvid est, qvod qvisqvam dignum Pompejo afferre possit?* (Id. pro Leg. Man. 11). *Qvisqvamne istuc negat?* (Id. N. D. III. 28). So likewise, *Qvasi vero qvisqvam vir excellenti animo in rempublicam ingressus optabilius qvidqvam arbitretur qvam se a suis civibus reipublicae causa diligi* (Cic. in Vat. 3=*nemo arbitratur*). *Desitum est videri qvidqvam in socios iniqvum, qvum exstitisset in cives tanta crudelitas* (Id. Off. II. 8=*Nihil jam iniqvum videbatur*).

Obs. 1. If on the other hand the sense only requires the negation of a special affirmative idea, *aliqvis* or *qvispiam* is made use of: *Non ob ipsius aliqvod delictum* (Cic. pro Balb. 28), not on account of this or that crime committed by himself. *Vidi, fore, ut aliqvando non Torqvatus neqve Torqvati qvispiam similis, sed aliqvis bonorum hostis aliter indicata haec esse diceret* (Id. pro Sull. 14). In the same way *ne qvis, ne qvid,* &c. are commonly employed. (*Ne qvis unqvam. Ne qvisqvam*, that no one, whoever it may be: *Metellus edixit, ne qvisqvam in castris panem aut qvem alium coctum cibum venderet*, Sall. Jug. 45.) *Qvisqvam* (*ullus*) is also not used, when the negation applies not to the whole proposition, but to a single word, with which it is combined so as to form one negative idea (*Qvum aliqvid non habeas*, when one *has not* this or that thing, Cic. Tusc. I. 36), or when two negations cancel each other: *Nemo ulla de re potest contendere neqve asseverare sine aliqva ejus rei, qvam sibi qvisqve placere dicit, certa et propria nota* (Cic. Acad. II. 11). *Non sine aliqvo incommodo. Ili philosophi mancam fore putaverunt sine aliqva accessione virtutem* (Cic. Finn. III. 9=*nisi adjungeretur aliqva accessio*). (*Ne illi qvidem, qvi maleficio et scelere pascuntur, possunt sine ulla particula justitiae vivere*, without any particle whatever, Cic. Off. II. 11.)

Obs. 2. In a negative proposition with *qvisqvam*, the predicate may be completed with an unaccented *aliqvis* or *qvispiam: Ne suspicari qvidem possumus, qvenqvam horum ab amico qvidpiam contendisse, qvod contra rempublicam esset* (Cic. Lael. 11).

[n] *Si omni timore* (Ter. Andr. II. 3, 17), is a very unusual form of expression. (*Ne sine omni qvidem sapientia*, Cic. de Or. II. 1, without the whole compass of philosophy).

b. Further *qvisqvam* (*ullus*) is used with emphasis in other propositions to signify *any one whatever, any one in general,* as well as after comparatives (in the latter case it is invariably employed, e. g. *taetrior tyrannus qvam qvisqvam superiorum*), in conditional and relative propositions, where it is intended to express the condition or relative definition in the most general and comprehensive manner possible, and in universal expressions of disapprobation: *Aut enim nemo, qvod qvidem magis credo, aut si qvisqvam, ille sapiens fuit* (Cic. Lael. 2). *Si tempus est ullum jure hominis necandi, certe illud est non modo justum, verum etiam necessarium, qvum vi vis illata defenditur* (Id. pro Mil. 4), if there be *any time whatever*[x]. *Qvamdiu qvisqvam erit, qvi te defendere audeat, vives* (Id. in Cat. I. 2), so long as there is *any one,* whoever it may be. *Dum praesidia ulla fuerunt, Roscius in Sullae praesidiis fuit* (Id. Rosc. Am. 43). *Cuivis potest accidere, qvod cuiqvam potest* (Sen. de Tranq. An. 11). *Laberis, qvod qvidqvam stabile in regno putas* (Cic. Phil. VIII. 4). *Nihil est exitiosius civitatibus, qvam qvidqvam agi per vim* (Id. Legg. III. 18). *Indignor, qvidqvam reprehendi, non qvia crasse compositum illepideve putetur, sed qvia nuper* (Hor. Ep. II. 1, 76).

Obs. 1. All that has been said of *qvisqvam,* holds also of the corresponding adverbs (*unqvam, usqvam,* in opposition to *alicubi, aliqvo, uspiam*): *Bellum maxime memorabile omnium, qvae unqvam gesta sunt* (Liv. XXI. 1).

Obs. 2. In some cases it rests with the speaker, whether he chooses to give this emphasis to what he says and to express the universal notion, which is denoted by *qvisqvam,* or rather to make use of *aliqvis: Si qva me res Romam adduxerit, enitar, si qvo modo potero* (if I can do it in one way or another), *ut praeter te nemo dolorem meum sentiat, si ullo modo poterit* (if it is *at all* possible), *ne tu qvidem* (Cic. ad Att. XII. 23). *Portentum atqve monstrum certissimum est, esse aliqvem humana figura, qvi eos, propter qvos hanc lucem aspexerit, luce privarit* (Cic. Rosc. Am. 22; it might also be expressed, *esse qvenqvam* —).

Obs. 3. With respect to *nullus* (which corresponds to *ullus*) it is to be observed that *nullius* and *nullo* sometimes (but rarely, and never in the best prose writers) serve as a substitute for the genitive and ablative of *nihil: Graeci praeter laudem nullius avari* (Hor. A. P. 324). *Deus nullo magis hominem separavit a ceteris animalibus qvam dicendi facultate* (Qvinct. II. 16, 12). Usually *nullius rei, nulla re. Nihili* is only used as a genitive of the price (§. 294), *nihilo* only as an ablative of the price, with comparatives (§. 270; *nihilo melior, n. magis, n. minus*) and with the prepositions *de, ex, pro,* in order to designate 'nothing' generally and in the abstract (*ex nihilo, de nihilo nasci,* but *ex nulla re melius intelli-*

[x] [*Qvae nec potest ulla esse, nec debet* (Cic. Tusc. III. 6).]

gitur, from no single thing). In like manner *nihilum* is used with *ad* and *in* (*ad nihilum redigere*, but *ad nullam rem utilis*). *Non ullus, non unqvam*, instead of *nullus, nunqvam*, is rare in prose.

Obs. 4. An indefinite pronoun, referred to by a relative, is sometimes omitted; see §. 322.

§. 495. *Qvisqve* signifies, each in particular, by himself (distributively): *Suus cuiqve honos habetur. Suae qvemqve fortunae maxime poenitet* (Cic. ad Fam. VI. 1). *Sibi qvisqve maxime consulit.* (*Se* and *suus* stand first in prose[y].) When a relative and demonstrative proposition are combined, *qvisqve* always stands in the relative proposition, commonly (without accent) immediately after the relative, so that even *se* and *suus* stand after *qvisqve: Qvam qvisqve norit artem, in hac se exerceat* (Cic. Tusc. I. 18; not, *qvisqve exerceat se in ea arte, qvam norit*). *Qvanti qvisqve se ipse facit, tanti fiat ab amicis* (Id. Lael. 76). (Sometimes *qvisqve* is repeated, as: *Qvod cuiqve obtigit, id qvisqve teneat;* Cic. Off. I. 7). This pronoun is also used, in order to denote a general relation and proportion applicable to each individual person or thing (to each case) in particular, where we employ in English the words *any one, a man, a thing: Qvo qvisqve est sollertior et ingeniosior, hoc docet iracundius et laboriosius* (Cic. pro Rosc. Com. 11). *Ut qvisqve maxime ad suum commodum refert, qvaecunqve agit, ita minime est vir bonus* (Cic. Legg. I. 18. It very often stands in this way with the superlative and *ut—ita*). *Ut qvisqve me viderat, narrabat,* as often as any one saw me—[z]. In this signification (of a universal relation, which manifests itself in each individual) it is frequently combined with a superlative, which always precedes it: *Maximae cuiqve fortunae minime credendum est* (Liv. XXX. 30), the highest fortune is always the least to be trusted; literally, Each fortune is to be least trusted in proportion as it is the highest. *Optimum qvidqve rarissimum est* (Cic. Finn. II. 25). *Ex philosophis optimus et gravissimus qvisqve confitetur multa se ignorare* (Id. Tusc. III. 28), all good philosophers. (In the older and good writers the singular is chiefly used in this way, but the plural also in the neuter.) (*Decimus qvisqve*, §. 74, *Obs.* 2. *Primus qvisqve*, strictly, that which is on each occasion first, first; i. e. one after the other: *Primum qvidqve consideremus:* Cic. N. D. I. 27.)

Obs. 1. On the other hand *qvisqve* never signifies *every one* taken col-

[y] Such an example as the following is rare: *Transfugas Hannibal in civitates qvemqve suas dimisit* (Liv. XXI. 48), where instead of *suas* the substantive is put first for the sake of emphasis.

[z] The later writers also say *ut qvis.*

lectively; this is expressed by *omnes* or *nemo non*, or by *qvivis* signifying, every one, whoever it may be. (Yet we find the expression *cujusqvemodi*, of every kind you please). *Unusqvisqve*, every one, is used like the corresponding phrase in English. (The older writers have sometimes used *qvidqvid* for *qvidqve*, e. g. *ut qvidqvid objectum est*, Cic. Tusc. V. 34.)

Obs. 2. *Each of two by himself* (herself, itself) may be expressed by *uterqve*, e. g. *Natura hominis dividitur in animum et corpus. Qvum eorum utrumqve per se expetendum sit, virtutes qvoqve utriusqve per se expetendae sunt* (Cic. Finn. IV. 7). *Qvisqve*, however, is used in combination with *suus: Duas civitates ex una factas; suos cuiqve parti magistratus, suas leges esse* (Liv. II. 44). Concerning *uterqve nostrum* (*veniet*), *uterqve frater*, see §. 284, *Obs.* 3; concerning *uterqve* sometimes used as a collective with the plural, §. 215 a. It may here be observed, that the plural *utriqve* (which otherwise denotes two pluralities; §. 84, *Obs.*) is sometimes used irregularly of two individual persons or things, *hi utriqve* being in this case used for *horum uterqve: Duae fuerunt Ariovisti uxores, utraeqve in ea fuga perierunt* (Caes. B. G. I. 53). *Agitabatur animus ferox Catilinae inopia rei familiaris et conscientia scelerum, qvae utraqve* (=*qvorum utrumqve*) *his artibus, qvas supra memoravi, auxerat* (Sall. Cat. 5). *Utraqve cornua* (Liv. XXX. 8). *Utrumqve*, both (without reference to the gender of the single words).

§. 496. Of *alius* and *alter* it is to be observed, that the Latins use *alter*, where one more is mentioned besides one that has been spoken of (in opposition to that *alone* and by itself), where in English we use the word 'another:' e. g. *Solus, aut cum altero* (Cic. ad Att. XI. 15; also, *unus aut summum alter; unus, alter, plures*). *Ne sit te ditior alter* (Hor. Sat. I. 1, 40). *Nulla vitae pars, neqve si tecum agas qvid, neqve si cum altero contrahas, vacare officio potest* (Cic. Off. I. 2). In this way *alter* is often used as equivalent to neighbour, one's fellow-man. *Fontejus Antonii, non ut magis alter, amicus erat* (Hor. Sat. I. 5, 33). (But we also find: *ut non magis qvisqvam alius*, Id. Sat. II. 8, 49). *Alter Nero*, another Nero, a second (the second) Nero. (On the other hand *alter* can never have the signification of difference, which is expressed by *alius*.)

Obs. 1. *Alius* when repeated signifies, one—another (*aliud ex alio malum; aliud hic homo loqvitur, aliud sentit; alii Romam versus, alii in Campaniam, alii in Etruriam proficiscebantur*); in the same way *alter—alter* is used of two, the one—the other. But the repetition of *alius*, or *alius* with an adverb derived from it, denotes also, that the predicate is differently defined for the different persons spoken of: *Discedebant alius in aliam partem* (*alius alio*), they separated, one to one side, the other to

another. *Aliter cum aliis loqveris. Haec aliter ab aliis definiuntur.* (In this sense it is also used of two, because *alter* does not imply difference: *Duo deinceps reges alius alia via civitatem auxerunt;* Liv. I. 21).

Obs. 2. *Ceteri,* the others, the rest in general; *reliqvi* the rest, which remain after some have been deducted: hence we find *ceteris antecellere, praestare,* and *praeter ceteros,* but *sex reliqvi;* in many other cases without a distinction.

The most important Rules of Latin Metre (Versification).

§. 497. The structure of Verse is founded in Latin (and Greek) on the different quantity (the length and shortness) of the syllables. (In English, on the contrary, and other modern languages, the structure of verse is founded on the accentuation or non-accentuation of the syllable.) A verse (*versus,* properly signifying only, *a line*) consists in Latin of a series of long and short syllables, which (in shorter divisions, feet) alternate with each other according to a fixed rule, which is the *measure of the verse* (*metrum*).

Obs. 1. The word *metrum* (*μέτρον,* measure) is also used of a definite combination of several verses; see §. 509.

Obs. 2. A verse is in general a series of words, which in the delivery (in the recitation) is uninterruptedly connected and somewhat separated from what follows, that the order and alternation of syllables which is contained in it may be compared with other series. With this view it is required that the verse should only have a certain length and that the alternation of the syllables should be easily caught and retained by the ear.

§. 498. The *feet of the verse* (*pedes*), i. e. the separate combinations of syllables, of which a verse consists, are formed of long and short syllables in opposition to one another. The long syllable has twice the duration (*mora*) of the short. Combinations of syllables of the same kind (e. g. – – or ∪ ∪ ∪) are not proper (metrical) feet, from which a kind of verse may be composed, but yet they may often stand in the place of feet of the same length, so that a long syllable is represented by two short ones or two short ones by a long one (e. g. – – for – ∪ ∪), and it may even be a characteristic of a peculiar metre, that such feet are used in certain places (*Spurious Feet*). The place which the long and consequently more im-

portant syllable assumes in the genuine feet, is called *arsis* (raising), that occupied by the short one, *thesis* (sinking). (When therefore the spurious foot ∪∪∪ is put instead of —∪, the two first syllables make up the arsis; when —— stands for —∪∪, the first syllable is in the arsis, but the last, if it stands for ∪∪—.) The arsis may precede the thesis (so that the movement as it were goes downwards), or follow it (so that the movement goes upwards)[a].

Obs. The measuring and recitation of a verse, according to its feet, is called *scanning* (*scānsio*).

§. 499. The following are the different kinds of feet:—

a. Those whose arsis and thesis are of equal duration (together four *morae*) are

—∪∪, *dactylus*,

∪∪—, *anapaestus*.

b. Those whose arsis is twice as long as the thesis (together three *morae*),

—∪, *trochaeus* or *chorēus*,

∪—, *iambus*.

c. Those in which one part of the foot is half as long again as the other (together five *morae*),

—∪—, *creticus* (with a double arsis),

—∪∪∪, *paeon primus*,

∪∪∪—, *paeon qvartus*.

[a] In speaking however of the Arsis and Thesis (in Greek and Latin Verse) we must not think, as is usually done, of an elevation and depression of the *voice*, since the names are borrowed from Music and taken from the movement of the stick used in beating time, on which account too they had with the ancients a signification opposite to that which (by a misunderstanding) they have since acquired; the ancients named the important part Thesis, the other Arsis. We should also guard against the opinion which is generally current, viz. that the ancients accentuated the long syllable (in the arsis) and distinguished in this way the movement of the verse (by a so-called versual accent, *ictus metricus*), and consequently often accentuated the words in verse quite otherwise than in prose (e. g. *Arma virumque canō Trojāe qvi primus ab oris Italiām fatō profugus Lavinaqve venit Littora*), which is impossible; for the verse depends on a certain order and form of movement being distinguishable, when the words are *correctly* pronounced. In our verses we do not accentuate the syllables *for the sake of the verse*, but the syllables which are perceptibly distinguished by the accentuation in prose are adapted to *form* verse by this variation. In Latin (where even in the prose pronunciation the accent was quite subordinate and is never named in speaking of rhetorical euphony, while on the other hand the difference of quantity was distinctly and strongly marked) the verse was *audibly distinguished* by this very alternation of the long and short syllables. But as it is not possible for us either in prose or verse, to pronounce the words according to the quantity *in such a way* as the ancients did, we cannot recite their poetry correctly, but are forced in the delivery to lay a certain accent on the Arsis, and thus to give their verses a certain resemblance to ours. It should however be understood that the relation between accent and quantity was different with the ancients themselves (until the later centuries, when the pronunciation itself underwent modifications).

Obs. The paeons may be considered as resolutions of the *creticus*, which is also called *amphimacer.*

d. Spurious feet;

——, *spondēus* (instead of the dactyl or anapaest);

⏑ ⏑ ⏑, *tribrachys* (instead of the trochee or iambus; was often also called *trochaeus*).

To these we may add the compound foot *choriambus* (— ⏑ ⏑ —), consisting of a trochee and an iambus.

Obs. 1. In verses consisting of anapaests, trochees, and iambi, two feet are reckoned together to a *dipodia* (double foot)[b].

Obs. 2. The spondee and the tribrach, as combinations of syllables of precisely equal prosodial value, are peculiar to Greek and Latin verse.

§. 500. A verse is formed either by repeating the same foot several times (*simple* verse) or by combining and mixing different feet (*compound* verse). A certain form of verse, notwithstanding particular variations and changes of the feet, may be easy of recognition, and make on the whole the same impression on the ear, especially long and simple verses, which are repeated without an admixture of others. (See below on the different kinds of verse.) The last syllable of Latin verses is always indifferently long or short (*anceps*), since an accurate comparison is here prevented by the pause (but for this reason too it can never be resolved, — into ⏑ ⏑). A verse often concludes in such a way, that the last foot is incomplete, and is then called *versus catalecticus.*

Obs. A distinction is made between *versus catalectici in syllabam*, where a single syllable follows the last complete foot, and *catalectici in dissyllabum*, where two syllables follow a foot of three syllables; but these two syllables may be considered as a distinct dissyllabic foot.

§. 501. *Caesura* (cutting) is the name given to the division of certain longer verses into two parts, by causing a word in a certain given position to end in the middle of a foot. This gives rise to a pause, which however does not interfere with the continuity of the verse, since the incomplete foot draws the attention to the remainder. In some other verses of a longer description such a break is found at the end of a foot (*diaeresis*); but then the

[b] The names of the feet are all borrowed from the Greek. Several other kinds are usually enumerated (Pyrrhichius ⏑ ⏑, Proceleusmaticus ⏑ ⏑ ⏑ ⏑, Molossus — — —, Bacchius ⏑ — —, Antibacchius — — ⏑, Amphibrachys ⏑ — ⏑, the second and third Paeon ⏑ — ⏑ ⏑, ⏑ ⏑ — ⏑, four Epitrites ⏑ — — —, &c., together with the Ionicus *a majore* — — ⏑ ⏑, and *a minore* ⏑ ⏑ — —. But these combinations of syllables are not elementary parts of verse, and are only looked upon as feet in consequence of an erroneous way of representing and dividing the verse.

close of the verse often has a different (catalectic) form, so that the attention is by these means directed to the end.

Obs. 1. The term *Caesura* is sometimes applied to a division of the words at the termination of each foot (so that each part of the word belongs to its own foot). In simple verses of some length euphony is improved by this division and the seeming contest between the words and the verse, as in this hexameter:—

Una salus victis nullam sperare salutem;

whereas by a general or too frequent coincidence between the several words and the terminations of the feet the verse is as it were broken up, as in the following hexameter:—

Sparsis hastis longis campus splendet et horret,

which is also in other respects not well constructed (see *Obs.* 2).

Obs. 2. The name of *verbal feet* is given to the entire words in a verse, when they are considered as prosodial combinations of syllables, e. g. *tempora* as a dactyl, *arma* as a trochee, *pelluntur* as — — ∪ (spondee and ∪, or — and trochee). Simple verses of some length lose in variety and euphony, when the verbal feet which follow in succession are too uniform, as, e. g. in this hexameter:—

Sole cadente juvencus aratra relinqvit in arvo,

where four words in succession have the form ∪ — ∪.

§. 502. a. The correctness of the verse (considered as to prosody) depends on all the syllables being used according to their just pronunciation and quantity, with respect to which however it is to be noticed, that certain freedoms in the pronunciation of individual words and forms were looked upon as allowed in poetry (see on the alteration of *i* and *u* into *j* and *v*, diaerēsis and synizēsis, §. 5 a, *Obs.* 4; §. 6, *Obs.* 1; on *illĭus, unĭus*, §. 37, *Obs.* 2; on *stetĕrunt*, §. 114 a; on *rēligio, rēliqviae*, for *rĕligio, rĕliqviae*, §. 204 a, *Obs.* 1), especially in the case of words (especially proper names), which otherwise could not be used at all in a particular kind of verse (e. g. *alterīus* and *Prĭămĭdes* in the hexameter, on which account they are pronounced *alterĭus, Prīamides;* for *pŭĕrĭtĭa* Horace says *puertia*). In the *arsis* of dactylic verses (hexameters), the short final syllable of polysyllables, if ending in a consonant, is sometimes used as long; so also *qve* occasionally in the second *arsis* of the hexameter:—

Desine plura puĕr, et qvod nunc instat, agamus (Virg. B. IX. 66).
Pectoribūs inhians spirantia consulit exta (Id. Aen. IV. 64).

Tum Thetis humanos non despexīt hymenaeos (Catull. 64, 20).
Sideraqvē ventiqve nocent avidaeqve volucres (Ov. Met. V. 484).

(*Angulus ridēt, ubi non Hymetto,* Hor. Od. II. 6, 14, in a Sapphic verse.)[c]

Obs. 1. The shortening of a syllable that is usually long is called *systŏle* (contraction), the lengthening of a short one *diastŏle* (extension).

Obs. 2. The old comic poets (Plautus and Terence) in many cases used syllables as short, which are long by position (§. 22, *Obs.* 5). So likewise they deviated not unfrequently (Plautus especially) by contraction and the rejection of syllables (syncope) from the usual pronunciation of the words. Besides this, they treated the metres themselves (with reference to the feet, which may be used &c.) with great freedom, so that the metrical reading and explanation of their verses is often very difficult, the more so, since in many passages, particularly in Plautus, they are incorrectly written. They must consequently be almost entirely passed over here.

b. Further, it is necessary to avoid the hiatus which is produced where a final vowel (or *m*) comes into contact with an initial vowel (§. 6) in the same verse, it being at the same time requisite to pronounce the former (in order to make the verse complete), instead of dropping it by elision (ecthlipsis). (The concurrence of vowels at the end and at the beginning of two verses causes no harshness, since a pause falls between them.) Yet the poets have sometimes allowed themselves a hiatus in longer dactylic verses, in cases where it was less objectionable, namely, a) with a long final vowel or diphthong (*ae*) in the arsis: *Orchades et radiī et amara pausia bacca* (Virg. G. II. 86). *Qvid struit? aut qva spē inimica in gente moratur?* (Id. Aen. IV. 235) mostly at the *caesura;* b) with a long final vowel (diphthong) in the thesis, so that the vowel becomes short in the pronunciation: *Credimus? an, qvĭ ămant, ipsi sibi somnia fingunt?* (Virg. B. VIII. 108). *Insŭlaĕ Ionio in magno* (Id. Aen. III. 211). *Torva leaena lupum seqvitŭr, lupus ipse capellam, te Corydōn, ŏ Alexi!* (Id. B. II. 65); c) with a short final vowel (in the thesis) where there is at the same time a completion of the sense, a caesura, or a repetition of the same word: *Et vera incessu patuit dĕă. Ille ubi matrĕm* (Virg. Aen. I. 405). In a syllable ending in *m* (which is always short) the hiatus is extremely rare.

Obs. Interjections, which consist only of a vowel, cannot be elided; *ae*

[c] The so-called lengthening by the arsis, which is commonly falsely explained by the assumed versual accent, rests, as a tolerated license, on the circumstance, that in defined places in certain verses the reader expects and requires a long syllable, and hence if the poet, within certain limits, allows himself to use a short one, is not misled by it, but modifies the pronunciation of the syllable in respect of the quantity in such a way, that the requirements of the verse are in a manner satisfied. This license therefore corresponds to the occasional accentuation of unaccented syllables in modern verse.

at the end of a word is very seldom elided before a short vowel. Here therefore the hiatus must be avoided in another way, except so far as it may be tolerated (as in the following example, *O ubi campi*, Virg. Georg. II. 486, according to a).

§. 503. Of the SIMPLE DACTYLIC verses the most important, and the only one which is used by itself, without admixture with others, is the HEXAMETER, *versus hexameter* (from *metrum*, taken in the signification of *foot*). It consists of five dactyls and a trochee (or of six dactyls, the last of which is catalectic in dissyllabum). Each of the four first dactyls may be exchanged with a spondee. A spondee is very rarely substituted for the fifth dactyl by such poets as are most careful in the structure of the verse, because in this way its dactylic form becomes less conspicuous. If a spondee stands as the fifth foot (a spondaic verse), the fourth foot is generally a dactyl. The hexameter has regularly a caesura in the third foot, either after the arsis (masculine caesura)[d], or after the first short syllable of the dactyl (feminine caesura)[e]:—

Arma virumqve cano, | *Trojae qvi primus ab oris.*
Vi superum, saevae | *memorem Junonis ob iram.*
Id metuens veterisqve | *memor Saturnia belli.*

Sometimes the caesura is not in the third foot, but after the arsis of the fourth[f]:—

Illi se praedae accingunt | *dapibusqve futuris* (Virg. Aen. I. 210).

Even when a word ends in the third foot, the caesura in the fourth sometimes makes a more suitable division in the verse:—

Jamqve faces et saxa volant, | *furor arma ministrat.* (Virg. Aen. I. 150).
Posthabita coluisse Samo; | *hic illius arma* (Id. ib. I. 16; hiatus).

The hexameter is the verse best adapted to a uniformly progressive exhibition of events, and is therefore used in narrative (epic) poems (*versus heroicus*, verse of heroic poetry), and in didactic poems, satires, and poetical epistles.

Obs. 1. *Qve* at the end of a hexameter is in some few instances elided before a vowel at the beginning of the following verse.

Obs. 2. With respect to the relation between the combination of the propositions and the structure of the verse, it may be observed, that in a carefully constructed hexameter a proposition which is grammatically quite distinct from the foregoing does not begin with or in the last foot.

[d] *Caesura penthemimeres* (πενθημιμερὴς), after the fifth half-foot.
[e] *Caesura κατὰ τρίτον τροχαῖον*, after the trochee of the third foot.
[f] *Caesura hephthemimeres* (ἑφθημιμερὴς), after the seventh half-foot.

§. 504. a. The following dactylic verses are used (by Horace) in combination with other verses:—

– ∪ ∪ – ⏑ (*versus Adonius*), e. g.

Fusce, pharetra.

– ∪ ∪ – ∪ ∪ ⏑ (*versus Archilochius minor*);

Pulvis et umbra sumus.

– ∪ ∪ – ∪ ∪ – ∪ ∪ – ⏑ (*v. dactylicus tetrameter catalecticus*);

– – – – (–)

Carmine perpetuo celebrare.
O fortes pejoraqve passi.
Ossibus et capiti inhumato.

b. A dactylic verse of a peculiar form is the so-called PENTAMETER, which consists of two parts, always separated by the caesura, each of which has two dactyls and a syllable of an incomplete foot (in the first division always a long syllable). Spondees may also be used instead of the two first dactyls. The pentameter is never used alone, but a hexameter and pentameter are combined to form a DISTICH (double verse), and this combination is continually repeated:—

Tempora cum causis Latium digesta per annum,
Lapsaqve sub terras ortaqve signa canam.

Obs. This form is applied particularly to elegies (*versus elegiacus*) and epigrams (by Ovid it is employed also in didactic poetry).

§. 505. The ordinary ANAPAESTIC verse is *versus anapaestus dimeter* (*metrum* being understood of the dipodia), which consists of four anapaests, with a caesura between the second and third. The anapaests may be changed for spondees, and these again for dactyls. (Seneca does not use the dactyl in the last foot.) Yet each line is not considered completely as a verse by itself, but a whole series of verses (a system) is so combined, that (in Greek without an exception) the hiatus is excluded, and the last syllable is not anceps, and the final and initial consonant make a position, till the system ends by the sense being completed, sometimes with a *versus monometer* of two anapaests (in Greek with a catalectic termination). These anapaests are used in the choral songs (in Latin only in tragedies, of which Seneca's alone are preserved), e. g.

– – – – – ∪ ∪ –
Qvanti casus humana rotant!
∪ ∪ – – – – ∪ ∪ –
Minor in parvis Fortuna furit,
∪ ∪ – ∪ ∪ – ∪ ∪ – ∪ ∪ –
Leviusqve ferit leviora deus;

– – ⏑ ⏑ – – – ⏑ ⏑–
Servat placidos obscura qvies,
– – ⏑ ⏑ – – ⏑ ⏑ – –
Praebetqve senes casa securos.
(Sen. Hippol. 1124 sqq.)

§. 506. TROCHAIC verses are divided into dipodias (§. 499 d. *Obs.* 1), and in longer verses the second foot of the dipodia may be changed for a spondee without disturbing the trochaic movement. The most usual trochaic verse (in lively scenes in tragedies and comedies) is the catalectic tetrameter (*versus tetrameter trochaicus catalecticus*, also *v. trochaicus septenarius*, in accordance with the number of the perfect feet). It consists of seven trochees and a syllable, and has the diaeresis (§. 501) after the fourth foot. A tribrach may stand everywhere instead of the trochee, and in the even places (2, 4, 6, the last in the dipodias) a spondee.

Nulla vox humana constat | absqve septem litteris,
Rite vocavit vocales, | qvas magistra Graecia (Terent. Maur.).

In the comic poets the diaeresis is not always observed; they often use spondees in all places except in the seventh foot, and also substitute a dactyl or anapaest instead of the spondee, so that the form of the verse is very variabl

Of other trochaic verses the following is found in Horace – ⏑ – ⏑ – ⏑ ⏓ (*versus troch. dimeter catalecticus*) :—

Truditur dies die.

§. 507. a. IAMBIC verses are measured by dipodias, and in longer verses the first foot of every dipodia may be changed for a spondee, without disturbing the iambic movement. The most usual iambic verse is that with six feet, *versus iambicus trimeter* (from the three dipodias) or *senarius* (from the feet), which is used in some smaller compositions, alone, or with other iambic verses, and is also the usual verse in dramatic dialogue. In the most careful writers (as Horace) a spondee may stand in the uneven places (1, 3, 5) instead of the iambus, and (but more rarely) a tribrach instead of every iambus, except the last. (The spondee is very rarely changed again in the first and third foot for a dactyl, or in the first for an anapaest.) This verse has usually a caesura after the thesis of the third foot, or if wanting there, after the thesis of the fourth. The form is therefore as follows (Hor. Ep. 17) :—

⏑ – ⏑ – ⏑ | – ⏑ | – ⏑ – ⏑ ⏓
– – | | –
⏑ ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ | ⏑ ⏑ ⏑ | ⏑ ⏑ ⏑ ⏑ ⏑

The comic poets allow themselves greater irregularities, since they also

put a spondee in the even places (2, 4), only not in the sixth foot, and use a dactyl and an anapaest here and there in each of the first five feet.

Poëta cum primum animum ad scribendum adpulit,
Id sibi negoti credidit solum dari,
Populo ut placerent, qvas fecisset fabulas.
Verum aliter evenire multo intelligit.
Nam in prologis scribundis operam abutitur.
(Ter. Andr. prol. init.)

Obs. The comic poets also use iambic tetrameters, sometimes complete ones of eight feet (*octonarii*), sometimes catalectics (*septenarii*) of seven feet and a syllable, usually with a diaeresis after the fourth foot, and with great freedom in the change of the feet.

b. Of other iambic verses the following are found in Horace:—

⏑– ⏑ – ⏑ – ⏑ ⏑ (*versus iamb. dimeter*);
(– ⏑ ⏑) (⏑ ⏑ ⏑)
Imbres nivesqve comparat.

⏑ – ⏑ – ⏑ – ⏑ – ⏑ – ⏑ (*versus iamb. trimeter catalecticus*);
(⏑ ⏑ ⏑)
Trahuntqve siccas machinae carinas.

⏑ – | ⏑ – | – – | ⏑ – | – (*v. Alcaicus enneasyllabus*);
Et scindat haerentem coronam.

Obs. 1. Choliambus (*v. scazon*, limping iambus) is the name given to a verse, which is produced by changing the last iambus of an iambic trimeter for a trochee or spondee.

Obs. 2. Cretic and paeonic verses occur only in the comic poets, and are here passed over. The choriambus is produced when a dactylic movement in the arsis is interrupted by a new arsis. In the verses which are called choriambic, the choriambus occurs once or oftener in the middle of a compound verse; see the next paragraph. In one ode only (III. 12) Horace has imitated a Greek form, which consists of a choriambic movement, introduced by an anapaest (⏑ ⏑ – – ⏑ ⏑ – – ⏑ ⏑ –), continued unbroken to the conclusion (or properly in divisions, each of which contains the combination of syllables ⏑ ⏑ – –, called *Ionicus a minore*, repeated ten times).

§. 508. Compound verses contain a more artificial movement, but even here a certain rhythmical proportion may be distinguished as predominating, either in the verse itself, or, if this be short, in the verses with which it is combined. If a dactylic movement

passes into trochees, the form of verse is called logaoedic[g]. Sometimes an introductory foot of two syllables (the *Basis*) is put before a dactylic or logaoedic series. In other verses the choriambic form is seen in the middle, and the conclusion is logaoedic. The compound verses make a more lively impression, and belong to the character of lyric poetry. The most important forms (especially those used by Horace) are the following:—

– ∪ ∪ – ∪ – ⏑ (*v. Aristophanicus*);
Lydia dic, per omnes.
– ∪ ∪ – ∪ ∪ – ∪ – ⏑ (*v. Alcaicus decasyllabus*);
Nec virides metuunt colubras.
– ∪ ∪ – ∪ ∪ – ∪ ∪ – ∪ ∪ – ∪ – ∪ – ⏑ (*v. Archilochius major*);
Solvitur acris hyems grata vice veris et Favoni.
– – – ∪ ∪ – ⏑ (*v. Pherecrateus*);
Vis formosa videri.
– – – ∪ ∪ – ∪ ⏑ (*v. Glyconicus*);
Nil mortalibus arduum est.
[– ⏑ – ∪ ∪ – ∪ – ∪ – ⏑ (*v. Phalaecius*, not in Horace);
Vivamus, mea Lesbia, atqve amemus.
⏑ – | ∪ – | – | – | ∪ ∪ – | ∪ ⏑ (*v. Alcaicus hendecasyllabus*);
Dulce et decorum est pro patria mori.
– ∪ | – – | – | ∪ ∪ | – ∪ | – ⏑ (*v. Sapphicus*);
Integer vitae scelerisqve purus.

Obs. The caesura may also sometimes stand after the first short syllable of the dactyl.

[– ∪ | – – | – ∪ ∪ – | – ∪ ∪ | – ∪ – ⏑ (*v. Sapphicus major*);
Cur timet flavum Tiberim tangere? cur olivum?]
– – | – ∪ ∪ – | – ∪ ∪ | – ∪ | ⏑ (*v. Asclepiadeus minor*);
Crescentem sequitur cura pecuniam.
– – | – ∪ ∪ – | – ∪ ∪ – | – ∪ ∪ | – ∪ | ⏑ (*v. Asclepiadeus major*);
Qvis post vina gravem militiam aut pauperiem crepat?

Obs. The so-called *versus asynarteti*, which consist of two divisions so loosely connected, that a hiatus may be allowed between them and the final syllable of the first part is *anceps*, are (at least in Horace) best considered as two verses. As such may be adduced—

– ∪ ∪ – ∪ ∪ ⏑ | ⏑ – ∪ – ⏑ – ∪ ⏑ (*Elegiambus*) and
⏑ – ∪ – ⏑ – ∪ ⏑ | – ∪ ∪ – ∪ ∪ ⏑ (*Iambelegus*).

§. 509. In lyrical poems it is most customary to employ not a

[g] From λόγος, speech, and ἀοιδή, song.

succession of the same verses, but either a combination of two of different kinds (simple or compound), which is repeated (combination of distichs), or a combination of several lines, which is called a strophe[h]. Every such combination is often called a metre. The strophes used by Horace (besides those combinations which have the form of a distich) are the following:—

1. The SAPPHIC strophe; three Sapphic verses (§. 508) and a *versus Adonius* (§. 504). See for an example the second ode of the first book.

Obs. In this strophe we find a few instances of a syllable elided at the end of a line before a vowel in the next line, and of a word divided between the third Sapphic verse and the *v. Adonius*.

II. The FIRST ASCLEPIADEAN strophe; three smaller Asclepiadean verses and a Glyconic (§. 508). For an example see the sixth ode of the first book.

III. The SECOND ASCLEPIADEAN strophe; two smaller Asclepiadean verses, a Pherecratian (§. 508), and a Glyconic. See the fourteenth ode of the first book.

IV. The ALCAIC strophe; two Alcaic hendecasyllables (*Alcaici hendecasyllabi*; §. 508), an Alcaic enneasyllable (*Alc. enneasyllabus*; §. 507 b), and an Alcaic decasyllable (*Alc. decasyllabus*; §. 508). See for example the ninth ode of the first book.

Obs. 1. These strophes are named after the Greek poetess Sappho and the poets Asclepiades and Alcaeus.

Obs. 2. Those combinations by distichs which occur in Horace may here be adduced with the names usually assigned to them:—

1. The second Asclepiadean metre; a Glyconic verse and the smaller Asclepiadean (§. 508). (Book I. Ode 3.)

2. The greater Sapphic metre; an Aristophanic and a greater Sapphic verse (§. 508). (Book I. Ode 8.)

3. The first Archilochian metre; a dactylic hexameter and a smaller Archilochian verse (§. 504 a). (Book IV. Ode 7.)

4. The second Archilochian metre; a hexameter and a *versus iambelegus* (§. 508, *Obs.*). If the *iambelegus* is considered as two verses, this metre becomes a strophe of three lines. (Epod. 13.)

5. The third Archilochian metre; an iambic trimeter (§. 507) and a *versus elegiambus* (§. 508, *Obs.*); it may also be considered as a strophe of three lines. (Epod. 11.)

6. The fourth Archilochian metre; a greater Archilochian verse (§. 508) and a catalectic iambic trimeter (§. 507 b). (Book I. Ode 4.)

[h] Στροφή, a turn.

7. The Alcmanic metre; a hexameter, and a dactylic catalectic tetrameter (§. 504 a). (Book I. Ode 7.)

8. The second iambic metre; an iambic trimeter and an iambic dimeter. (Epod. 1.)

9. The first pythiambic metre; a hexameter and an iambic dimeter. (Epod. 14.)

10. The second pythiambic metre; a hexameter and an iambic trimeter. (Epod. 16).

11. The trochaic metre; a catalectic trochaic dimeter (§. 506) and a catalectic iambic trimeter. (Book II. Ode 18.)

A continuous employment of the smaller Asclepiadean verse (§. 508) is designated the first Asclepiadean metre (Book I. Ode 1), and the continuous use of the iambic trimeter as the first iambic. (Epod. 17.)

SUPPLEMENTS TO THE GRAMMAR.

I. *Of the Roman way of expressing the Date.*

The division of time into weeks of seven days with distinct names was not used by the ancient Romans (before the introduction of Christianity). The months were distinguished by the names adopted by us from the Romans. These were adjectives, with which *mensis* was understood and might be also expressed (*mense Aprili*). *Julius* and *Augustus* had the names of *Qvinctīlis* and *Sextīlis* down to the time of the emperor Augustus. The days of the month were computed from three leading days in each, which were called *Calendae* (*Kal.*), *Nonae*, and *Idus* (*Iduum*), and to which the name of the month was appended as an adjective: *Calendae Januariae, Nonis Decembribus*, &c. (Less correctly *Calendae Januarii.*) The *Calendae* was the first day of the month, the *Nonae* and *Idus* the fifth and the thirteenth, but in the months of *March, May, July*, and *October* the seventh and the fifteenth. From these days they counted backwards, so that in the beginning of the month they stated how many days it wanted to the Nones, and afterwards to the Ides, but after the Ides, how many days to the Calends of the month following. The day before the Nones (Ides, Calends) was expressed by the adverb *pridie* with the accusative: *pridie Nonas Januarias, pridie Calendas Februarias* (the 31st of January). The day but one before was called the *third* day before the Nones (Ides, Calends), since the Nones (Ides, Calends) were themselves included in the computation, and so on with the preceding days, the *fourth*, &c. This however is expressed in a way that is peculiar and striking in a grammatical point of view, inasmuch as *diem tertium, diem qvartum*, &c., was inserted in the accusative between the preposition *ante* and *Nonas* (*Idus, Calendas*): *ante diem tertium Nonas Januarias*[1], *ante diem qvartum Calendas Februarias* (written *a. d. III Non. Jan., a. d. IV Kal. Febr.* &c.). This expression is considered as *one* word, before which *in* and *ex* may stand, e. g. *ex ante diem III Nonas Junias usqve ad pridie Calendas Septembres; differre aliqvid in ante diem XV Calendas Novembres.* (It often happens that nothing more is

[1] The expression appears properly to signify, before (on the third day) the nones, &c. We find also the same construction with the names of festivals, *a. d. V. Terminalia.*

written than III Non., which is usually read *tertio* [*die*] *Nonas*, but which ought perhaps to be read as *a. d. III Non.*) We may therefore ascertain the days of the month when stated in the Roman manner, by subtracting the number given with the Nones from 6 (8), and that with the Ides from 14 (16), because the Nones and the Ides themselves are included in the reckoning, and with the Calends, by adding 2 to the number of days in the preceding month and subtracting from the amount the number specified (because the computation is made not from the last day of the month itself, but from the first of the following, and this is reckoned inclusively). *A. D. III Non. Jan.*=3^{d} January, *a. d. VIII Id. Jan.*=6^{h} Jan., *a. d. XVII Kal. Febr.*=16th Jan., *a. d. XIV Kal. Mart.*=16th February, *a. d. V Id. Mart.*=11th March. (In leap-year the intercalated day was counted between *a. d. VI Kal. Mart.* and *a. d. VII Kal. Mart.*, and denominated *a. d. bissextum Kal. Mart.*, so that *a. d. VII K.*, *a. d. VIII* &c. (computing backwards), answers, as in the ordinary February, to the 23^{d}, the 22^{d}, &c.)

II. *Computation of Money, and mode of expressing Fractions.*

A. Sums of money were generally computed amongst the Romans (except in the earliest period and under the later emperors) by the *sestertius* (*nummus sestertius*, sometimes only *nummus*), a silver coin, which at first was equal to 2½, subsequently to 4 asses, about 2d. ·5 farth. These are counted regularly, e. g. *trecenti sestertii*, *duo millia sestertiorum* (or *sestertium* §. 37, *Obs.* 4). But to express several thousand *sestertii* the substantive *sestertia*, *sestertiorum* (not used in the sing.) is also made use of; hence, *duo, septem sestertia*, =*duo, septem millia sestertiorum*; and in the older writers this is the usual way of expressing a round number of thousands under a million.

A million of sesterces (*sestertii*) is regularly expressed by *decies centena* (*centum*) *millia sestertiorum* (*sestertium*), sometimes only *decies centena*, *millia sestertium* being understood (Hor.). But instead of this we commonly find the abbreviated expression *decies sestertium* (generally reversed *sestertium decies*), and so on for larger numbers: *undecies sestertium*, 1100000 sesterces, *duodecies*, *vicies*, *ter et vicies* (2300000). In such expressions *sestertium* is treated and declined as a neuter substantive in the singular, e. g.

(Nom.) *sestertium qvadragies relinqvitur;* (acc.) *sestertium qvadragies accepi;* (abl.) *sestertio decies fundum emi, in sestertio vicies egere* (to be poor in possession of 2000000 sesterces). Sometimes, when the connection is obvious, the adverb alone is put without *sestertium*. Greater and smaller numbers are combined in this way: *Accepi vicies ducenta triginta qvinqve millia qvadringentos decem et septem nummos* (Cic. Verr. Lib. I. 14), 2235417 sesterces.

Sestertius is often denoted by the sign HS (properly IISemis, $2\frac{1}{2}$, viz. *as*), which sign is also used for *sestertia* and *sestertium*. Hence arises some ambiguity, where the numbers are not declined (by which HS *tres* and HS *tria* may be distinguished), and where both the numeral adjective and the numeral adverb are expressed by signs (e. g. *decem* and *decies* both of them by X). This ambiguity can only be removed by considering what sum will be most agreeable to the context[k].

B. 1. A fraction is expressed in Latin, as in English, by the ordinal with *pars*, e. g. *pars tertia* (the third part, a third), *qvarta, qvinta, vicesima*, &c. $\frac{1}{2}$ is expressed by *pars dimidia*. *Pars* is often omitted, only *tertia, qvarta*, &c. being used. (*Dimidia* however is not used without *pars*, but *dimidium*, half, and *dimidia hora, dimidius modius* &c.) For *sexta* we have also *dimidia tertia*, for *octava—dimidia qvarta*. The numerators are stated as in English, e. g. *duae tertiae*, $\frac{2}{3}$, *tres septimae*, $\frac{3}{7}$, *qvintae partes horae tres*, $\frac{3}{5}$ of an hour. But sometimes the fraction was divided into two smaller ones with the numerator 1, e. g. *heres ex parte dimidia et tertia est Capito* (Cicero ad Fam. XIII. 29), $\frac{1}{2}+\frac{1}{3}=\frac{5}{6}$; *horae qvattuordecim atqve dimidia cum trigesima parte unius horae* (Plin. H. N. VI. s. 39), $14\frac{1}{2}+\frac{1}{30}=14\frac{16}{30}$: *Europa totius terrae tertia est pars et octava paulo amplius* (Plin. H. N. VI. s. 38), rather more than $\frac{1}{3}+\frac{1}{8}=\frac{11}{24}$.

Obs. Duae partes agri, tres partes, &c., where the denominator is not specified, signify $\frac{2}{5}$, $\frac{3}{4}$.

2. The *as* (a Roman copper coin) and the pound (*libra*) were divided into twelve ounces, *unciae*, and for every number of ounces or twelfths under twelve there were so many distinct names. These names also served, especially in matters of inheritance, in land-measure, and measures of length, and in the calculation of interest, to denote the twelfths of the whole, of the inheritance (which is also called *as*), of the unit of measure (*jugerum* or *pes*), and the

[k] In printed books we sometimes find a thousand expressed by a stroke over the number, so that $\text{HS}\bar{\text{X}}$ stands for *decem millia sestertium* or *decem sestertia*.

unit of interest (one per cent.), and were sometimes also used of twelfths of other objects. The names (besides *uncia*) are *sextans*, $\frac{1}{6}$ ($\frac{2}{12}$), *qvadrans*, $\frac{1}{4}$ ($\frac{3}{12}$), *triens*, $\frac{1}{3}$ ($\frac{4}{12}$), *qvincunx*, $\frac{5}{12}$, *semis* (gen. *semissis*), $\frac{1}{2}$ ($\frac{6}{12}$), *septunx*, $\frac{7}{12}$, *bes*, $\frac{2}{3}$ ($\frac{8}{12}$), *dodrans*, $\frac{3}{4}$ ($\frac{9}{12}$), *dextans*, $\frac{5}{6}$ ($\frac{10}{12}$), *deunx*, $\frac{11}{12}$. *Librae tres cum semisse* ($3\frac{1}{2}$ pounds). *Heres ex asse*, heir of the whole estate, *ex dodrante*, of $\frac{3}{4}$, *ex triente, ex parte dimidia et sextante. Triumviri viritim diviserunt terna jugera et septunces* (Liv. V. 24), $3\frac{7}{12}$ acres to each. *Fenus ex triente factum erat bessibus* (Cic. ad Att. IV. 15), had risen from $\frac{1}{8}$ p. c. per month to $\frac{2}{3}$. *Obeliscus centum viginti qvinqve pedum et dodrantis* (Plin. H. N. XXX. s. 14, 5), $125\frac{3}{4}$ ft.—*Frater aedificii reliqvum dodrantem emit* (Cic. ad Att. I. 14).

Obs. Semis is also sometimes subjoined (in second-rate authors) as an indeclinable word, as *foramina longa pedes tres sèmis* (*et semis*), $3\frac{1}{2}$ feet long.

III. *Abbreviations which frequently occur in the Editions of the Latin Classics.*

a. First Names.

A. Aulus
App. Appius
D. Decimus
G. or *C. Gajus* (the more correct) or *Cajus*
Gn. or *Cn. Gnaeus* or (less correctly) *Cnejus*
K. Kaeso
L. Lucius
M. Marcus
M'. Manius
Mam. Mamercus
N. or *Num. Numerius*
P. Publius
Q. Qvintus
S. or *Sex. Sextus*
Ser. Servius
Sp. Spurius
T. Titus
Ti. Tiberius

b. Other Words.

Cal. Kal. Calendae
Cos. Consul
Coss. Consules
D. Divus (*D. Caesar*)
Des. Designatus
F. Filius
Id. Idus
Imp. Imperator
N. Nepos (*P. Mucius P. F. Q. N.* =*Publii filius, Qvinti nepos*)

O. M. Optimus Maximus (surname of Jupiter)
P. C. Patres Conscripti
P. R. Populus Romanus
Pont. Max. Pontifex Maximus
Q. F. F. Q. S. Qvod felix faustumqve sit
Q. B. F. F. Q. S. Qvod bonum felix faustumqve sit
Qvir. Qvirites
Resp. Respublica
S. P. Q. R. Senatus populusqve Romanus
S. C. Senatusconsultum
S. Salutem (in letters)
S. D. P. Salutem dicit plurimam
S. V. B. E. E. V. Si vales bene est; ego valeo (introductory formula in letters)
Tr. Pl. Tribunus plebis

In other works composed in Latin many additional abbreviations are employed.

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4. § 445.
6. § 348 e.
10. § 304.
12. § 338 a.
14. § 402 a.
17. § 377, § 487 b.
23. § 436, foot-note.
37. § 276. *obs.* 5.
38. § 347 b.
ii. 15. § 400 a.
19. § 232, *obs.* 2.
21. § 255.
22. § 383, *obs.* 4.
iii. 31. § 400 b.
32. § 479 b.

Topica.

4. § 281.

CICERO.

OP. RHET. ET PHIL.

Tusc. Quæst.

i. 1. *§ 357, *obs.* 1, foot-note, *§ 358, *obs.* 3, foot-note, *§ 364, *obs.* 2, foot-note, § 428.
2. § 337.
3. § 489 b, § 493 a.
5. § 356, *obs.* 3.
6. § 436, § 454, § 457.
7. § 372, *obs.* 5, § 453.
9. § 365.
11. § 454.
13. § 256, *obs.* 3, § 340, *obs.* 2.
14. § 300 a, § 347 b.
15. § 356, *obs.* 3.
18. § 490 b, § 495.
19. § 280, *obs.* 2, § 339, *obs.* 1.
21. § 450.
23. § 490 c.
24. § 228 b, § 439, *obs.* 1, § 484 c.
28. § 490 b.
29. § 433, *obs.* 2.
31. § 339, *obs.* 1, § 372 b, *obs.* 5.
33. § 350 b, *obs.* 1.
34. § 298 b 2, § 410, § 465 a.
35. § 211 a, *obs.* 2.
36. § 417, § 494 a, *obs.* 1.
37. § 347 b, *obs.* 2.
38. § 370, *obs.* 2.
39. § 369, § 416, *obs.* 3.
42. § 369, *obs.* 3.
43. § 220, *obs.* 3.
46. § 400 a, *obs.*
ii. 3. § 298 b 2, § 357 a, *obs.* 1.
7. § 360, *obs.* 1.
11. § 454.
12. § 356.
13. § 211 b, *obs.* 1.
14. § 438.
15. § 277, § 288, § 396.
16. § 305, § 305, *obs.* 2.
18. § 340, *obs.* 4, § 353, *obs.* § 479 d, *obs.* 4.
20. § 436.
22. § 360, *obs.* 4, § 479 c, *obs.*
23. § 357 b.
25. § 395, *obs.* 1.
iii. 1. § 348 e.
2. § 460, *obs.* 2.
3. § 213 b, *§ 434, foot-note.
6. § 356, *obs.* 3, *§ 489 b, foot-note, § 494 b, foot-note.
8. § 364.

CICERO.

OP. RHET. ET PHIL.

Tusc. Quæst.

iii. 10. § 388 a.
11. § 437 d.
12. *§ 366, foot-note, § 424.
13. § 372 a.
18. § 452, § 479 d, *obs.* 4.
22. § 303 a, *obs.* 2.
24. § 442 a, *obs.* 2.
26. § 437 c.
28. § 409, § 495.
29. § 305, *obs.* 2.
iv. 1. *§ 287, *obs.* 3, foot-note.
2. § 467 b.
3. § 472 a, § 489 b.
8. § 467 a.
10. § 316, *obs.*
11. § 246, *obs.* 2, § 283, *obs.* 2.
14. § 462 a, § 489 a, *obs.* 1.
20. § 479 d, *obs.* 3.
21. § 395, *obs.* 6.
27. § 452, *obs.* 1.
30. § 398 b.
36. § 360.
38. § 422, § 485 c.
v. 1. § 287.
2. § 300 c, § 414 b.
4. § 467 a.
5. § 370.
7. § 321.
8. § 365.
9. § 213 b, *obs.* 1.
12. § 451 c.
15. § 372 b, *obs.* 5.
18. § 476 a, *obs.* 1.
19. § 296 b.
20. § 358, *bis.*
22. § 351 b, *obs.* 1.
23. § 470, *obs.* 1, § 471.
27. § 452, *obs.* 1.
28. § 218 a, *obs.* 2.
33. § 458 c.
34. § 495, *obs.* 1.
35. § 348 d.
36. § 357 a.
37. § 362 a.
39. § 372 b, *obs.* 5, § 400 b.
41. § 385, *bis.*

EPISTOLÆ.

Ad Atticum.

i. 5. § 364, *obs.* 2.
8. § 217.
13. § 366, *obs.* 3.
14. Supp. ii. B 2.
16. § 297 b, *obs.* 1, § 347 c, § 444 a, *obs.* 3.
17. § 393 c.

CICERO.

EPISTOLÆ.

Ad Atticum.

i. 18. § 479 d.
ii. 1. § 368, § 442 c, *obs.* 1, § 490 c.
5. § 486.
7. § 338 b, *obs.* 5.
12. § 479 d.
14. § 244 b.
15. § 440 a, *obs.* 4.
17. § 213 b, *obs.* 2.
18. § 490 c, *obs.* 1.
22. § 422, *obs.* 2.
iii. 17. § 458 a.
19. § 323 b, *obs.* 1.
20. § 234 a.
iv. 5. § 494 a.
15. Supp. ii. B 2.
16. § 348 e, *obs.* 4.
79. § 212, *obs.* 1.
v. 1. § 340, *obs.* 4, § 460, *obs.* 2.
18. § 400 c.
21. § 396.
vi. 9. § 446.
vii. 1. § 372 a.
2. § 455, *obs.* 4.
10. § 417, *obs.* 2.
13. § 297 a, obs.
14. § 215 c.
15. § 340, obs. 2, § 462 b.
19. § 363, *obs.* 2.
26. § 369.
viii. 2. § 455, *obs.* 3.
3. § 436, *obs.*
5. § 218 d, *obs.* 2.
9. § 454.
12. § 397.
ix. 2. § 452.
5. § 278 b.
7. § 454.
10. § 213 b, *obs.* 2, § 345.
15. § 340.
17. § 462 b.
x. 2. § 339, *obs.* 2 b.
4. § 266, *obs.*
8. § 393 c, *obs.* 1, § 398 a.
xi. 7. § 469, *obs.* 2.
8. § 297 b, *obs.* 1, § 364, *obs.* 1.
9. § 351 b, *obs.* 1.
10. § 444 b.
15. § 496.
16. § 383, *obs.* 4.
xii. 1. § 276, *obs.* 6.
8. § 451 b.
21. § 280, *obs.* 2.
23. § 494 b, *obs.* 2.
24. § 451 a.
xiii. 20. § 234 a.
21. § 373, *obs.* 3.
25. § 398 a, *obs.* 2.

CICERO.

EPISTOLÆ.

Ad Atticum.

xiii. 28. § 388 a.
51. § 319.
xiv. 1. § 386.
12. § 299 b, *obs.* 3.
13. § 305, *obs.* 2.
20. § 460, *obs.* 2.
xv. 1. § 395, *obs.* 7.
22. § 455, *obs.* 5.
27. § 397.
xvi. 2. § 373.
5. § 453.
6. § 230, *obs.* 4.
15. § 390, *obs.* 3, § 398 b.

Ad Fam. sive Div.

i. 1. § 473 b.
2. § 277.
5. § 310, *obs.* 3.
6. § 461 a, *obs.*
7. § 348 e, § 400 c, 487 d.
8. § 493 c.
9. § 214 d, § 389, *obs.* 4, § 459, § 461 b, *obs.* 3, § 480.
ii. 3. § 444 b.
5. § 376.
6. § 266, § 369.
7. § 372 b.
12. § 397.
13. § 281, § 436, *obs.*
16. § 402 c, § 443, *obs.*
17. § 378 a 2, *obs.*
18. § 229 b.
iii. 8. § 481 b.
9. § 358, *obs.* 3.
12. § 375 a.
iv. 1. § 456.
2. § 427.
4. § 374.
5. § 294, *obs.* 1.
7. § 361, *obs.* 2, § 417, § 455, *obs.* 3.
8. § 287, *obs.* 2.
9. § 282.
13. § 428, *obs.* 6.
14. § 461 b, *obs.* 3.
v. 2. § 310, *obs.* 4.
5. § 283, obs. 2.
7. § 303 b.
8. § 213 a.
17. § 300 c, *obs.* 5.
18. § 478, *obs.* 2.
19. § 357 b, *obs.*, § 442 c.
21. § 364.
28. § 229 a.
vi. 1. § 376, § 388 a, § 400 a, *obs.* § 428, § 460, *obs.* 1, § 495.
4. § 217, *obs.* 2.
6. § 416, *obs.* 3, § 445.

CICERO.

EPISTOLÆ.

Ad Fam. sive Div.

vi. 8. § 229 b, *obs.* 3.
13. § 375 c.
22. § 398 b.
vii. 1. § 229 a, § 442 c.
2. § 446.
8. § 351 b, *obs.* 3.
9. § 334, *obs.*
12. § 442 b.
13. § 288, § 372 b, *obs.* 2.
14. § 360, *obs.* 3.
17. § 310, *obs.* 3.
23. § 351 a, § 372 b, *obs.* 5.
24. § 478, *obs.* 2.
28. § 478, *obs.* 2.
30. § 366.
viii. 10. § 439, *obs.* 1.
14. § 294, *obs.* 3, § 348 e, *obs.* 2.
ix. 14. § 358, *obs.* 2, § 453, § 487 b.
15. § 453.
16. § 281.
17. § 462 a, note.
20. § 437 c.
26. § 287.
x. 6. § 442 a, *obs.* 1.
13. § 417.
19. § 340, *obs.* 2.
20. § 444 a, *obs.* 3.
25. § 351 b, *obs.* 2.
26. § 452.
27. § 446.
xi. 3. § 446.
xii. 2. § 417.
5. § 375 b.
6. § 340, *obs.* 2, § 358.
17. § 297 b.
xiii. 7. § 427.
8. § 212, *obs.* 1.
16. § 484 c.
22. § 458 c, *obs.* 1.
23. § 364, *obs.* 2.
26. § 241, *obs.* 4.
29. Supp. ii. B 1.
62. § 310, *obs.* 4.
73. § 442 c, *obs.* 3.
xiv. 1. § 399.
2. § 376, § 490 b.
3. § 358, § 398 b, *obs.* 2.
8. § 384, *obs.*
23. § 304, *obs.* 4.
xv. 1. § 400 b, *obs.*, § 436.
4. § 365.
11. § 243, *obs.* 2.
14. § 490 a.
21. § 370, *obs.* 1.
xvi. 1. § 295, *obs.* 1.
4. § 384.
8. § 355.
21. § 351 b, *obs.* 2.

CICERO.

EPISTOLÆ.

Ad Q. Fratrem.

i. 1. § 378 b, § 444 a, *obs.* 1.
2. § 362 a, § 373.
3. § 353.
4. § 340.
ii. 1. § 228 b.
3. § 303 b, *obs.* 2, § 345.
4. § 284, *obs.* 5.
12. § 386.
13. § 398 b, *obs.* 1.
16. § 489 b.

ORATIONES.

Pro Archia.

3. *§ 296, *obs.* 2, foot-note.
6. *§ 290 e, foot-note.
8. *§ 357 a, foot-note.
10. § 236, *obs.* 1, § 366, § 492 b.
11. § 280, *obs.* 2, § 433.

Pro Balbo.

3. § 216.
7. § 213 b, *obs.* 1.
12. § 393 c, *obs.* 1.
15. § 214 d, *obs.* 2, § 217.
27. § 284, *obs.* 7, § 313.
28. § 494 a, *obs.* 1.

In Catilinam.

i. 1. § 450, § 454.
2. § 389, *obs.* 4, § 407, *obs.* 1, § 494, b.
3. § 417.
4. § 238, § 398 a, § 451 b.
5. § 228 c.
7. § 297 a, *obs.*
8. § 347 b, *obs.*, 1, § 451 b, *obs.*
9. § 353, *obs.* § 364, § 472 b, § 486.
10. § 330, *obs.* 2.
11. § 396.
12. § 365, *obs.* 1.
13. § 476, § 490 b.
ii. 3. *§ 277, *obs.* 2, foot-note.
5. § 278 a.
7. § 294, *obs.* 3.
8. § 286, *obs.* 3.
10. § 330, *obs.* 2, § 348 c, *obs.* 4, *bis.*
27. *§ 244, *obs.* 1, foot-note.
iii. 1. § 270, *obs.* 3.
2. § 257.
5. *§ 310, foot-note, § 383.

CICERO.

ORATIONES.

In Catilinam.

iii. 6. *§ 315 a, *obs.* 2, foot-note.
8. § 214 b, § 235.
9. § 364, § 369.
*§ 366, *obs.* 2, foot-note.
12. § 297 c, *obs.* § 490 b.
iv. 1. § 348 e, *obs.* 4.
2. § 297 a, *§ 444 b, foot-note.
5. § 493 c, *obs.*
8. § 364, *obs.* 2.
9. § 297 b, § 383, § 424, *obs.* 3, § 461 b.

Pro Cæcina.

5. § 417, *obs.* 2.
35. § 284, *obs.* 2.

In Q. Cæcilium Divin.

1. § 383.
4. § 349, § 427, § 434.
6. § 308, *obs.* 2, § 361, *obs.* 2, § 396, *obs.* 2.
11. § 461 b.
13. § 315, *obs.* 2.
14. § 376.
15. § 476 d, § 484 b.
16. § 88, *obs.* 1.
17. § 336, *obs.* 2.
18. § 461 b, *obs.* 2.
19. § 395, *obs.* 6.
20. § 466 b, § 469, *obs.* 2
21. § 338 b, *obs.* 1.

Pro Cœlio.

7. § 258.
14. § 487.
17. § 461 b.
32. § 298 b 2.

Pro Cluentio.

6. § 348 e.
9. § 234 b.
35. § 372 b, *obs.* 1.
40. § 481 b.
41. § 476 b.
51. § 487, *obs.* 2.
53. § 214 a, § 372 b, *obs.* 6.
63. § 493 c.
70. § 437 c.

Pro Deiotaro.

5. § 395.
10. § 492 b.
13. § 229 a.

Pro Flacco.

4. § 298 b 2.
5. § 436.

CICERO.

ORATIONES.

Pro Flacco.

12. § 257, *obs.* 5.
24. § 384.
25. § 278 b, §. 452.
26. § 71.
27. § 375 c, *obs.* 3.

Pro Fonteio.

10. § 417.
14. § 275, *obs.* 1.
16. § 476 b.

De Lege Agraria.

ii. 2. § 227 a.
3. § 375 c, *obs.* 1.
6. § 386, *obs.* 2.
12. § 378 b.
27. § 375 c.
37. § 489, *obs.* 1.
iii. 2. § 390.

Pro Ligario.

7. § 362 a.
8. § 390.
9. § 453.
12. § 416.

Pro Lege Manilia.

2. § 52, § 421 a, *obs.*
4. § 338 b, *obs.* 1, foot-note.
6. § 476 a, *obs.* 2, § 476 b.
7. § 440 a, *obs.* 3, § 457.
8. § 408 a.
9. § 485 a.
11. § 273 c, § 494 a.
12. § 315 a, *obs.* 2, § 476 a, *obs.* 1.
13. § 461 b, § 476 d, § 481 b, § 487 b.
14. § 356.
16. § 324 a, § 483.
17. § 348 e.
19. § 243 b.
20. § 458 c, *obs.* 2.
21. § 374, *obs.* 2.
22. § 421 a, *obs.* 1, § 461 b, *obs.* 2.
23. § 375 c, *obs.* 2.
24. § 241, *obs.* 3, § 257.

Pro Milone.

2. § 286, *obs.* 2, § 304, § 356, *obs.* 2.
4. § 443, § 494 b.
5. § 358, *obs.* 2, § 394, § 458 c, *obs.* 2, § 466 a, *obs.* 2.
9. § 492 a.
10. § 257, § 360.
11. § 348 e.

CICERO.

ORATIONES.

Pro Milone.

13. § 372 b, § 383.
16. § 417.
18. § 254, *obs.* 3, § 400 c, *obs.*
21. § 295.
22. § 450, *bis.*
24. § 400 a, § 400 c, § 455, *obs.* 3, § 493 a, *obs.* 1.
26. § 358, *obs.* 4.
27. § 298 b 2, § 417.
29. § 307.
31. § 438.
34. § 351 a, § 442 c.
35. § 489 a.
36. § 398 b, § 484 b.

Pro Murena.

1. § 339, *obs.* 2 c, § 476 b.
3. § 461 b.
4. § 415.
6. § 442 c, *obs.* 1.
7. § 213 a, *obs.*
9. § 241, *obs.* 4.
10. § 286, *obs.* 2.
25. § 348 e, *obs.* 1.
30. § 431 b.
31. § 269, *obs.* § 386.
37. § 417, *obs.* 2.

Philippicæ.

i. 1. § 339, *obs.* 2 c.
4. § 321.
5. § 363.
8. § 305.

ii. 1. § 276.
6. § 284, *obs.* 7.
7. § 445.
8. § 492 b.
9. § 253.
10. § 365, *obs.* 1.
11. § 479 a.
12. § 479 a.
13. § 305, *obs.* 2.
15. § 479 d, *obs.* 2.
21. § 482.
25. § 478, *obs.* 2, § 479 d, *obs.* 2.
27. § 348 e, *obs.* 1, § 425 a, § 466 b, foot-note.
29. § 372 b, *obs.* 6, § 479 d.
30. § 278 b.
32. § 396, *obs.* 3.
35. § 379.
36. § 453, *obs.* 2.
38. § 348 e.
39. § 489 a.
43. § 297 a.
44. § 310, *obs.* 1, § 437 c.

CICERO.

ORATIONES.

Philippicæ.

ii. 45. § 255.

iii. 2. § 358.
13. § 336, *obs.* 2.

iv. 2. § 296 a, *obs.* 2.
4. § 217, *obs.* 2.

v. 2. § 476 c.
3. § 413, *obs.* 2.
8. § 402 c.
10. § 468.
11. § 424.
14. § 316.
17. § 214 d, *obs.* 2, § 303 a, *obs.* 2.

viii. 3. § 434, *obs.* 2.
4. § 347 b, *obs.* 2, § 494 b.
7. § 219 c, *obs.* 3.
10. § 304.
11. § 284, *obs.* 4.

ix. 1. § 428, *obs.* 4, § 451 d.
7. § 433, foot-note.

x. 5. § 458 a, *obs.* 1.
10. § 235.

xi. 2. § 458 c.
4. § 280, *obs.* 2.
10. § 428, *obs.* 1, § 437 b.
12. § 396.

xii. 2. § 282.
4. § 351 b, *obs.* 2.
9. § 232.

xiii. 1. § 493 a, *obs.* 1.
6. § 218 a, *obs.* 2, § 458 c.
8. § 398 a.

xiv. 6. § 436.

In Pisonem.

1. * § 288, foot-note, § 461 b.
3. § 297 a.
7. § 381.
10. § 461 b.
17. § 278 b.
24. § 316.
26. § 299 a.
38. § 358, *obs.* 1.

Pro Plancio.

9. § 460.
10. § 297 a.
25. § 355, § 458 a, *obs.* 1.
31. § 461 a, *obs.*
41. § 360.

De Prov. Cons.

2. § 284, *obs.* 2, § 398 b.
7. § 352.
14. § 436.
15. § 452.

CICERO.

ORATIONES.

Pro Quinctio.

11. § 241, *obs.* 3.
12. § 305.

Pro Rabirio Post.

10. § 273 a, *obs.*

Pro Roscio Amerino.

1. § 321, § 440 a, *obs.* 2, § 442 a, § 476 b.
2. § 410, *obs.* 1, § 490 c, *obs.* 3.
3. § 229 b, *obs.* 1, § 398 b, *obs.* 1.
4. § 315 b, § 433, *obs.* 2.
6. § 287, § 300 c, § 338 b, § 347 b, § 358, *obs.* 3, § 424, *obs.* 2, § 465 a, *obs.* 1.
9. § 396, *obs.* 2, § 448.
11. § 383, *obs.* 2, § 389.
12. § 444 a, *obs.* 4.
14. § 306, *obs.* 1.
15. § 255.
16. § 157, *obs.* § 249.
17. § 241, § 395, *obs.* 7.
18. § 321, § 364, § 415.
19. § 358, *obs.* 2.
20. § 243, § 347 c, § 369, § 398 a.
22. § 401, § 471, *obs.* 1, § 490 a, § 494 b, *obs.* 2.
24. § 341, *obs.*
26. § 450.
27. § 276, § 305, § 361, *obs.* 2, § 478, *obs.* 3.
29. § 360, *obs.* 1.
32. § 336, *obs.* 2, § 465 b.
33. § 382, *obs.* 2, § 440 b, *obs.* 1.
34. § 332.
35. § 306, *obs.* 1.
37. § 276, *obs.* 4.
39. § 324 a.
41. § 374, *obs.* 2.
42. § 408 b, *obs.* 2.
43. § 480, § 494 b.
44. § 270, *obs.* 4, § 379, § 455, *obs.* 5.
47. § 461 b.
48 § 485 a.
49. § 442 a, *obs.* 1.
51. § 398 b.

Pro Roscio Com.

1. § 431 b.
7. § 492 a.
11. § 338 b, *obs.* 2, § 495.
48. § 485 a.

CICERO.

ORATIONES.

Pro Sestio.

9. § 424.
17. § 317 d.
19. § 353.
22. § 408 b, *obs.* 2.
25. § 344.
38. § 342 a.
39. § 305.
44. § 390.
56. § 444 a, *obs.* 1.
60. § 442 c, *obs.* 2.
68. § 490 b.

Pro Sulla.

9. § 410, *obs.* 2.
14. § 494 a, *obs.* 1.
18. § 349, *obs.*, § 444 b, § 461 b.
20. § 370.
28. § 317 a.
31. § 310, *obs.* 4.
33. § 321, *obs.* § 375 a.

Pro Tullio.

4. § 476 c.
28. § 362 a.
47. § 481 b.

In Vatinium.

1. § 348 e.
3. § 494 a.
6. § 372 b, *obs.* 2.

In Verrem.

i. 1. § 458 a, *obs.* 1.
3. § 228 b.
4. § 424.
6. § 487 b.
7. § 490 c, *obs.* 2.
9. § 444 b, *obs.* 1.
13. § 338 b.
14. § 352, § 449.
15. § 472 b.
16. § 353.
18. § 451 a.
21. § 257, *obs.* 2.
24. § 257, *obs.* 5.
25. § 382, *obs.* 3.
26. § 282, *obs.* 2, § 478, *obs.* 3.
27. § 348 e.
29. § 354.
30. § 280, *obs.* 2.
31. § 458 a, *obs.* 1.
34. § 298 b 2.
41. § 484 a.
48. § 434, § 453.
58. § 479 d, *obs.* 5.
59. § 291, *obs.* 2.
60. § 460, *obs.* 2.

CICERO.

ORATIONES.

In Verrem.

ii. 1. § 300 b, § 347 b, *obs.* 2.
21. § 347 b.
24. § 390.
29. § 341.
30. § 456, *obs.* 4.
32. § 350 b, *obs.* 3, § 414, § 493 b.
33. § 395, *obs.* 6
39. § 490 b.
43. § 454.
46. § 451 a, § 461 b.
47. § 360.
51. § 360, *obs.* 1.
60. § 350 a.
61. § 300 c, *obs.* 5.
66. § 449.
67. § 348 e, *obs.* 3.
77. § 277.
iii. 7. § 375 b.
18. § 442 c, § 485 c, *obs.*
20. § 347 b, *obs.* 2.
36. § 398 b, *obs.* 4.
48. § 461 b.
49. § 285 a, *obs.*
52. § 348 a.
57. § 450.
58. § 357 a, *obs.* 2.
80. § 442 c, *obs.* 1.
81. § 76 a, § 258.
84. § 351 b, *obs.* 4.
92. § 401 b.
94. § 442 c, *obs.* 2.
96. § 297 c, *obs.* 1.
97. § 270.
iv. 1. § 273 c, *obs.*, § 384.
5. § 351 b, *obs.* 2.
6. § 382, *obs.* 2.
13. § 370, § 400 c, *obs.*
16. § 465 a, *obs.* 4.
18. § 276, *obs.* 5, § 317 d, *obs.* 2, § 336, § 337, *obs.* 2, § 392, § 395, *obs.* 7.
20. § 303 b.
22. § 241, *obs.* 5.
23. § 350 a, § 480, *obs.* 2.
24. § 257.
25. § 481 a, *obs.* 1.
28. § 300 a.
33. § 452, *obs.* 2.
35. § 304, *obs.* 1.
38. § 422.
39. § 340, *obs.* 1, § 490 c, *obs.* 3.
40. § 395, *obs.* 5, § 410.
42. § 213, *obs.*, § 250 a.
43. § 440 a, *obs.* 3.
49. § 232, § 298 b 2.
54. § 465 b.
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77. § 459, foot note.
ii. 20. § 478, *obs.* 4.
59. § 417, *obs.* 5.
xiii. 13. § 390, *obs.* 4.
xiv. 7. § 404.

Histories.

i. 32. § 424, *obs.* 5.
47. § 396, *obs.* 1.
89. § 241, *obs.* 3.
ii. 1. § 296 a, *obs.* 2.
iii. 36. § 445.
iv. 52. § 305.
67. § 400 b.

De Oratoribus.

42. § 212, *obs.* 1.

TERENCE.

Adelphi.

i. 2. 23. § 212.
62. § 455, *obs.* 4.
ii. 1. 43. § 321.
2. 6. § 407, *obs.* 1.
iv. 1. 18. § 303 b.
5. 13. § 493 c.
7. 36. § 218 a, *obs.* 2.
v. 4. 25. § 389, *obs.* 4.

Andrea.

Prol. 1. § 507 a.
3. § 319, *obs.*
i. 1. 5. § 455, *obs.* 4.
77. § 276, *obs.* 4.
123. § 417, *obs.* 3.
2. 19. § 442 b.
3. 1. § 247.
5. 10. § 389.

TERENCE.

Andrea.

ii. 1. 10. § 347 b, *obs.* 1.
3. 17. § 378 a, 2, *obs.*
iii. 2. 47. § 241.
3. 23. § 216.
iv. 2. 14. § 303 a.
v. 3. 6. § 451 b.
30. § 372 b, *obs.* 4.

Eunuchus.

i. 2. 65. § 372 b, *obs.* 6.
126. § 339, *obs.* 2, b.
ii. 2. 21. § 390, *obs.* 5.
3. 97. § 385, *obs.*, § 386, *obs.* 1.
iv. 7. 21. § 355, § 440 a, *obs.* 3.
7. 32. § 366.
v. 2. 20. § 354, § 375 c.
4. 46. § 452.
9. 18. § 384.
24. § 372 b, *obs.* 2.

Heautontimorumenos.

i. 1. 12. § 458 c, *obs.* 2.
32. § 439, *obs.* 1.
118. § 451 d.
2. 27. § 270, *obs.* 1.
ii. 2. 24. § 324 b.
iii. 3. 23. § 340.
iv. 1. 8. § 444 a, *obs.* 3.
3. 8. § 338 f, *obs.* 4.
6. 7. § 385 b.
v. 3. 11. § 454.

Hecyra.

i. 2. 59. § 437 c.
ii. 1. 2. § 229 a.
iii. 1. 6. § 480.
2. 11. § 453.
14. § 229 b.
25. § 450.
5. 21. § 356, *obs.* 3.
iv. 1. 60. § 439, *obs.* 1.
2. 13. § 353.
4. 23. § 228 a, *obs.*
38. § 490 b, *obs.*
v. 2, 40. § 300 c.

Phormio.

Prol. 38. § 444 b.
i. 3. 5. § 315 b, *obs.* 1.
ii. 2. 72. § 360.
4. 14. § 479 a.
iv. 2. 1. § 303 b.
4. 16. § 440 a, *obs.* 3.
5. 11. § 295.
v. 6. 3. § 419.

TERENTIANUS MAURUS.

§ 506.

TIBULLUS.

i. 3. 55. § 474 f.
5. 4. § 254, *obs.* 2.
ii. 3. 14. § 474 h.

VARRO.

De Re Rustica.

iii. 16. § 341.

VELLEIUS.

i. 11. § 246, *obs.* 2.
ii. 50. § 284, *obs.* 3.
61. § 304, *obs.* 2, foot-note.
88. § 417, *obs.* 2.

VIRGIL.

Æneis.

i. 4. § 474 b.
6. *§ 243, foot-note.
9. § 390, *obs.* 4.
16. § 503.
19. § 474 d.
21. § 301 c, *obs.* 2.
22. *§ 249, foot-note.
37. § 399.
51. *§ 268 a, foot-note.
61. § 481 a.
135. § 479 d, *obs.* 6.
150. § 503.
172. § 474 b.
178. *§ 290 g, foot-note.
210. § 503.
308. § 452.
320. *§ 237 b, foot-note.
336. § 374, *obs.* 1.
405. § 502 b.
573. § 419, *obs.*
707. § 460, *obs.* 1.
ii. 15. § 280, *obs.* 6.
72. § 474 d.
273. § 237 b, *obs.*
278. § 474 c, *obs.*
[illegible] § 335 b.
377. § 401, *obs.* 3.
392. § 237 a.
396. § 491, *obs.* 1.
511. § 237 a.
538. § 372 b, *obs.* 5.
540. § 230 b, *obs.* 1.
548. § 336, *obs.* 1.
6 3. § 22.
778. § 548 c, *obs.* 2.
iii. 56. § 228 c, *obs.*
162. § 296 a, *obs.* 1.
178. § 313, *obs.*
11. § 502 b.
293. § 280, *obs.* 1.
477. § 280, *obs.* 1.
546. § 237 c.
iv. 61. § 502 a.
137. § 237 b.

VIRGIL.

Æneis.

iv. 154. § 474 g.
235. § 502 b.
268. § 474 b.
281. § 389, *obs.* 2.
290. § 241, *obs.* 3.
493. § 237 a.
569. § 211 b, *obs.* 1.
v. 6. § 426, *obs.* 1, foot-note.
28. § 474 g.
97. § 237 c.
325. § 347 b, *obs.* 3.
410. § 474 c.
451. § 251.
572. § 419.
608. § 287 b.
vi. 30. § 242 a, *obs.* 2.
77. § 407, *obs.* 2.
34. § 419.
29. § 259 b, *obs.*
vi. 394. § 361, *obs.* 3.
544. § 386.
575. § 273 b, *obs.* 2.
673. § 273 b, *obs.* 2.
696. § 232, *obs.* 4.
viii. 113. § 237 c.
465. § 300 c, *obs.* 2.
560. § 351 b, *obs.* 1.

VIRGIL.

Æneis.

ix. 266. § 336, *obs.* 1.
485. § 299 b, *obs.* 2.
525. § 299 a.
x. 84. § 229 b, *obs.* 2.
103. § 481 a, *obs.* 2.
441. § 479 b.
680. § 453, foot-note.
xi. 194. § 251.

Bucol.

i. 59. § 360, *obs.* 4.
ii. 65. § 502 b.
iii. 28. § 372 b, *obs.* 2.
84. § 361, *obs.* 3.
iv. 55. § 460, *obs.* 2.
viii. 108. § 502 b.
ix. 45. § 291, *obs.* 1.
66. § 502 a.

Eclog.

i. 64. § 232, *obs.* 4.

Georg.

i. 208, *§ 48, *obs.* 1, foot-note.

VIRGIL.

Georg.

i. 49. *§ 335, *obs.* 3 foot-note.
234. *§ 254, *obs.* 2, foot-note.
277. *§ 290 g, foot note.
330. *§ 335, *obs.* 3, foot-note.
340. *§ 230, *Sub.* a, foot-note.
360. *§ 261, foot-note.
430. *§ 259, *obs.*, foot-note.
456. *§ 390, foot-note.
ii. 86. § 502 b.
192. § 481 a.
298. § 459.
486. § 502 b, *obs.*
742. *§ 232, *obs.* 4, foot-note.
iii. 84. § 237 c.
499. § 302.
iv. 212. § 335, *obs.* 3.
248. § 389, *obs.* 2.
vi. 542. *§ 233, *obs.* 2, foot-note.

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Digitized with financial assistance from the
Government of Maharashtra
on 26 June, 2018